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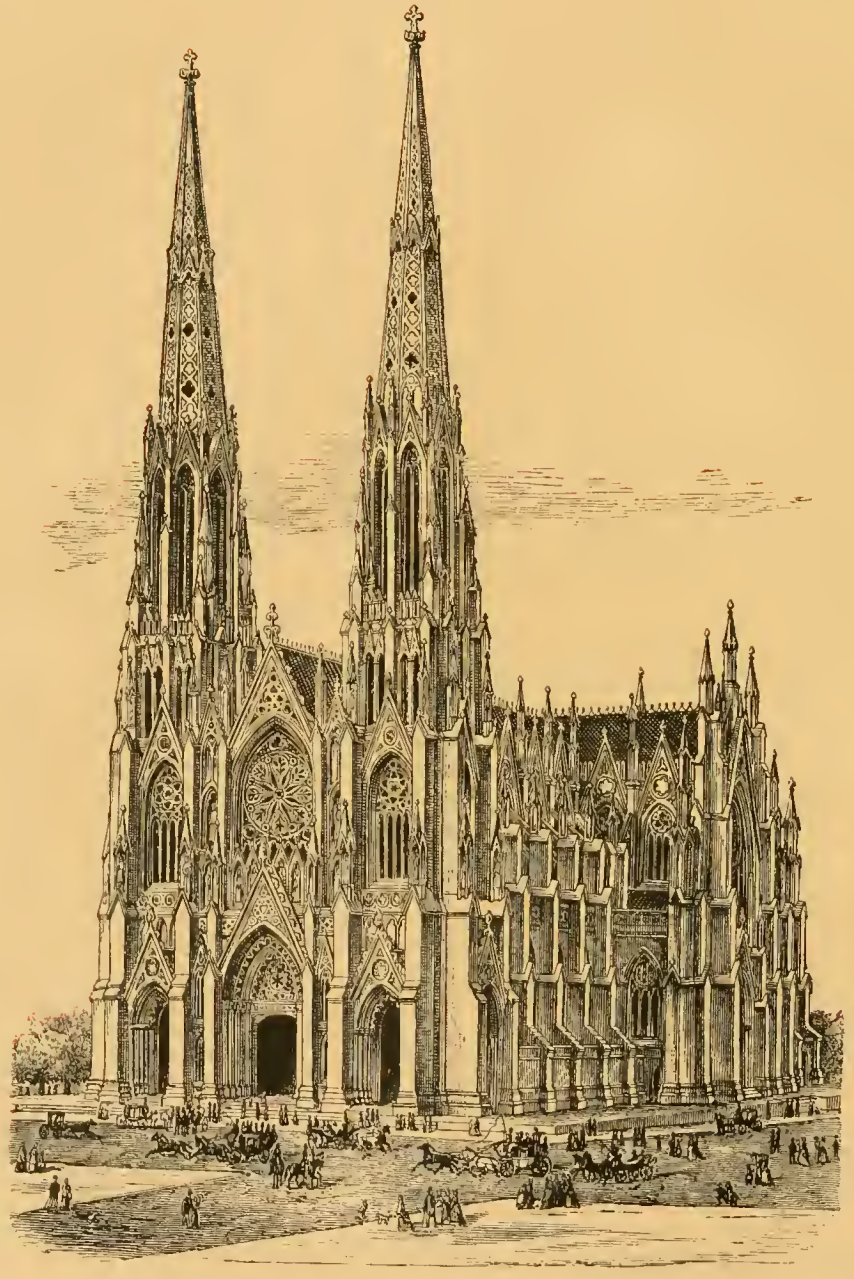

SAINT PATRICK'S CATHEDRAL.

FIFTH AVENUE.

New York's Cathedral, peerless in our land,
Tribute of faith to Erin's saint shall stand.

John Card. McCloskey

Archbishop of New York

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THE

CATHOLIC CHURCHES

OF

NEW YORK CITY,

WITH

SKETCHES OF THEIR HISTORY AND LIVES OF THE PRESENT PASTORS.

WITH AN INTRODUCTION ON THE EARLY HISTORY OF CATHOLICITY ON THE ISLAND, AND LIVES OF THE MOST REVEREND ARCHBISHOPS AND BISHOPS.

EDITED BY

JOHN GILMARY SHEA.

PUBLISHED WITH THE COMMENDATION OF HIS EMINENCE

JOHN CARDINAL McCLOSKEY.

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TO HIS EMINENCE

JOHN CARDINAL McCLOSKEY,

ARCHBISHOP OF NEW YORK,

THESE SKETCHES OF THE

CATHOLIC CHURCHES OF NEW YORK CITY,

ALL BUILT WITHIN HIS LIFETIME,

AND IN ALL OF WHICH, AS IN ALL THAT PRECEDED THEM,

HE HAS KNELT IN YOUTH OR OFFICIATED IN MANHOOD, AS

PRIEST, BISHOP, ARCHBISHOP,

AND

CARDINAL,

ARE RESPECTFULLY DEDICATED.

Archbishoprick
OF
New York.

218 Madison Avenue. New York ——— 1878

Dear Mr Shea

I beg you to accept my cordial thanks for the compliment you have been pleased to pay me in dedicating to me your recent work on the Catholic churches of New York City. These interesting Sketches I regard as a welcome addition to the many valuable & important contributions which you have already made to the Catholic history of our country & for which we all owe you a lasting debt of gratitude —

Hoping that your zealous labors will be well rewarded & wishing you health & happiness

I remain dear Sir

Very sincerely Yours

John Card. McCloskey

Archbishop New York

John Gilmary Shea Esq.

PREFACE.

THE work here presented to the public shows perhaps more strikingly than any ordinary conception would picture the actual position of the Catholic body in New York City. The churches which are the sanctuaries of more than half the population of the great commercial city of the Western World; the churches which each Sunday are crowded by fully three-fourths of all church-goers in our metropolis; the churches where four-fifths of all who enter the fold of Christ by baptism receive that sacrament; the churches whose ministry exercises a moral influence over a vast majority of the people—these churches are traced here from their origin, described by pen and pencil, and the pastors made known to whose hands the spiritual care is confided. The parochial schools, created instinctively by these churches, where by the self-sacrifice of this one denomination a perfect army of their children receive a gratuitous education, and whose numbers the public schools, with the wealth of a State and city at their command, can barely treble; academies for higher and the highest education of both sexes; three

incorporated colleges; hospitals; asylums for orphans, the uncared for babe, the aged and forsaken; homes for the neglected and shelterless; communities devoting their lives and energy to works of mercy—are all presented here, briefly, indeed, for justice to their self-devotion would require volumes.

A general sketch of the early history of Catholicity on this island, and of the illustrious prelates whom the successors of St. Peter have placed in the See of New York since its erection, makes the picture a complete one to all who wish to examine and see the progress and influence of the Catholic Church in New York City.

It has been the aim of the publishers to make this a work of enduring value by calling to their aid all the finest work of typography and art. It is a volume to be a monument and a pride in every Catholic family, for to each the Church and its clergy have associations that endear them, and blend with all the joys and sorrows of life, their sacrifices here and their hopes hereafter.

As the publishers have spared no outlay in collecting material, or on the literary and artistic execution, they copyright the work, and notify all that no unauthorized use of the contents in violation of their rights will be permitted.

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INTRODUCTION.

THE Catholic Churches in New York City comprise the new Cathedral of St. Patrick, the noblest and finest temple erected to the worship of Almighty God in the Western world, and fifty-four churches, many of them elegant and spacious structures, elaborate in their adornment, not adapted to any capricious taste of the day, but ever-speaking monuments that in the midst of the world and the worldly proclaim that all is vanity except loving God and serving Him alone.

They are unmistakably churches, erected for divine worship and at personal sacrifice. They are permanent, not to pass after a few years to ignoble uses, but devoted for all time to their holy purpose.

Nor are they merely for the gratification of a few rich worshipers, with a thin congregation scattered through a vast nave. They are the churches of full one-half the population of the great commercial city of America, crowded not once only, but at successive services every

Sunday and holiday, and each time by a new congregation come to adore God in spirit and in truth.

They have been built mainly by the contributions, freely and generously given, of those who depended on their daily exertions in some department of honest toil for their own support and advancement. This gives even the poorest and humblest Catholic a personal interest in the most splendid of these ecclesiastical glories of our metropolis. As the church which he has helped to rear, where he has joined in the holy sacrifice, been fed with the Bread of Life, where he has perhaps been united to the truly Christian wife by the holy ties of sacramental marriage, where his children have been enrolled in the church by baptism — as all this, it is more near and more dear to him than an earthly home. He looks up to its Gothic arch or its fretted ceiling, to all the rich tracery of the altar, the breathing pictures, the vestments and sacred vessels worthy of the service of God, and feels that they are his; and that, beautiful as they may be, they are but a faint image of the glorious things prepared for him hereafter, if he is but faithful to the end.

It is only when they at last begin to fathom what the Church is to the Catholic, that those separated from us can begin to understand why we are so ready to make any sacrifice to rear a worthy temple to the Most High, and all the more ready as our faith is purer,

deeper, stronger; and this is more clearly seen in those who have not been led away by that insatiate desire for worldly affluence and prosperity which has been the bane and destruction of so many.

Every Catholic church in New York City has been erected or rebuilt within the last fifty years, and most of them within the last two decades. How great, then, have been the sacrifices! for the church never stands alone. There is scarce a parish which has not a suitable residence for the clergy, fine parochial schools, and within its limits an asylum, industrial school, academy, college — some institution for the diffusion of learning, or the relief of spiritual and temporal wants.

As the creations of some monarch with the revenues of a kingdom, these churches would in the pages of history have given perpetual lustre to his name; and certainly the meed of praise that would justly be bestowed on one man, is as deservedly due to the Catholics of all races and lands who, gathered here, have shown that in their love and attachment to their holy Faith, they had but one heart and one soul.

When the Catholic navigator, Verrazzano, and the Catholic Gomez, about the year 1525, entered the magnificent Bay of New York, and marked the green summits of the Highlands of Navesink, and the shores clad in forest and verdant meads, they were charmed with its beauties. Beside the ship bearing the flag of France or

Spain, no vessel then rippled the surface but the frail canoe of the natives, which darted wonderingly across its waters.

"The very large river that forced its way amid hills to empty into the sea," as one described it, received the name of St. Anthony, and Catholicity set her cross of possession on the soil. But it would have been a wild dream to imagine that in three centuries and a half the Church against which half Europe seemed rising in revolt would have planted three episcopal sees on the shores of that bay, its waters lave the borders of three dioceses, one presided over by a prince of the Church. Who could foresee that the rocky island at the mouth of the river, with its lake and streams and scattered wigwams, would give place to a city, with a Catholic population far exceeding that of many a city in the Old World, with an array of churches such as it is our purpose to trace from their origin to their present condition of spiritual grandeur and usefulness?

If these Catholic pioneers had any aspiration for the future of the faith, these hopes were rudely broken, when, nearly a century after their visit, Henry Hudson, a native of fallen England, led the ships of Calvinistic Holland into our glorious bay, and, giving his own name to the river, left the Dutch to name the city and settlement they founded, New Amsterdam.

For a time the Catholic history is a blank. In the

new colony no religion was tolerated except the Calvinist. The Catholic Hollander who had fought bravely beside his Protestant fellow-citizen against the Spanish rule was rewarded by being deprived of all political power. He could not even emigrate to America; but we are nevertheless requested to praise Holland for establishing religious liberty.

The few Catholics who reached New Netherland were sent by misery, accident, or trade. In 1643, when the settlement was twenty-eight years old, a Catholic priest, a hero of the faith, torn and mangled by the barbarous Mohawks, and broken down by a year's slavery, was ransomed by the kind-hearted Hollanders, and brought to the island where New York now stands. In the little hamlet clustered under the rude fort, the heroic priest, Father Isaac Jogues, the pioneer priest of New York City and State, found but two Catholics — a Portuguese woman, and a young Irishman from Maryland; and the ministry of the Church began with the sacrament of penance. His stay was but a brief one, but it inspired the people with respect for a religion that could produce such heroes.

This missionary had scarcely sailed for Europe when another, Father Francis Joseph Bressani, a native of Italy, fell into the hands of the blood-thirsty savages; and he, too, rescued by the Dutch from slavery, descended the Hudson to New Amsterdam. If there were any

Catholics he did not find them during his brief stay within the hospitable walls of the Dutch town. Of course, in their destitute condition, neither of these priests, without chalice or vestments, could have offered up the holy sacrifice in our city. When Father Jogues, a few years later, was rewarded for his laborious mission-life by the crown of martyrdom, some of his vestments and sacred vessels reached New York, precious relics of a holy priest.

New York has ever been cosmopolitan in its character, and the beginnings of the Catholic Church in this city are no less so. The first four Catholics recorded as having been on the island belonged to as many different nations — a type of the diversity which prevails to this day, when the Catholic flock and its clergy show representatives from almost every land and clime.

After that visit of these two priests, a Jesuit Father from Canada occasionally made his way to New Amsterdam, and generally found, among the shipping in the harbor, some Catholic, happy to avail himself of the ministry of a priest. Such were the flying visits of Fathers Le Moyne and Vaillant.

But during the Dutch rule, Catholics were few and transient. The Church had no foothold on Manhattan Island. One day, in midsummer of 1664, however, a squadron of four English vessels, bearing the flag of the Catholic Duke of York, as Lord High Admiral, entered

the bay, and the group of officers on their decks gazed with delight on the fair prospect as they anchored near the Narrows. They came to claim the colony for James, Duke of York, on whom his brother, Charles II., ignoring the Dutch title, had conferred it.

Under the new rule, religious freedom was at last proclaimed. The new colony of New York was opened to our faith. Lieutenant Anthony Brockholls, of a Catholic family in Lancashire, came over in 1674, as second to Governor Andros in the direction of the colony, which was indeed ably governed for several years by this accomplished gentleman, some of whose descendants in our day have returned to the faith he professed. A few Catholic settlers arrived, and James at last resolved to make such arrangements that they should be able to worship God in the free air of the New World according to the dictates of their conscience. The Jesuits had for half a century zealously attended to the spiritual wants of the Catholics on the Chesapeake. They now extended their care to New York. When the brave, politic and able Colonel Thomas Dongan, an Irish Catholic of noble family, came out as Governor, in 1683, Father Thomas Harvey accompanied him; Catholic Governor and Catholic priest alike being escorted out of Boston, where they landed, by the Puritan militia of that place.

Father Henry Harrison had preceded him, and begun his labors in June; and Father Charles Gage, with

two lay brothers, soon followed. The little mission was organized to minister to the Catholics in the province, and replace the French missionaries among the Indians within the limits claimed by England.

A room was fitted up as a chapel in the Governor's house within the fort, and here, for the first time, mass was offered in the City of New York. Opposite the Bowling Green, where the statue of the last British royal ruler once stood, is now a row of buildings looking up the brilliant kaleidoscope of Broadway, with its ever-changing waves of the votaries of fashion, commerce, and toil. These buildings occupy nearly the site of the old fort, and not far from the center of the row was the spot hallowed by the first mass ever offered on the Island of New York. Here, in a private oratory, mass was said—the little congregation consisting of the Governor and some Catholic officers and gentry, in all the bravery of the gay reign of Charles II., relieved by contrast with the soberer garb of the humbler adherents of the ancient faith.

The Fathers found Catholics scattered throughout the various settlements of New York and New Jersey, and we can trace their ministrations from Esopus to Staten Island, Woodbridge, and Elizabeth; but the general feeling was unfriendly.

Education has ever been the aim of the Society of Jesus; and these Fathers, true to their mission, opened a

Latin School on the grounds now occupied by the stately edifice of Trinity Church. It was the first educational institution of the kind in the city, and was attended by the sons of the best families, eager to avail themselves of the advantages it afforded.

Under the wise and able rule of James, and the Governors appointed by him, civil and religious liberty were secured to the colonists, in the grand New York Charter of 1683, and in the Legislature which was established and which passed the charter. Then Catholics began to settle in a colony which offered them a home and the rights their manhood claimed. Many of these were persons of means, education, and ability, who would have been singularly serviceable to the colony.

While Catholicity was thus acquiring a home in New York, and in the minds of the more intelligent some of the veils of prejudice were lifting, the horizon suddenly changed. James II. was hurled from the throne. When the news reached New York, Leisler, a fanatic maniac, seized the reigns of government, and commenced a system of terror. In his mad delirium he saw nothing but Popish plots, Jesuit conspiracies. William of Orange looked on in sublime unconcern at the ruin of New York, as if pleased to see the province peculiar to his predecessor reduced to the utmost misery.

The Catholic clergy, no longer safe, left the colony; one to reach Maryland by devious ways, the others to

return to Europe. The Catholics of means who had settled removed to other parts; some to Canada, some to other English colonies. Those who remained in order to save their property made no show of their faith, and in the next generation Dongan and Brockholls ceased to be Catholic names in the Colony of New York.

Under Governor Fletcher, in 1696, the number of Catholics in the city, according to an official report made to him and transmitted to England, was only nine.

Yet the fanatical hatred aroused by Leisler lived, and the next Governor, the Earl of Bellomont, was of a temper to give it a most fiendish character. Coming from Ireland, where his father, Colonel Coote, had been one of the bloodiest butchers of the Irish Catholics in Cromwell's time, Bellomont inherited all the sanguinary ferocity of the father, combined with the shrewder statecraft of the unprincipled politicians of his time.

By his personal influence and vote in council, the New York Legislature, abandoning its broad charter of liberties for one less comprehensive and manly, passed, in 1700, a law by which any Catholic priest entering the colony or its limits, as claimed by England, was condemned to imprisonment for life. If he escaped from bondage and was recaptured, the anointed priest of God was to swing on a gallows, like a murderer.

In the same spirit was the law that any one who harbored a priest, who gave him a night's shelter or a

meal, was punished by a heavy fine and the pillory. Other enactments disabled Catholics from holding any office or even casting a vote for any civil or military position in the colony. With a name that recalled its Catholic Lord Proprietor, New York excluded Catholics from its borders.

For years Catholics were almost unknown in the City and Colony of New York. During the wars with Spain, the privateers occasionally brought a priest into our harbor, among the prisoners taken on the vessels; and the records show how shamefully they were insulted and wronged. The negroes in the Spanish Colonies were instructed in Christianity, and ennobled by its hopes; but every Spanish negro captured in these vessels, though free by Spanish law, was sold as a slave in New York. The priest and his white countrymen were finally released, but the negro remained to represent the faith.

In 1741, a wild delusion seized the town. An accidental fire in the fort was ascribed to a plot among the negroes to destroy the city. The Spanish negroes became especial objects of terror. Many negroes and some whites were arrested, and perished on the scaffold or at the stake, convicted on the loosest and most unsatisfactory evidence. A belief gained ground that a Catholic priest was the originator of the supposed plot. A harmless, nonjuring clergyman from England, who had been acting as an humble teacher, was tried; and, as justice and common sense alike had fled, poor Ury was hung.

With such a fate before them, few Catholics dare enter New York. Almost the first one who makes any figure was John Leary, who resided in Courtlandt street, and became popular with the gentry as one who kept and imported horses, famed for their excellence. The street often went by his name. His religion was avowed; and the popular rumor of the day assures us that he did not neglect his Easter duty, but that he went every year to Philadelphia for confession.

In 1755, a number of Catholics entered New York City. They were not prisoners of war, for they had long been British subjects; they were not rebels, for they had done nothing against government. They were the unhappy Acadians of Nova Scotia, who, as Popish recusants, had been deprived of their estates and property, and carried off, to the number of seven thousand, to be scattered along the coast from New Hampshire to Georgia.

Several hundred reached New York; but in the Governor, Sir Charles Hardy, they found an inexorable enemy. They were scattered through the colony, the children bound out, the adults put to labor. At every alarm they were huddled into the jails. Some, who had made their way from Georgia and South Carolina, were seized on reaching Long Island, in the following year, and treated with even greater cruelty.

The several hundred Acadian Catholics melted away: many dying of broken hearts; many perishing from the

noxious air and filth of the prisons of that day; many, used in their own land to ease and comfort, breaking down prematurely under the unaccustomed toil. Others escaped to Canada or Illinois — perhaps by way of the Six Nations, who, Indians as they were, were less cruel than the whites.

This body of compulsory emigrants did not form a permanent body of Catholics in New York, and no trace of them appears thirty years later.

Among the class known as Redemptioners — those who were sold at auction for a term of service, in order to pay their passage money — were, doubtless, not a few Catholics, about this time, both German and Irish. Their number did not equal that in Pennsylvania, where Catholicity had from the first enjoyed a degree of freedom.

The little body of Catholics that had grown up in the City of New York a hundred and ten years ago, began to long for the occasional visit of a priest. Few could afford what was then a long and tedious journey to Philadelphia, in order to approach the sacraments, and have marriages blessed and children baptized. They were too few in number to make any effort to secure a permanent pastor, to whom they could offer no adequate support. But Providence did not forsake them. In spite of penal laws and the bitter prejudices prevailing, the Jesuit Fathers in Philadelphia gradually extended their pastoral visits to scattered Catholics in New Jersey; and just be-

fore the Revolution the Rev. Ferdinand Steinmeyr — known on the mission by the name of Farmer — entered New York. He was a man of great learning, a mathematician of such excellence that the Royal Society of London elected him a member. He was more than the equal of the learned New York Governor, Cadwallader Colden; but he had to enter the city in disguise, and reach Wall street without exciting observation; there, as tradition says, to meet a few Catholics in the house of a good German.

When the colonies rose against England, the feeling against the mother country was combined with the old cry against the Catholics. The first flag raised by the Sons of Liberty in New York was inscribed "No Popery." An Irish priest, who had entered the colony and ministered to some Scotch Catholics, fled with his flock, before the rising storm, to the more tolerant soil of Canada.

The English army took and held New York. Among its soldiery, both from the British Isles and Germany, there were Catholics, who had enjoyed the services of priests in Canada, but were allowed none in New York. A French Augustinian priest, who had been brought in a prisoner, ventured to officiate for the Catholics in the city, who, on learning his character, had eagerly sought to enjoy the consolations of religion. He had been paroled, and did not suppose that English authorities, who allowed the Catholic priest to exercise his ministry in Canada, would take umbrage at his doing the same in

New York. He applied to the commanding officer for permission, and, mistaking the answer, proceeded to offer up the Holy Sacrifice. He was at once arrested and kept in close confinement, like the unfortunate American prisoners, perhaps undergoing the horrors suffered in the old Dutch Church in Nassau street, or the old Provost Prison, now the Hall of Records.

Down to the days of the Revolution, not only was Catholicity proscribed and the Catholic worship prohibited by a terrible penal law, but every Protestant who held any office under the colony had to take an oath that he believed none of the characteristic articles of the Catholic faith.

"I do solemnly and sincerely, in the presence of God, profess, testifie and declare, that I do believe that in the Sacrament of the Lord's Supper there is not any Transubstantiation of the elements of Bread and Wine into the Body and Blood of Christ, at or after the consecration thereof by any person whatsoever; and that the invocation or adoration of the Virgin Mary or any other Saint, and the Sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous."

Such was the history of Catholicity in New York, from the time its Catholic explorers raised aloft in its waters the symbol of its triumphs — visits of heroic missionaries covered with wounds; a brief period in the rule and reign of James II., as Duke and King, when the Church had

pastors, school, a flock; a period under the penal laws, when Catholicity was under the ban; and at last deliverance by a Revolution, which, in its outset, seemed bitterly hostile to the Church.

When peace came, the Catholics looked around for each other. They found that they were really a considerable body, able to support a pastor. Then came representatives of foreign powers — consuls of France, Spain, Portugal, and Germany. While New York was capital of the United States, foreign ministers from Catholic powers resided here, and were courted by the highest society; several Catholic members of Congress also lived here during the sessions of that body. With the prestige given by these personages, and by Catholic merchants of means who made the city a home, Catholics no longer felt that they were helots. They were freemen in a free land.

THE

ARCHBISHOPS AND BISHOPS OF NEW YORK.

RT. REV. RICHARD LUKE CONCANEN, D.D.,

OF THE ORDER OF ST. DOMINIC.

FIRST BISHOP OF NEW YORK.

THE splendor of the Catholic Church in this country, as we see it in our time, towards the close of the nineteenth century, with a hierarchy, an Archbishop residing in New York — holding, too, one of the highest dignities in the Church, that of Cardinal Priest — Suffragan Bishops throughout the State, and the neighboring State that was in old time part of New York, with magnificent churches, the services carried out with splendor, according to the impressive ritual of our Holy Mother — all this could not have been dreamed of in the beginning of the present age.

A hundred years ago the Catholic gifted with foresight who should have told his Protestant neighbors that such things would ever be, would have been deemed insane.

The few Catholics in New York had no church, no priest, no bishop. Those in Pennsylvania and Mary-

land were more blessed; yet nowhere throughout this beautiful land, from which the united arms and courage and endurance and wisdom of Protestant and Catholic, side by side in the council hall and in the battle-field, had at last banished their old oppressors, had a Catholic bishop ever been seen.

The missionaries who in the days of James II. laid the corner-stone of our Church in this city, organizing a congregation in their little chapel within the walls of Fort James, were under the spiritual jurisdiction of Dr. John Leyburn, Vicar Apostolic, first of all England and then of the London District.

The Catholics in the colonies — and among the rest those who, at a later day, with many misgivings attempted, or were forced to fix their home in New York — looked up to the successors of Bishop Leyburn as their prelate; but none had ever crossed the ocean. A bishop was personally unknown.

When the country recovered from the exhausting war, the new governments in most of the States left religion comparatively free. The Catholics in America at last received a bishop, in the person of the venerated John Carroll, first Bishop, as he was later, first Archbishop of Baltimore.

His diocese was the whole United States, as fixed by the treaty of peace. He could not visit it all, but he did visit New York, and gave an impulse to the

faith. Under the guidance of that great prelate, the Irish, the German, and a few American Catholics, began to form prosperous congregations. New York, in its religious life, throve under the fostering care of the illustrious Archbishop Carroll. His grand and noble figure is associated with the early annals of the Church in our city; here, as elsewhere, guiding pastors and flocks with the rare judgment and singular gifts with which God endowed him in selecting him to be the corner-stone of the hierarchy of the Catholic Church in the United States.

But he felt from the first that the diocese in its vast extent was beyond his power, or that of any one bishop, to direct properly. His mission, he felt, was to organize, harmonize, and quicken the Catholic body, so that when it had a life of its own, it could be divided into different dioceses without leading to inevitable confusion.

The increase in New York was, he saw, mainly from the green shores of Ireland; increasing when the gallant struggle for freedom was crushed in blood, and the very national existence was swept away. He appreciated the zeal, fervor, and undying faith of the Irish Catholics; and he looked forward to the appointment of some gifted priest of the land of St. Patrick, St. Bridget, and St. Columbkille, to build up the stately edifice of Catholicity in New York. And we see the same

thought in the suggestion of the name of the Apostle of Ireland as titular of a cathedral.

"The number of Catholic congregations daily springing up in every direction," wrote this great prelate, "has at last induced Pius VII., the present venerable Pontiff, who, in the midst of tribulations most bitter to nature, but equally glorious in his Divine Master, so worthily fills the Pontifical chair, to erect Baltimore into a Metropolis or Archbishoprick, and to establish four new suffragan dioceses, namely, New York, Philadelphia, Boston, and Bardstown."

Addressing the faithful in the new dioceses now passing under other spiritual heads, Archbishop Carroll says: "To multiply the means of salvation and increase vigilance over the sacred interests of religion, bishops ever present and near to them are now to be given to the separate portions of this once so extensive diocese, Boston, Philadelphia, New York, and ye vast countries of Kentucky, Tennessee, and Mississippi. The Lord has spoken to Peter, Peter by his successors to Pius VII., and the apostolical succession begins after so many ages to display itself to you, that it may be continued through your chief pastors, even to the remotest posterity."

For the See of New York, that illustrious Pope selected a learned, able, and courageous Irish priest, well known at Rome, and particularly dear to the Holy Father,

Father Richard Luke Concanen, of the Order of St. Dominic, whose merit had already caused his nomination to a see in Ireland, and who had been prior of convents of his order at Lisbon and Rome, and Librarian of the famous Casanate Library.

He was consecrated at Rome on the 24th of April, 1808, by Cardinal Antonelli, Prefect of the Congregation of the Propaganda. The Catholics of New York looked forward with pleasure to the reception of so illustrious a prelate, and great hopes for Catholicity were entertained. But all were dashed, as months passed and no tidings came. At last it was learned that Napoleon had prevented his embarkation from Italy; and ere long New York, which had put on its robes of gladness to welcome its first bishop, had to put on those of mourning, for the sad news came that their bishop had died mysteriously at Naples, in 1810, as he was at last on the point of embarking for his see. This was a sad blow to the new diocese; and, as the sovereign Pontiff was hurried off from Rome a captive, it was impossible for some years to fill the vacancy and give the widowed Church of New York a bishop.

New York was thus left in a wretched condition — a diocese without a bishop, with none to guide and direct, as only a bishop can. Zealous Jesuits came, and, aided by a few priests who joined them, projected works on which the progress of religion depended. The

corner-stone of a new church was laid. The Dominicans whom the late bishop intended to bring were indeed sent elsewhere, with the means he had collected; but Trappists sought to found a house here. The Jesuits opened a college; and Ursuline nuns from the Island of Saints crossed the Atlantic to begin one of their successful academies for training young ladies to all the accomplishments, virtue, purity, and self-sway of a truly Christian maiden.

But all such institutions needed the fostering care of a bishop. Those in New York lacked it. They faded away, leaving the Catholics disheartened and discouraged.

RT. REV. JOHN CONNOLLY,

OF THE ORDER OF ST. DOMINIC,

SECOND BISHOP OF NEW YORK.

NAPOLEON, dazzled and elated by the career of victory which Heaven granted to his arms, thought that all things, human and divine, must bend to his will. The courageous Pontiff, Pius VII., was torn from his see. Napoleon fell, as if struck by the lightnings of Heaven. The crime and the punishment were evident to the whole world.

By one of those strange dispositions of Providence, which no human mind can foresee, the power of Protestant England was employed to restore Pope Pius VII. to Rome. When the affairs of the Church could be resumed, he resolved to give New York a bishop at once. Again he looked to the sons of faithful Ireland. The Rev. Father John Connolly, of the Order of St. Dominic and prior of St. Clement's Convent in Rome, where he had spent much of his life, was appointed Bishop of New York. He was consecrated in Rome, Nov. 6, 1814, but did not reach New York till the 24th day of the same month, in the following year. He is the first of our

hierarchy who came to us consecrated in the Eternal City. He was received with great joy by his flock, happy at last to have a bishop in their midst. He found in his large diocese at least seventeen thousand Catholics, scattered far and wide, with only four priests to aid him in ministering to them; and two of these were soon withdrawn from him. All the institutions projected by the zealous missionaries and begun by the devoted Catholics of New York had vanished. Everything was to be created anew by him, and the burden was immense. He did not shrink from the toil which would have appalled many a younger man, but bravely undertook the discharge of the duties imposed on him by the sovereign Pontiff.

He was a native of Drogheda, having been born in the year 1750. He had studied in Ireland, then in Belgium, and finally entering the Order of St. Dominic, to which he felt that God called him, he was sent to St. Clement's Convent in Rome. His life had been one of constant, active service, and he was for years the agent of the Irish bishops in Rome.

He visited his native land on his way, less to see his kindred than to appeal to the zeal of priest and Levite to join him in the field of his labors. Faithful Ireland could not see her children in America exposed to lose the faith. Bishop Connolly obtained for his diocese several priests full of zeal for man and love for God, and some candidates for holy orders, on whom he soon conferred

the priesthood; New York then first witnessing the conferring of that great sacrament by which the apostolic powers are continued in the Church. He made visitations of his diocese, erecting shrines of religion in Utica and Rochester, thus taking possession of Central and Western New York, where in early times the Jesuit Fathers had their flourishing missions among the fierce Iroquois.

The Orphan Asylum in New York City, which has so long been a home to the fatherless, was established by him, and placed under the direction of Sisters of Charity from the community founded by Mother Seton, to whom, doubtless, as herself a native of his diocese, he appealed for aid in terms which she could not refuse.

He went to Baltimore in 1817, to attend the consecration of the Rev. Ambrose Marechal as Bishop of Stauropolis and coadjutor to Archbishop Neale. The ceremony was performed by Bishop Cheverus, Bishop Connolly and the Very Rev. Mr. DeBarth as assistants. His return to his diocese, so ill provided with priests, must have made his burden seem all the more onerous after witnessing the Seminary and other institutions at Baltimore. The yellow fever, which soon afflicted New York, found him, however, zealous and unremitting in the parochial labors he was compelled to discharge; and in those days of trial he showed all the heroism of the priest, and, were that possible, more than his usual charity and benevolence.

His next great effort was to secure more Sisters, in order to place the charity schools under their care.

But if his labors were great and his resources were small, he was gladdened by the reception of converts into the Church, several of them clergymen of Protestant denominations. Bishop Hobart, of the Episcopal Church, enjoyed the friendship of Dr. Connolly, and evidently was approaching the light of truth. When Dr. Hobart went to Europe, he visited one of his former ministers, who had become a priest and entered a religious community in Europe, and he bore letters from Bishop Connolly to friends in Rome. He never became a Catholic, but his daughter died in the faith, the wife of one who left a bishopric in the Episcopal Church to enter the fold of Christ.

In 1824, Bishop Connolly, feeling the weight of years and his severe mission labors, solicited the Holy See to give him a coadjutor, and to appoint his faithful colaborer, the Rev. Michael O'Gorman; but before the question could be acted upon, the zealous first-ordained priest of New York fell sick and died at the bishop's house; and within a week a second priest was buried from the same dwelling. At Rev. Mr. O'Gorman's funeral the aged bishop contracted a severe cold which prostrated him, and led to a fatal malady. Yet he struggled through the winter, discharging the duties which had now increased beyond the ability of a priest in the prime of life and strength.

He officiated till within a week of his death, and expired on the evening of Sexagesima Sunday, February 6th, 1825, at his residence, 512 Bowery. His body was taken to St. Peter's, and lay in state there till the 9th, when it was conveyed to his cathedral.

Almost at the close of his career, in which he had many and grievous trials, his people, in a public resolution, declared that he justly possessed the confidence of all, and that his wisdom, piety and zeal had excited the admiration of their fellow-citizens; that his conduct, manners and example recalled to their minds what we read of primitive simplicity in the history of the apostles of the earlier ages. And he won this esteem, not by brilliant or showy gifts, but by his solid virtue, his zeal, devotedness, and charity.

RT. REV. JOHN DU BOIS, D.D.,

THIRD BISHOP OF NEW YORK.

THE prelates whom we have thus briefly sketched had been selected in Rome, and set out, with the blessing of the Holy Father and consecration in the Eternal City, to a diocese and a flock in a strange and distant land. The Rev. John Du Bois, who was appointed Bishop of New York in 1826, was one already identified with the Church in the United States by years of labor as a zealous missionary priest, by the foundation and direction of Mount St. Mary's College at Emmittsburg, which has been to this day the Alma Mater of thousands of highly cultured Catholic gentlemen, and the seminary which has filled the country with well-trained and zealous priests. He had, too, under God, been greatly instrumental in guiding to success Mother Seton's labors to establish the Sisters of Charity in America. Few men were better known to the bishops and clergy of the United States, or more highly esteemed.

Schoolfellow of Robespierre, he was one of the faithful priests whom France, fallen into the hands of such men, drove from her shores. Bishop Du Bois came to

New York full of years and experience; known, respected, revered. He was consecrated at Baltimore, Oct. 29, 1826, his episcopal cross and ring having been the gift of the illustrious Charles Carroll of Carrollton. He found immense wants. The Catholic emigration increased rapidly. Short-sighted men, under the old trustee system, with mistaken views of their rights and duties, were blindly crippling the Church, and preventing its usefulness. Fanaticism had been aroused among the Protestant bodies, unprincipled men seeking popularity by wild attacks on the Church, and the basest and most disgraceful inventions and forgeries. But amid all the oppositions, Bishop Du Bois went bravely on. Able theologians and controversialists, like Varela and Levins, vindicated Catholic truth and exposed the hollowness of Protestantism as a system. The eloquent voice of a Power called forth resources for the orphans. The Bishop labored to endow his diocese with a second Mount St. Mary's; but, though he failed in this, religion generally prospered. He visited all parts of his diocese, and encouraged the building of churches wherever one could possibly exist, obtaining aid from Rome, and from the Society for the Propagation of the Faith. So rapid was the progress of the faith during his episcopate, that every year beheld new churches rising. Yet he was not fitted by age to cope with the difficulties attendant on the rapid increase of Catholics, mainly, then, by emigration from Ireland.

He was a man of sixty, having been born in Paris, August 24, 1764, of respectable and wealthy parents. A pious and truly Christian mother had trained him in childhood; his faith had been confirmed and deepened under the tuition of the Jesuit Fathers, at the College of Louis le Grand. Though the world was seething with coming revolution, and that very college numbered among its scholars men who were to figure as the most impious and cruel wretches of the French Revolution, young Du Bois devoted himself to the service of God. Trained in the Seminary of St. Magloire, he was ordained in 1787. He was at once charged with duties. Besides being curate at St. Sulpice, he was chaplain of an extensive Asylum for the Insane and for Orphans. Amid all the horrors of the Revolution, he stood at his post, till friends showed him that it was his duty to fly. Narrowly escaping death, he reached a vessel for the United States, and landed at Norfolk, in Virginia, in 1791. Bishop Carroll received him to his arms, and with letters from Lafayette to Monroe, Patrick Henry, the Lees and Randolphs, Mr. Du Bois began missions at Norfolk and Richmond. He supported himself by teaching while ministering to his flock. After a time, Frederick became the scene of his labors, and here he began a church; but in 1805 he took possession of Mount St. Mary's, and reared a log cabin, which was soon replaced by a brick church. Then a school rose beside his chapel of the

woods. The blessing of God was on it, and it grew, giving priests to the Church and well-trained citizens to the State. Such had been his life of devotedness to his sacred calling. Making the visitation of his diocese, he found Catholics where he was led to expect none; hundreds, where he was told they were numbered by tens. Impressed with the great necessities of his flock, he went to Europe to solicit aid. He endeavored to give his people churches, priests, schools.

He found but two churches in New York City. Under the influence of his zeal, the Catholic faithful, with their wonted devotion and liberality, soon reared St. Mary's, Christ Church, St. Joseph's, St. Nicholas, St. James, and St. Paul's at Harlem.

Eminently a man of action, Bishop Du Bois was quick, and, to some, seemed to rule with too strict a hand; but to the faithful who came to him with their cares and solicitudes, and to the young whom he loved to instruct, he was all kindness and indulgence; consoling, winning, impelling all to virtue and sacrifice.

But his severe labors in early life, with the burden of the episcopate, told on his constitution. He solicited a coadjutor from the Holy See; and, soon after the appointment of Bishop Hughes, in 1837, Dr. Du Bois was struck with paralysis while walking in the street. From the effects of this he never fully recovered, and by the advice and wish of the Sovereign Pontiff, resigned the

administration of his diocese to his coadjutor. He passed his remaining years in preparing to render an account of a well-spent life. Bishop Du Bois died in the episcopal residence at New York, December 20, 1842, full of years and merits, and was laid beside his predecessor beneath the Cathedral.

MOST REVEREND JOHN HUGHES, D.D.,

FOURTH BISHOP, AND FIRST ARCHBISHOP OF NEW YORK.

THE clergyman selected as coadjutor to the venerable Bishop Du Bois, was one of his old pupils, who had, as a priest of Philadelphia, evinced not only theological learning, but remarkable dialectic skill, and a deep knowledge of the time and country, and that fitness for governing men so frequently conspicuous in the Norman-Irish race, to which, like Wellington and Palmerston, he belonged.

As coadjutor, bishop, and finally archbishop of New York, he restored the true polity of the Church, and by his singular tact and skill, overcame difficulties and put an end to false systems that had baffled others, and seemed to many ineradicable. In exposing the doctrines of the Church, he was clear, lucid, and timely. Whenever any question of the day affected Catholic interests, he was outspoken, frank, decisive, and vigorous. To our Protestant countrymen, he was the great representative of Catholic thought, and his utterances, copied through the press of the country, were read by men of all creeds and every shade of political opinion.

What Catholicity in New York owes to "Bishop Hughes" can hardly be estimated. He taught his flock that the best road to secure the respect of their non-Catholic countrymen was to be sincerely and frankly consistent, practical Catholics; and as American citizens, to assert their claim to all rights conferred on them by the Constitution, while showing that they were worthy to exercise them.

John Hughes, born at Annalogan, in the County Tyrone, Ireland, June 24th, 1797, had from boyhood longed and prayed to God to be allowed to become a priest. There seemed no answer to the prayer, for his brief terms at a grammar school, where he made rapid progress in English studies, were interrupted and broken off by the necessity for his helping hand on his father's farm. His father's emigration to America, followed by his own in 1817, opened a brighter prospect to the young man. The enticements of independence in the New World did not lure him from his choice of the sanctuary. As soon as he became aware of the character of Mount St. Mary's, he applied for admission, ready to enter on any terms, or undertake any position, so that he was allowed to study for the priesthood. There was no position open but that of gardener. With characteristic energy, he did not hesitate a moment, and began his course of Latin privately amid his plants and flowers.

There was no mistaking his vocation. Dr. Bruté en-

rolled him among the regular scholars, though young Hughes stoutly held to his agreement by retaining the superintendence of the garden. He rapidly passed over the usual classical and mathematical course, to find in philosophy and theology his real element. As teacher and prefect, he showed coolness, ability, and discretion; making himself master of the dispositions and capacity of those committed to his charge.

Even before his ordination, he evinced his skill in controversy by an able answer, in the *Catholic Miscellany* to an attack on the Church. He was ordained at Philadelphia, in St. Joseph's, the oldest Catholic Church, October 15, 1826, and then spent some time with the Rev. Dr. Hurley, an Augustinian, who had already taken a deep interest in the young priest. After a brief pastorate in Bedford, he was called by Bishop Conwell to St. Joseph's, Philadelphia, and was for a time at St. Mary's, during the sad days which befell that Church. His eloquence won him a host of admirers, and his judgment and prudence secured him the support of all. One of his projects was a Catholic Tract Society, for which he wrote the extremely popular work, "Andrew Dunn." He founded St. John's Asylum for Orphans, and was ever ready to meet attacks on religion with his clear and logical answers.

He attended, in 1829, the first Provincial Council held in this country, being theologian to the Administra-

ST. IGNATIUS LIBRARY MANHASSET, N. Y.

tor of Philadelphia, while Bishop Conwell, at Rome, urged his name as one fitted to become his coadjutor. He erected St. John's Church, in Philadelphia, which was dedicated in 1832, and soon after engaged in a written and afterwards in an oral controversy with the Rev. John Breckenridge, then considered the ablest advocate of the Calvinist denomination in the United States. The consummate ability of Rev. Mr. Hughes, in presenting the Catholic argument, with telling force, was felt by all, and by no one more deeply than the Rev. Mr. Breckenridge, who, of course, claimed the victory, but who found that he had lost all his prestige.

On the recommendation of the Baltimore Council of 1837, the Rev. Mr. Hughes was selected as the coadjutor to the venerable Bishop Du Bois of New York. On the 26th of November he was consecrated, in St. Patrick's Cathedral, New York, Bishop of Basileopolis, *in partibus infidelium*, by Bishop Du Bois, assisted by Bishop Fenwick of Boston and Bishop Kenrick of Philadelphia. The care of the diocese soon devolved upon him, by the illness of the venerable Bishop, and he at once appeared before the Catholic body as their leader.

The best element in the Church at once rallied around him; the rest were soon conscious that any struggle would be too unequal. He found the churches in the diocese ill administered in their temporalities and loaded with debt. By various means he labored to rescue them

from danger, and by a sounder system place them in a healthy and prosperous condition.

Education was ever dear to him. A college begun by Bishop Du Bois, at Nyack, was destroyed by fire soon after its opening, and difficulties had prevented any new attempt; but, in 1839, Bishop Hughes secured a fine property at Fordham, and established St. John's College, which has continued to this day to be the leading Catholic University of the State.

During a voyage to Europe, in which he secured aid for his diocese in many forms, he obtained also several Ladies of the Sacred Heart, in order to found an academy of the highest grade for young ladies; and their institution, originally at Astoria, but for many years back at Manhattanville, has long enjoyed the highest reputation among Protestants as well as Catholics.

During his absence, an attempt was made by the Very Rev. Dr. Power, and other clergymen, to recover for the Catholic parochial schools the proportion of the education money which had for many years been allowed to them. The school question was before the public when he returned. Before a committee of the Common Council, he, by a most brilliant argument, maintained the justice of the Catholic claim, against great lawyers retained by the Public School Society, and distinguished clergymen of the Methodist, Presbyterian, and Dutch Reformed bodies. The Common Council rejected the petition

of the Catholics, really without consideration of the merits of the question.

An appeal to the Legislature led to a less prejudiced system than had hitherto ruled New York City. The great defect of the new system was that it excluded all religion from the public schools. But much was gained in regard to the school-books and the teaching. Whatever may be the errors of individuals, a Catholic child cannot legally be compelled to learn, as a school-lesson, an insult to his religion, or anything contrary to its teachings. But this point was not gained without an event unparalleled in our history. The candidates of the two political parties then dividing the country pledged themselves, if elected, to oppose the Catholic claim. The Catholics, who met at Carroll Hall to agitate the question, had no alternative except to put forward candidates of their own. The Bishop's action drew upon him the coarsest vituperation and abuse. But the Catholic ticket polled so large a vote as to show party leaders that Catholic citizens were not blind tools in their hands, but men who knew their rights.

In 1841 Bishop Hughes convened the first Diocesan Synod of New York, and established many wise rules which bore abundant fruit for the good of souls.

Emigration and the natural growth of the Catholic body had constantly swelled the number of the faithful; churches were springing up in all parts of the diocese,

and there was an urgent demand for priests. Finding the burden too great, Bishop Hughes obtained a coadjutor in the person of the Rt. Rev. John McCloskey. That the native American agitation and outbreak of 1844 did not injure New York, was due mainly to the determined character of the Bishop and the manliness of his flock.

When the public mind had regained its usual sanity, he pursued his plan of increasing the efficiency of the Catholic schools. He obtained several Fathers of the Society of Jesus, in 1846, and endeavored to secure a Community of Brothers devoted to teaching.

Finding that, even with a coadjutor, it was impossible to meet the wants of his diocese, he solicited from the Sixth Provincial Council of Baltimore, which he attended, a division of his diocese. The Holy See, at the request of the assembled Fathers, accordingly established the Sees of Albany and Buffalo.

War was then raging with Mexico, and Government offered to Bishop Hughes a diplomatic appointment, in the hope of restoring peace; but as the position would have been an anomalous one, and not likely to be productive of good, it was declined.

He reorganized the Sisters of Charity in his diocese, who then separated from the Emmittsburg Community; and they have since prospered in a way to justify the wisdom of the regulations he inspired.

The Provincial Council held at Baltimore in 1849 recommended the elevation of New York to a Metropolitan See, and on the 3d of October, 1850, Pope Pius IX., by a brief, advanced Dr. Hughes to the dignity of an archbishop. The step was followed by the establishment of the dioceses of Brooklyn and Newark, leaving to the Archbishop the City of New York and the counties on the Hudson. Under his care, now confined to these, religion made rapid progress. New York beheld a Provincial Council of the Church assemble in its venerable cathedral; an Archbishop surrounded by seven suffragans. The proceedings were, in their magnificence, a striking proof of what had been accomplished during his episcopate.

Archbishop Hughes was one of the Fathers who stood around the immortal Pope Pius IX. when he defined the dogma of the Immaculate Conception, December 8, 1854. He was deeply impressed by that grand gathering of the Catholic episcopate, and on his return, by his eloquent portrayal of the dogma and its definition, as well as the universal testimony to the belief of the world, aroused anew the piety of the Catholics of New York.

The old Protestant alarm was excited. The Catholic Church was increasing too fast. Erastus Brooks opened the attack, and though the Archbishop exposed the fallacy of his statements and arguments, the Legislature passed

an act — unconstitutional, of course — by virtue of which, in more than one case, property bought by the Archbishop at a judicial sale, and paid for by him, would be given back without any consideration to the very parties whose interest had been sold by order of a court of law. The absurd act was soon repealed, as may well be imagined.

Archbishop Hughes sought to resign his high office and spend the rest of his days in retirement; but the Pope warmly dissuaded him from such a step, and he bore the burden to the end. He had long felt that New York should possess a cathedral worthy of the faith, and of the great city. Providentially, the trustees of St. Patrick's Cathedral possessed a block of ground sold by the Corporation of New York nearly a century ago, and more than fifty years since, occupied for a time by a Catholic college. The street on which it fronted — Fifth Avenue — had become the most desirable one in New York. On this he resolved to commence a cathedral so grand that the plans called for three-quarters of a million of dollars. He laid the corner-stone in 1858, with great pomp, and adopted the plans drawn up by Mr. Renwick for the edifice. He aroused the zeal of the wealthier Catholics to carry on so noble a work, and contributions came freely in, till the outbreak of the civil war paralyzed the country.

The new Cathedral, however, did not draw from

other and necessary claims. Religion and charity were never more earnestly attended to, and in the trials which began to gather around the Holy Father, the voice and exertions of Archbishop Hughes were prompt and decisive. Sympathy and material aid were alike afforded.

The civil war induced the Government at Washington for a second time to urge on Archbishop Hughes a quasi diplomatic mission. The existence of the country, to whose well-being he had given his manhood and his talents, was imperiled. He visited Europe, and did much to cultivate a friendly feeling towards the United States.

During his stay in Europe, he took part in the assemblage of the bishops at Rome, on the occasion of the canonization of the Japanese martyrs. His health was, however, much impaired. It declined after his return; and he was unable to perform any public functions, or even say mass. The disease gradually prostrated him, and he expired on the 3d of January, 1864.

He was eminently a great man. None, not even Bishop England, ever exercised such influence over his own countrymen, and Catholics generally throughout the United States; and that influence was never exerted for his own aggrandizement, but unselfishly for their best interests.

HIS EMINENCE JOHN CARDINAL McCLOSKEY,

FIRST BISHOP OF ALBANY, SECOND ARCHBISHOP OF NEW YORK,
CARDINAL PRIEST OF THE HOLY ROMAN CHURCH,
UNDER THE TITLE OF SANCTA MARIA
SUPRA MINERVAM.

THE Church of New York, orphaned by the death of the illustrious Archbishop Hughes, was now for the first time committed, in the providence of God, to one born within the diocese — born when that diocese, embracing more than the whole State, had but two churches. His life may almost span the rise and progress of the Catholic community in the Empire State.

Born in Brooklyn, March 10, 1810, the young son of two emigrants from Derry was carried over to St. Peter's Church, to receive the waters of baptism; for Brooklyn had then no church and no priest to baptize the future cardinal. As a boy, he crossed the river in a row-boat on Sunday, to hear mass in St. Peter's. At the age of twelve he was sent to Mount St. Mary's, that hive of priests, and, after a seven years' studious course, was graduated.

He returned to his widowed mother, and debated

with his own heart the great question of a choice of state. The well-trained young American youth had talents and energy to command success. The world lay tempting before him; but he resolved to devote his life to the service of God, and returned to Mount St. Mary's, where the President welcomed, as a seminarian, the graduate whom he knew so well.

He was ordained priest in St. Patrick's Cathedral, New York, January 12, 1834, but proceeded to Rome, where for two years he attended the lectures at the Roman College. With the ecclesiastical lore thus acquired, and an insight into the management of the great affairs of the Church in its capital, winning friends among those then in office and among students soon to exercise high functions, the young American priest was a type that refuted the wild ideas of this country prevalent in Europe.

A tour through several countries added to his experience, and on his return, in 1838, he was appointed pastor of St. Joseph's Church, New York. Here he became singularly beloved; and, when, in 1842, he was named Rector of the Theological Seminary, his congregation felt the deepest anxiety. But they were soon to lose him. He was selected as coadjutor to Archbishop Hughes; and when he was consecrated, in St. Patrick's Cathedral, March 10, 1844, the venerable Dr. Power — who had himself more than once administered the diocese, and was no

flatterer — declared, in his sermon, addressing the newly-consecrated bishop, that, had the selection been left to the clergy of the diocese, they would have chosen him.

For three years Bishop McCloskey continued to reside at St. Joseph's, discharging much of the episcopal duty in regard to the general and special visitation of parishes in distant parts of the State. When the Diocese of New York was divided, he was translated to the See of Albany, in May, 1847.

The organization of that diocese, and its harmonious and successful progress, prove how well, for seventeen years, he directed it in the way of God. He found much to be done; but, under his gentle yet persevering energy, schools, academies, asylums, and churches, sprang up in all parts. The neglected and negligent were gathered in; congregations, by the help of zealous priests, gained new fervor, and a Catholic life, subtle in its power, pervaded his whole flock.

On the death of Archbishop Hughes, the voice of the bishops of the province coincided with the wish of the deceased, and the desire of the clergy, expressed years before and still unchanged, although so long a time had passed. He returned to New York as its second archbishop. What he has accomplished is too well known to need detailing here at length. Under his care, the Catholic Protectory, for the rescue of unfortunate children from vice, has grown to be an immense organization,

without an equal in the country; as great a blessing to the State as it is an honor to the Church.

Archbishop McCloskey, as soon as peace dawned again on the land, resumed the work on the new Cathedral, and has lived to see its completion. He earnestly encouraged the erection of new churches in his diocese, and especially in this city, in order to divide the labor which had outgrown the capacity of the parochial clergy. His learning and zeal benefited the whole Church in this country, by his influence in the second Plenary Council, held at Baltimore in 1866, where so much was accomplished to form a distinct code of doctrine and discipline for use in the numerous dioceses now covering the country.

These decrees, with those of the Councils held in the Province of New York, he solemnly promulgated as the law of his diocese, in a Synod held at New York in September, 1868; and special rules were laid down regarding the administration of the sacraments, the celebration of the Holy Sacrifice, and all that could lend dignity to the worship of God. He earnestly recommended his clergy to arouse piety by frequent missions and the diffusion of good books.

The Archbishop of New York was soon called to more conspicuous labors. In the Council of the Vatican, convened by the Sovereign Pontiff Pope Pius IX., on the 8th of December, 1869 — the first General Council

of the Church since the close of that held at Trent — Archbishop McCloskey was a prominent figure, no less respected for his great ecclesiastical learning, and the matured experience of a long episcopate, than for the mild and gentle firmness in upholding the truth that always characterized him.

The seizure of Rome by Victor Emanuel made the reassembling of the Council for the time impossible, and Archbishop McCloskey was again amid his flock, guiding them, in his peaceful and quiet way, to the haven of eternal life.

The Catholic Church in the United States had grown during the pontificate of Pius IX. to magnificent proportions. Her archbishops and bishops had, in the Council of the Vatican, evinced learning, devotion to the Church, a freedom in the expression of their theological opinions, which attested alike their sincerity and the perfect freedom of debate. It was no wonder, then, that this newborn Church, with its hierarchy less than a century old, attracted the attention of the whole Catholic world. To manifest his regard for the Church in the United States, which had ever been so grateful to him — and outspoken in its attachment, and liberal in his hour of need — the immortal Pope Pius IX. resolved to call one of the bishops to a place in the Sacred College.

There was universal joy when it was known that, in the Consistory held March 15, 1875, the Holy Father had created Archbishop McCloskey a Cardinal Priest of

the Holy Roman Church. Announcing this promotion in his journal at Rome, the able and eloquent Monsignor Nardi wrote:—

Among the prelates about to be promoted to the purple, Pius IX. has given a new example in selecting for that honor an American prelate. We need not say here anything in praise of Mgr. McCloskey. There is no American Catholic who does not know him. After performing with wisdom and meekness his duties over the Diocese of Albany he was transferred to New York, first as coadjutor and then as successor to the illustrious Archbishop Hughes, who left behind him a great and beautiful memory. In the ten years which Archbishop McCloskey has governed this diocese—the most important in the United States—he has invigorated and strengthened Catholic institutions, has almost completed a magnificent cathedral, which will be the most beautiful in America, and has won for himself the esteem and the love of all. It is just, therefore, that such an honor should be bestowed upon him.

But not only Archbishop McCloskey is it that the Holy Father thus seeks to honor In the elevation to the greatest dignity of the Church, he intends, certainly, first and foremost, to reward him; but none the less likewise to honor the great, generous, and faithful Catholics of America.

The insignia of his high dignity were at once sent, and, for the first time in the history of the Church, the emblems of the cardinalate were borne across the Atlantic.

On the 7th of April, 1875, Count Marefoschi, of the Pope's Noble Guard, in his brilliant uniform, presented to Archbishop McCloskey, at his residence in Madison Avenue,

a letter from Cardinal Antonelli, and a case containing the zuccetto, or skull-cap, addressing him an elegant felicitation in Latin. The Cardinal responded, in the same language, and then Monsignor Roncetti, the Papal ablegate, entered with his secretary, Dr. Ubaldi, and, addressing his Eminence in French, congratulated him and the Catholics of America, whom the Holy Father wished to honor by this appointment. He asked Cardinal McCloskey to fix a day for the formal presentation of the berretta.

On the 22nd of April, 1875, this ceremony took place in St. Patrick's Cathedral. The church had never before witnessed its equal. The sanctuary was draped in scarlet, and filled with members of the Catholic hierarchy of the United States; their rich mitres and copes contrasting with the gay uniform of Count Marefoschi; priests filled the nave, while the pews revealed persons of distinction in every path of life — the brilliant, the accomplished, the wealthy; those moving in the higher and more humble walks of life — all animated by a feeling of respect for the Cardinal, and of gratitude to Pope Pius IX.

The Cardinal was seated on his throne, calm and gentle, as is his wont. Opposite, almost surrounded by flowers, was Archbishop Bayley of Baltimore, who, as holding the most ancient see with almost primatial honors, was to impose the berretta on the head of the Cardinal.

After a Pontifical High Mass, celebrated by Bishop Loughlin of Brooklyn, Cardinal McCloskey advanced to

the gospel side of the altar. Archbishop Bayley arose, and took a position in front of the altar. Dr. Ubaldi then received from Count Marefoschi a parchment roll, from which he read to the Archbishop of Baltimore his authority to confer the berretta; following it by the reading of a second roll to Cardinal McCloskey. After these official documents, Monsignor Roncetti addressed the Cardinal, and then approached Archbishop Bayley, who had been appointed Apostolic Delegate. After replying to the ablegate, the Archbishop of Baltimore addressed Cardinal McCloskey as follows:—

Your Eminence — Our Holy Father the Pope has conferred upon me a great honor in appointing me Apostolic Delegate to give to your Eminence this mark of the eminent dignity to which you have been raised, and I value it the more because it affords me an opportunity of expressing publicly my sentiment of affection and veneration towards your person and character. There were rumors in times gone by that it was contemplated to bestow this honor upon certain eminent prelates, and especially upon your distinguished predecessor, to whom the Catholics of these United States owe so great a debt of gratitude. It is an honor, I may say it now, which we had in some manner a right to expect, on account of the number of Catholics and the importance of the Catholic Church in the United States. We had a right to expect it also on account of the greatness of our country; the position it occupies among the nations of the earth, and the influence it is to exert over the future destinies of the human race. It was right and proper also that we should have a representative among the intimate

councilors of the Holy Father. There is nothing anomalous or contrary to the principle of our Republic that we should have in our midst a Cardinal of the Holy Church, and we are confident that your appointment will continue to be regarded, as it is now regarded, a new element of strength and harmony to all. We congratulate your Eminence on your appointment to so high an office. It will increase your cares and responsibilities, but it will also increase your means of usefulness as an honored citizen of the Republic and a faithful bishop of the Church of God, and it will give new brightness to the crown of glory which God, the righteous Judge, will bestow upon you on that day when He will render to every one according to his works.

He then took the berretta from the salver, and, advancing to Cardinal McCloskey, placed it on his head. The new Cardinal's return of thanks to Archbishop Bayley, and a beautiful address to the people, followed by a Te Deum, closed the remarkable ceremony.

His singular elevation made no change in the life or duties of the Cardinal. He soon after visted Rome, where other ceremonies of usage followed, and he formally took possession of the Church of Santa Maria sopra Minerva, of which he bears the title.

On the death of the great Pope, Cardinal McCloskey was summoned to the Conclave, and crossed the ocean; but the voice of the Sacred College had, guided by the Holy Ghost, selected a Sovereign Pontiff in the person of Pope Leo XIII. before he reached Rome. He pro-

ceeded to the Eternal City to pay homage to the new Pope, and from his hands received the Cardinal's Hat — the last ceremonial connected with his appointment.

His return to his diocese was marked by a most imposing reception in the Cathedral, on the 29th of May, 1878.

After the chanting of the anthem, Ecce Sacerdos Magnus, the Vicar General, in the name of the clergy of his diocese, read an address of congratulation most appropriate in feeling and language. The Hon. John McKeon, in the name of the laity, then addressed his Eminence, and his words may well close this sketch, as the sincere feeling of his whole diocese:—

Your Eminence—To me has been assigned the gratifying duty of presenting to you, on behalf of the Catholic laity of this city and diocese, their congratulations on your safe return from the Eternal City. Many more worthy than myself might have been selected for this honorable position, but you will permit me to say none could perform it with more sincere affection toward yourself personally. It is difficult to express the deep-seated reverence and love which are entertained for you by the large and faithful flock committed to your pastoral care, and you can well understand how embarrassed any individual must be, as the organ of such a body, in giving expression to their feelings. Born in our midst, your course in life from childhood has been before us. It has been conspicuously marked with piety and zeal. You have discharged "with meek and quiet spirit," but with an impressive efficiency, the functions of your sacred office as priest,

bishop, archbishop, and at last cardinal, in such manner as to secure the affection and veneration of not only the people of your own flock, but also the admiration and esteem of those who differ from you in religious faith. Christian charity has been uniformly developed in all your acts. We all know that under your administration new temples have been erected to the ever-living God, and our seminaries of learning have been increased in number. Homes for the rescue of the young from destruction, refuges for the comfort of the old and hospitals for the sick, have also been organized. In a word, numerous works of religion, benevolence, and mercy stand forth as monuments of your devotion to the cause of Catholicity. With your kind permission, they are referred to solely for the purpose of expressing to you the sincere gratitude of the people intrusted to your care for this your holy work.

To Pius IX. of immortal memory the Catholic laity of this diocese are indebted for having selected you as one of the princes of the Church. When the news of the death of this great Pontiff reached us, the sorrow of the Catholics of your diocese was deep and sincere. They remembered the high distinction conferred upon them by his selection of yourself as one of his Ecclesiastical Senate—that body to whom the Supreme Pontiff may have recourse for advice in the exercise of his holy office, and upon whose demise rests the responsibility of selecting his successor. From the earliest ages this sacred council has been composed of those who have attained a character for those qualities befitting the office. They were, in the language of one of the earliest of the Popes, to be distinguished men, their morals unimpeachable, their words oracles, their expressions a rule of life and of thought to others—the salt of the earth. The Council of Trent directed

that the cardinals should be selected, as far as possible, from all nations. The result is that by this system of selection the great and holy office of chief of the great Christian Republic is open to the humblest as well as the most exalted of mankind. Nothing could have been more touching than the appeal made by the present Pontiff, Leo XIII., in his address to the College of Cardinals, on his election, when he told them that they hold in the Church the place of the Seventy of Israel; and that he humbly besought their prayers and co-operation in his exhausting labors.

It was too a conclave of this Sacred College you were summoned to attend to elect a successor of the late Pontiff. While we regret that you were unable to arrive in time at the Vatican to give expression to your choice, we still rejoice that you had the happiness of being present at the installation of the present Pope, and heard his declaration of the deep sense he felt of the solemn obligations assumed by him, but yet with a spirit filled with undying faith in brighter days for the Holy Church.

The unanimity with which the selection was made of the distinguished prelate who was chosen, shows that the spirit of the Holy Ghost directed the counsels of those on whom responsibility rested.

We all are conscious that the period in which Leo XIII. assumes his charge is but a continuation of the perilous scenes through which his predecessor passed. It is one fraught with deep anxiety; but the present Supreme Pontiff will be found possessed of that wisdom and true religion which must advance and protect the unity and efficiency of the Catholic Church throughout the world. May we not hope that the day is not far distant when they who are disaffected toward religion

will learn from the example of our own country, that the peace and prosperity of nations are best promoted by governments leaving the exercise of religion—the ministrations of its rights and every matter appertaining thereto—free and untrammeled by governmental interference?

For us, your children, it is a satisfaction to know that at the first Consistory held by Leo XIII. you had the privilege of receiving at his hands the cardinal's hat, the emblem of the great dignity conferred on you by his predecessor. To you belongs the distinction of being the first cardinal selected for the American continent. It is also consoling to the laity to know that you had the opportunity of informing the Holy Father of the prosperity and wonderful increase of the Catholic faith in the United States, to make known to him our peculiar wants, and to assure him of the undying devotion and loyalty of the Catholics of this country to him as the spiritual Head of the Church.

Once more in the name of your people we offer our hearty welcome on your return to your home in renewed health, and we pray that your life may be spared to continue your labors, to enjoy the respect and love of all, and to stand forth as the ornament, the honor, and glory of the Church.

PASTORAL LETTER,

DEDICATING THE CHURCHES OF THE PROVINCE OF NEW YORK TO THE SACRED HEART OF JESUS.

Venerable Brethren of the Clergy and Beloved Brethren of the Laity:

WISHING to have part with our brethren of the episcopacy in the propagation of a pious and salutary work, and to make you sharers in the many spiritual privileges and blessings which it brings with it, we have resolved, with the Divine assistance, to dedicate our respective dioceses, together with all their churches, religious houses, charitable and educational institutions, collectively and singly, to the Most Sacred Heart of Jesus. And we have appointed accordingly, the approaching feast of the Immaculate Conception, the great patronal festival of the Church in these United States, as the day on which this solemn act of consecration shall take place.

We feel sure that you will welcome this announcement with sincerest pleasure. For in the gloomy and perilous times upon which we have fallen, every new ray of light, every fresh gleam of hope, every additional source of strength and courage, is hailed with joy. This better light and hope, this additional strength and cour-

age, will be given to you in the efficacious and beautiful devotion to the Sacred Heart which it is the object of this act of consecration to promote.

There is a moral darkness overspreading the earth. The light of Divine Faith, the only true light to guide our footsteps, has become obscured. In some places it is burning dimly, in others it is wholly or well-nigh extinguished. Yet men are seen to "love the darkness rather than the light, for their ways are evil." They have risen in open revolt against God and against His Christ; against the supremacy of His dominion over the minds and consciences of individuals and of nations. The most essential truths of His revelation are rejected; the holiest mysteries of His religion are scoffed at and denied; the very life of Christianity is threatened. Irreligion, indifferentism, unbelief, with their attendant train of evils, abound on every side. As a consequence, or rather as a means to an end, the Church is persecuted. Her Supreme Pastor is held in bondage. Her bishops and priests, in certain portions of Europe, are forbidden the exercise of their rightful jurisdiction and authority over the members of their own flock; some are proscribed and exiled; religious communities are despoiled of their property, driven from their homes, made subject to indignities and hardships the most cruel and unjust. Even the faithful laity are not spared. Although we, in our free and favored country, are happily protected from

extreme trials such as these, still, as children of the Church, we are members of one body in Christ; and when one member suffers all the members suffer with it. Our sympathies, therefore, go out strongly and warmly to our struggling and afflicted brethren in other lands. Our prayers are for them as well as with them. All together we lift up our voices, saying, "How long, O Lord, how long!" "Thy arm alone is powerful to save." Still we fear not, we do not despond. We "know in whom we have trusted." We know His promises; we believe His word. "I am with you all days." "Upon this rock I have built My Church, and the gates of hell shall not prevail against it." Even now the voice of the same Divine Master, ever present in His Church, is speaking to holy souls within her bosom words of sweet comfort and encouragement; telling them whither they shall go for help and protection; how best in the long protracted struggle they may obtain courage to endure and strength to overcome. If you hear not these words, you still may learn their import from a practical response that is given to them. Look around you, and what do you behold? Almost everywhere you see bishops and priests, religious men and women, holy servants of God, devout believers, both of high and low degree, coming together in pious confraternities, in associations of prayer, in pilgrimages; and all, as if moved by one common impulse, hastening to have recourse for succor

and protection to the compassionate Heart of Jesus. There they confidently hope to find a sure asylum, a safe refuge from every danger. There also is the never failing fountain of infinite love and mercy, the overflowing source of every grace and blessing. Let us hasten, then, to this same Divine Heart, and we too "shall draw waters with joy from the fountains of the Saviour."

This, dear brethren, is the motive which prompts us to ordain the solemn act of consecration in which you are invited to take part. In order that you may do this the more worthily, we exhort you to prepare yourselves beforehand by a good confession and by a devout reception of Holy Communion on the great festival day itself, if possible.

It is fitting also that you should join in this act as a public profession of your faith, especially in all the great mysteries of redemption, which have their most expressive symbol, as well as their living source and centre, in the Adorable Heart of the God man, the "Word made flesh, and dwelling among us."

You will offer it, besides, as an act of reparation for the daily outrages and insults, the sacrileges and impieties, the indifference and unbelief, which so grievously afflict and wound this Divine Heart, so tender and compassionate, so patient, charitable, forgiving, notwithstanding the ingratitude and wickedness of man.

But, above all, you will seek to consecrate your

own hearts to the Heart of your dear Saviour. You will take His for your model. You will study its lessons and teach them to your children. "Suffer the little children to come to me, and forbid them not." See, then, that you bring them to the loving and tender Saviour who wishes to press them to His heart, and have them walk the nearest to Him. But in what way can you bring them to Him and keep them by His side, where they will be secure from harm? You can only do so by giving or securing to them a sound Catholic education; by taking care that their faith and morals shall be guarded from the risks and perils to which they must be inevitably exposed wherever the first essential element of true education — that is to say, religion — is excluded or ignored. Remember that the interests of the soul are higher far than the interests of the body. "Seek first the kingdom of God and His justice, and all things else will be added unto you." Watch, then, and pray both for yourselves and for all those intrusted to you. Pray for our still suffering Pontiff, for the necessities of the Church, for the conversion of sinners; pray for your enemies as well as for your friends. Commend all to the Sacred Heart of Jesus, and to the Immaculate Heart of Mary, that so you may find help and protection during the days of life, pardon and mercy at the hour of death.

The reverend pastors are requested to read this let-

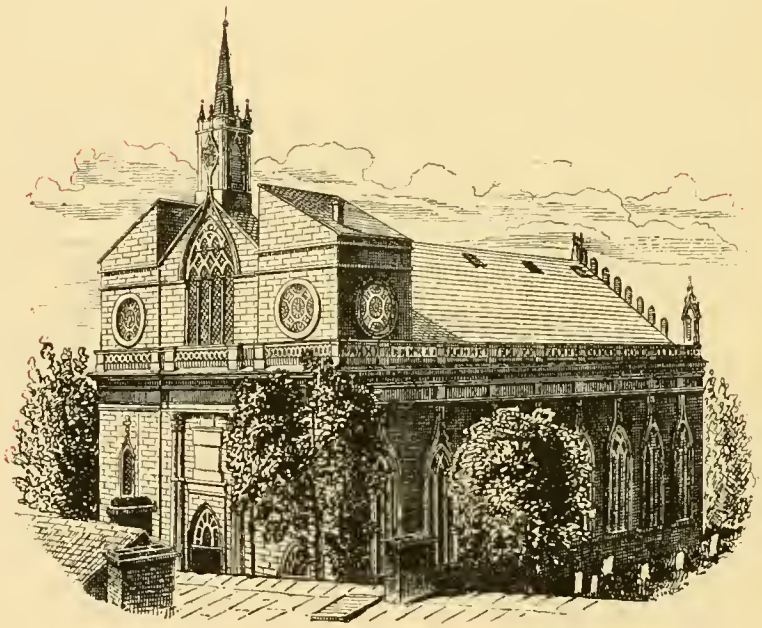
ter to their congregations on the two Sundays preceding the 8th of December. On that day the High Mass will be celebrated with all due solemnity. After mass the sermon will be preached, and then the act of consecration, a printed formula of which is sent to you, will be read aloud, the people meanwhile kneeling and accompanying with their hearts the words of the priest. The ceremony will close with the "Te Deum." Where the urgency of time or place requires it, the act of consecration may take place at vespers, with Benediction of the most Blessed Sacrament.

The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost, be with you all. Amen!

Given at the Archiepiscopal residence, New York, this 15th day of November, 1873.

†JOHN, Archbishop of New York.
†JOHN, Bishop of Brooklyn.
†DAVID W., Bishop of Portland.
†FRANCIS PATRICK, Bishop of Hartford.
†LOUIS, Bishop of Burlington.
†STEPHEN VINCENT, Bishop of Buffalo.
†JOHN J., Bishop of Albany.
†JOHN J., Bishop of Boston.
†BERNARD J., Bishop of Rochester.
†PATRICK T., Bishop of Springfield.
†FRANCIS, Bishop of Rhesina, Coadjutor of Albany.

†THOMAS F., Bishop of Providence.
†EDGAR H., Bishop of Ogdensburg.
†MICHAEL A., Bishop of Newark.



ST. PATRICK'S CATHEDRAL.

MOTT STREET.

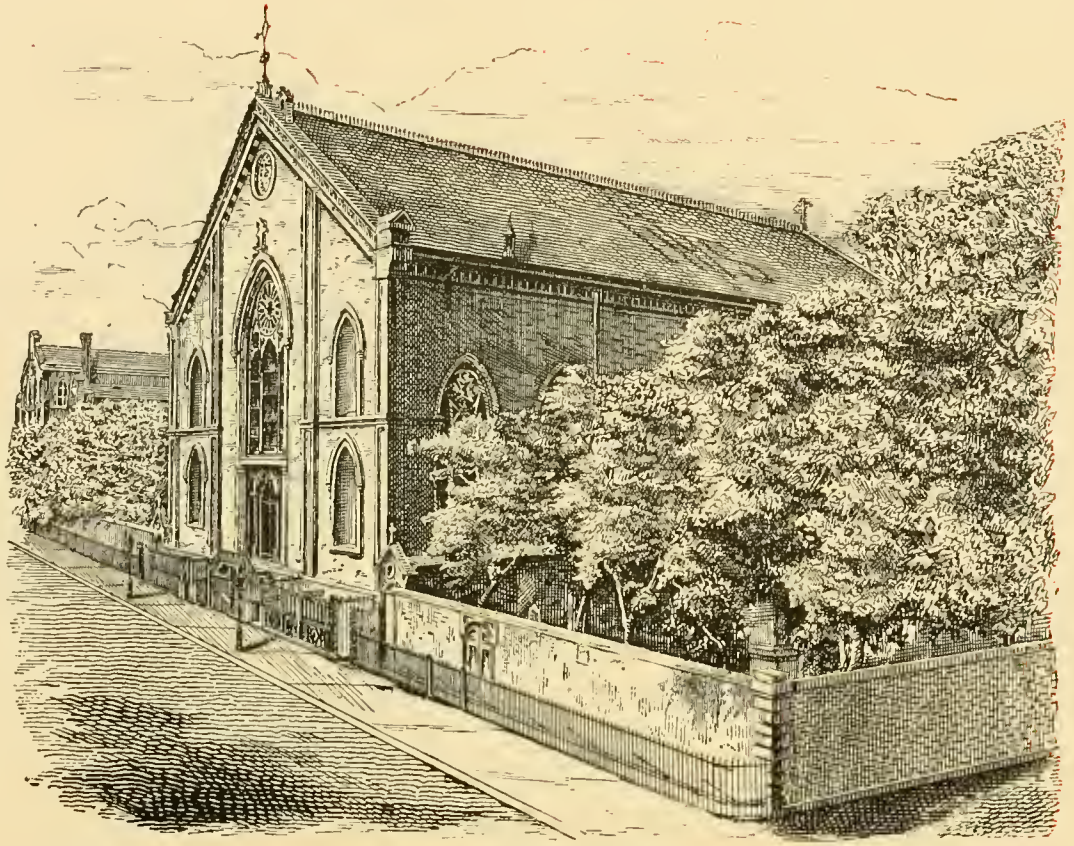
DESTROYED BY FIRE, OCTOBER 6TH, 1866.

THE

CATHOLIC CHURCHES

OF

NEW YORK CITY.



ST. PATRICK'S CATHEDRAL (REBUILT).

MOTT STREET.

THE CATHEDRAL CHURCH OF ST. PATRICK.

MOTT STREET.

THE erection of New York into an Episcopal See, and the appointment of the learned and eloquent Dominican Father Concanen as first bishop, had been hailed with joy by the Catholics of New York City. The Catholics numbered nearly sixteen thousand, but the precarious ministry of pastors had left them often almost as sheep without a shepherd. They were almost destitute, in 1809, when news came that the Bishop would soon arrive.

Archbishop Carroll, who had hitherto been unable to do all he desired for this distant portion of his diocese, now sent two zealous Jesuit Fathers, Rev. Anthony Kohlman and Rev. Benedict J. Fenwick. Laboring without cessation and with zeal, they soon brought the tepid back to the practice of their religious duties, encouraged the pious, attended the sick promptly, cared for the poor, and, by constant instructions, brought all the scattered and disheartened flock to St. Peter's, with many a Protestant, anxious to hear what the Catholic doctrine really was.

Then it was at once apparent that St. Peter's was utterly inadequate for the wants of so large a flock. Father Kohlman immediately looked around for a site that would suit for a new Catholic church, intended for future as well as present wants, and especially for a cathedral. Canal Street was then the utmost limit of the city. Before you reached it you came to fields, and beyond it all was country, with scattered houses, country seats of gentlemen, and the humbler houses of small farmers. Two great roads ran up the island — Broadway and the Bowery road — which led up to the Stuyvesant Bouwerie. At a point about equally distant from these two main thoroughfares, and hence easy of approach, Father Kohlman secured a site for a church. Between it and the lower part of the city was the Collect, a large pond of fresh water, discharging its contents by two outlets — into the North River by Canal Street, and into the East River near Roosevelt Street. Around the site of the new church were clumps of woodland, grassy hills and meadows. Streets were projected on paper, that misled the builders; for the edifice is not parallel to the streets that were actually laid out by the authorities.

At the suggestion of Archbishop Carroll, this new church was to bear the name of the holy apostle of Ireland. So large a part of the Catholic body that had gathered at New York were of Irish origin, that the suggestion was most creditable to the patriarch of the Ameri-

can hierarchy, and showed his veneration for that great apostle, and his attachment to the priests and people of the faithful Island of Saints.

St. Patrick is in himself eminently the patron of an oppressed and persecuted race. He was born of a pious family, that gave several members to the sanctuary; he was of that nation of Britons which, under the repeated attacks of pagan nations — Picts, Saxons, and Angles — had been driven from the fertile lands where they lived in civilized and Christian happiness, and had been forced to seek a refuge in the mountains of Wales and Cornwall, or on the shores of Gaul. So utter was the breaking up of the nation that, though St. Patrick names his native place, disputes have arisen as to its location; but it would seem to be among the Britons on the Continent, as all his kindred were there, his ties were there: thence he was carried off a prisoner, and thither he returned to devote himself to God.

A predatory fleet of Irish vessels swept the shore of Gaul with fire and sword, carrying off captives and plunder, and leaving ashes and blood. Patrick, while a mere youth, was thus carried away by the pirates while at a villa of his father. The Irish little knew the blessing they were bearing to their shores. Despised for his faith and his race, as his conquerors' descendants were to be, the young man felt that God had visited him for his own good. His faith grew stronger; his prayer was constant;

and he sought escape only when he believed it to be the will of God.

In his own land he devoted himself to the service of Heaven. In the solitude of Lerins he acquired a fund of sacred learning that caused writers of early ages to speak of him with respect. But he felt called to convert the race among whom he had, in God's providence, been thrown, and in whom, amid all the faults which paganism nourished, he discerned the traits of character which, guided by the gospel, would make it a nation of saints.

Full of this thought he accompanied St. Germanus of Auxerre to Britain to combat heresy, and saw Palladius depart to attempt the mission to which he longed to devote his life. When that holy bishop failed, Patrick was himself consecrated bishop and sent by Pope Celestine.

He was the instrument chosen by God by whom Ireland became Christian. Paganism yielded without exciting a single persecution, or reddening the soil with the blood of a martyr. In other lands the roll of saints begins with martyrs; in Ireland alone, with confessors. Her martyrs are of a far later date.

He implanted the faith firmly. It struck deep and vigorous roots. No heresy ever rose in Ireland. None ever gained. When the English Government used all its force to implant the Protestant heresy there, they failed; they could neither compel nor seduce. They could exter-

minate indeed, and fill up wasted provinces with Protestants from England, Scotland, France, Germany, and even New England; but in a few years the Catholic element would preponderate and all others dwindle. Catholicity alone can thrive on the Island of St. Patrick.

Many leading Catholics entered warmly into the project of a church in honor of this great saint on our Island of Manhattan. A subscription was opened to pay for the ground and commence the necessary work. The Hon. Andrew Morris, a wealthy chandler, Cornelius Heeny, for years a benefactor of the Church, and Matthew Reed, led the subscriptions with generous donations. On the 8th of June, 1809, the Very Rev. Mr. Kohlman, as Vicar General of the diocese, with his assistant, and the board of trustees of St. Peter's Church, walked in solemn procession to the ground. Father Kohlman addressed the assembled Catholics, congratulating them on their faith and courage, and reminding them of the sacred debt so many owed to the holy apostle whose name the church was to bear, and in which they might soon hope to see a bishop presiding. The corner-stone was then laid with all the ceremonies of the Roman ritual.

But the work went slowly on. The bishop whose presence was to give life to the undertaking died at Naples, unable to reach his flock. The wars which had so long desolated Europe were felt beyond the Atlantic, and the United States became involved in hostilities with

Great Britain. This, of course, checked emigration to our shores and produced distress in all parts of the country. It was not till the year 1815 that St. Patrick's was ready for divine service, nor was it then completed. Through all this time no bishop had reached the Catholics of New York. One had been appointed, but as his arrival could not be certainly expected, the Bishop of Boston, the loved and revered Doctor John Cheverus, was requested to dedicate the new cathedral, the venerable Archbishop of Baltimore having been unable to accept the invitation of the Catholics of New York.

On the 4th of May, 1815, the feast of the Ascension of our Lord, a procession moved to the edifice, the Mayor and Common Council and the trustees of St. Peter's Church taking part in the ceremony. With the Bishop of Boston were the priests of St. Peter's, Rev. Benedict J. Fenwick and two assistants, with Father Malevé and the Rev. Mr. Pasquiet. It was the finest church edifice yet opened to Catholic worship in the United States, and was dedicated with impressive ceremonies, the most imposing yet witnessed in New York.

Ground was secured near the Cathedral for a cemetery, and the new Bishop, Dr. Connolly, on arriving, found the church wants of his flock provided for to an extent unequaled elsewhere in the United States.

In a letter to Archbishop Carroll, Dr. Cheverus refers to an account which appeared in the *New York Gazette.*

It is worth citing, to show how the church was regarded in that day, when New York had just erected a City Hall, and old Trinity Church was one of the most pretentious buildings of the place. It will increase our respect for the Catholics of that day, who had the courage to undertake and the liberality and perseverance to complete a church so much in advance of those erected by far wealthier denominations.

"The new Catholic Cathedral in this city, which was begun in the year 1809, and lately so far completed as to be fit for divine service, was last Thursday (Ascension Day) solemnly dedicated to God, under the name of St. Patrick, by the Rt. Rev. Dr. Cheverus, Bishop of Boston.

"This grand and beautiful church, which may justly be considered one of the greatest ornaments of our city, and inferior in point of elegance to none in the United States, is built in the Gothic style, and executed agreeably to the design of Mr. Joseph Fr. Mangin, the celebrated architect of New York. It is one hundred and twenty feet long, eighty feet wide, and between seventy-five and eighty feet high. The superior elegance of the architecture, as well as the novelty and beauty of the interior, had, for some months past, excited a considerable degree of public curiosity, and crowds of citizens of all denominations daily flocked to it to admire its grandeur and magnificence; but on the day of its consecration the

concourse was immense. Upwards of four thousand persons, consisting principally of the first families in New York, including the members of the Corporation, the present (John Ferguson) and former Mayors (De Witt Clinton), with many other officers of distinction, were able to find admittance within, but a far greater number, for want of room, were compelled reluctantly to remain without. The ceremony of the dedication, with the solemn service of High Mass which followed, was long and impressive. The Rt. Rev. Consecrator, after the gospel of the day was sung, delivered from the altar, with his usual sprightly eloquence, an appropriate address from the words of the 45th alias 46th Psalm, 8th verse: 'I have loved, O Lord, the beauty of thy house and the place where thy glory dwelleth,' to his numerous admiring and attentive audience."

The praise was not exaggerated for New York in 1815. Thirteen years later, a guide-book, after mentioning that it was the largest religious edifice in the city, says it is built "of stone, in massive style, the walls being several feet in thickness, the roof rising in a sharp angle to a height of more than a hundred feet, and forming, with the tower, a most conspicuous object in approaching the city from the east. The front of the building is faced with hewn brown stone; and several niches are left open for statues that are to be placed. When completed it will be the most impressive-looking edifice in the city."

The erection of so noble an edifice had a most beneficial effect. Catholics were raised in public esteem. A community which could conceive and carry out such projects was one entitled to respect.

The pews were offered for sale on the 15th of May. Seventy-seven out of one hundred and ninety-five were sold, and produced $37,500; one being purchased by the writer's family. Several of the pews, esteemed from their proximity to the altar and pulpit, brought a thousand dollars each.

When Bishop Connolly finally reached New York, in the ship Sally, November 24th, 1815, after a stormy passage of sixty days — a severe trial for one nearly seventy — he could at least feel proud of his Cathedral, the finest church in the city, and the finest Catholic church in the country. Thence for more than sixty years it was the scene of all the great episcopal acts of the diocese and the Province of New York. Here priests have been ordained to the service of God, bishops consecrated, the pallium conferred, synods held for the diocese, provincial councils, and finally, the berretta of a cardinal presented to the archbishop.

Before the close of the year 1815, St. Patrick's Cathedral witnessed the ordination of a priest, Bishop Connolly having raised to sacerdotal orders the Rev. Michael O'Gorman, who had accompanied him from Ireland, and

who stands as the first of the long line of priests ordained within the venerated walls of old St. Patrick's.

The Cathedral was at first under the trustees of St. Peter's Church; but in April, 1817, the Legislature passed an act incorporating the trustees of St. Patrick's Cathedral, the Bishop being the president of the board.

Soon after Bishop Connolly was installed, a charity school, as it was then called, was opened in the basement towards Mott Street, where it was continued for some years, until a brick building was erected especially adapted for a parochial school. It was supported by a collection made in the congregation and by a share of the State School Fund, then divided between the schools directed by the different churches and those established by the Public School Society, an organization intended to care for those who belonged to no church.

The care of the orphans was another need. A small frame building on Prince Street was secured, in which three Sisters of Charity, in June, 1817, began their noble work in New York. To support this charity, "The New York Roman Catholic Benevolent Society" was formed, by a few zealous gentlemen, in April, 1816. The famous singer, Madame Malibran, gave a concert in aid of the good work; members flocked in, and the Society was duly incorporated by the Legislature in 1817. It is the oldest Catholic organization of the kind in the State, and

may look back with pride on its more than sixty years of service for the orphan.

The modest frame structure was soon found to be inadequate. The ground on Prince Street was secured, and the central part of the present brick edifice was commenced.

The Cathedral had cost about ninety thousand dollars, and in 1824 there remained a debt of fifty-three thousand, sadly crippling the Catholic body, whose contributions went to pay interest instead of meeting the wants of religion and charity. Bishop Connolly resolved to make an effort to relieve the Cathedral from the heavy burden, and called meetings of Catholics to devise a general system of collection, and appeal to the more wealthy citizens for aid. The matter was taken up in a way that showed the love of the people for their bishop; and so much of the debt was paid that Bishop Du Bois, in 1830, could announce that it was reduced to twenty-four thousand dollars.

The want of a more extensive cemetery was already felt. The ground around St. Peter's was very contracted, and the plot originally purchased for St. Patrick's was not very large. Additional ground was acquired in 1824, so as to extend to Prince Street, from Mott to Mulberry. This new portion was solemnly blessed by Bishop Connolly in August, 1824, assisted by the Rev. Mr. O'Gorman and the Rev. Mr. Shanahan. The imposing ceremonies were recorded at length in the papers of the day.

At vespers the Rev. Mr. O'Gorman delivered a sermon in Irish in the Cathedral, and made a powerful appeal to his hearers, which resulted in a collection of four hundred and fifty dollars towards the payment of the cost of the new ground.

But before long the eloquent priest, New York's first ordained, was laid out in his sacerdotal robes before the altar where he had received his mission and so often ministered. Within a week, in November, 1824, another of his clergy was stricken down, and the venerable Bishop Connolly was left almost alone at the Cathedral; but though he had himself, at the Rev. Mr. O'Gorman's funeral, contracted a fatal disease, he continued his duties as bishop, and his labors as parish priest through the winter of 1824.

But in February, 1825, St. Patrick's Cathedral, hushed with awe, received within its walls the lifeless body of its venerated bishop, which had lain in state in St. Peter's, and, after a solemn requiem, was conveyed to his Cathedral church, and deposited near the altar, on the 9th of February, 1825.

The Cathedral, however, put on its robes of gladness when, in November, 1826, Bishop Du Bois, who had been consecrated in Baltimore, entered it. "On the feast of All Saints I took possession of my see," he wrote. "With what an impression was not my heart penetrated at the sight of the immense crowd which filled

the Cathedral! I estimate the number of the faithful present at more than four thousand. They were only the representatives of more than 150,000 others who were not present."

The new Orphan Asylum was opened in the same month, and ere long the parish school-house erected; but Bishop Du Bois was unable to secure for the boys a Community of Brothers, who should do the same good among them that the Sisters of Charity now did among the girls of St. Patrick's parish.

In December, 1833, the trustees of St. Patrick's Cathedral, finding that the cemetery was insufficient for the wants of the Catholic population of New York, especially after the experience of the cholera season, purchased, with the bishop's consent, a block of ground on First Avenue and Eleventh Street.

During the anti-Catholic excitement of 1836, a mob which had collected in the lower part of the city resolved to attack the Cathedral. There was loud talking and deep threats; but time was wasted, and the faithful had timely notice. The authorities were warned, but the congregation, depending on their own good hearts and stout arms, rather than on the uncertain and often ineffectual efforts of public magistrates, prepared to defend the Cathedral. The cemetery had just been inclosed by a brick wall. In this, at proper height, loopholes for musketry were made, and men belonging to the militia

companies, accustomed to handle arms, were drawn up within. Along Prince Street, where the approach of the mob was expected, the cobble-stone pavement was torn up and taken in baskets to the windows of the houses, which had also a few muskets. In this guise they awaited the attack.

The mob advanced up the Bowery in a compact mass, full of the spirit of destruction and religious hate, but as they neared Prince Street, a storekeeper went out and counseled the leaders to adopt some military precautions. By their advice, a small scouting party was sent forward to reconnoitre. The appearance of Prince Street, the fortress-like look of the brick wall, the military attitude of bodies of men, were a sight for which they were not prepared. They came to plunder and destroy. They had no idea of fighting men like men. Completely crestfallen, they hastened back to the main body, as if fleeing for their lives. A panic spread, and the mob melted away.

As the attack might be renewed, the guard was kept up during the night at the Cathedral, which became the centre of a kind of God's camp of defense; but the impression was produced, and no subsequent attempt was made on the Cathedral, even in 1844 or 1855.

By this time a house on Mulberry Street, opposite the Cathedral, had been purchased for the residence of the bishop, who had previously lived at some distance.

No bishop had been consecrated in the Cathedral till the appointment of the Rev. John Hughes as co-adjutor to Dr. Du Bois. He was consecrated in St. Patrick's Cathedral, January 7, 1838. Every preparation was made to render the ceremony imposing. Ecclesiastical vestments were obtained from other parts, and the clergy of the diocese attended in numbers. As the church could not hold all who would undoubtedly desire to witness the ceremony, platforms were erected outside at the windows, to accommodate the faithful.

The newly appointed was consecrated Bishop of Basileopolis *in partibus infidelium*, by the venerable Bishop Du Bois, assisted, as required by the canons, by two bishops, the Right Rev. Francis Patrick Kenrick, Bishop of Philadelphia, and the Right Rev. Benedict Fenwick, of Boston, who had, in the early days of his priesthood, labored so devotedly in New York, and especially in the erection of the Cathedral itself.

A few years after, an improvement in the Cathedral, projected by Bishop Du Bois, soon after his installation, was carried out. The Cathedral was extended in that year, 1838, to Mott Street, and a convenient sacristy made. This allowed room for a much finer sanctuary, which was a beautiful Gothic work, and the rest of the church was made lighter to correspond with it. The heavy, massive columns, which gave a somber air to the nave, were reduced without loss of strength, and incased so as to be

highly ornamental. This improvement, which was singularly effective, was completed in 1842; and on the feast of the patron saint of the Cathedral, this addition was blessed by the bishop, with the usual ceremonial.

On Sunday, the 28th of August, 1842, the Cathedral witnessed the convocation of the first synod ever held in the diocese. The Holy Sacrifice was offered by Bishop Hughes, then administrator of the diocese, and a sermon was delivered by the Rev. John McElroy, whose life we have seen extended almost to a hundred years. Bishop Hughes presided in the synod; the promoters were the Very Rev. Drs. Power and Varela. Sixty-four other priests formed this most imposing gathering of the clergy yet seen. Among them were some who fill a place in the history of the Church — Rev. John McCloskey, who was to become a cardinal; Rev. D. W. Bacon, to be Bishop of Portland; Rev. A. Byrne, Bishop of Little Rock; Rev. J. J. Conroy, Bishop of Albany; Rev. J. Loughlin, Bishop of Brooklyn; Rev. Bernard O'Reilly, Bishop of Hartford; Rev. William Quarter, Bishop of Chicago; the Rev. John Harley, President of St. John's College; the Rev. Ambrose Manahan.

During the next decade the Cathedral witnessed the consecration of many bishops. On the 10th of March, 1844, Bishop Hughes, assisted by Bishops Fenwick of Boston and Whelan of Richmond, consecrated the Rt. Rev. John McCloskey, Bishop of Axiern and Coadjutor

of New York; Rt. Rev. William Quarter, Bishop of Chicago, and Rt. Rev. Andrew Byrne, Bishop of Little Rock. On the 17th of October, 1847, assisted by Bishop Walsh of Halifax and Bishop McCloskey of Albany, he consecrated Rt. Rev. John Timon, Bishop of Buffalo. On the 30th of October, 1853, Monsignor Gaetano Bedini, Archbishop of Thebes, and subsequently Cardinal, consecrated in the same sanctuary the Rt. Rev. James R. Bayley, Bishop of Newark, Rt. Rev. John Loughlin, Bishop of Brooklyn, and Rt. Rev. Louis de Goesbriand, Bishop of Burlington.

The See of New York was meanwhile made a Metropolitan. In October, 1850, Bishop Hughes announced his promotion to the congregation of St. Patrick's, and prepared to go to Rome to be invested with the pallium. He also made known a project which had for some time occupied his mind, the erection of a new cathedral, on the ground in Fifth Avenue which they had long owned. Meanwhile nothing was omitted to render the services of the church more imposing in the old Cathedral. Among other improvements, a fine new organ, by Erben, twenty-eight feet wide and forty-seven feet high — at the time one of the largest in the city — was erected early in 1852.

St. Patrick's had now become a Metropolitan church, and soon witnessed a Provincial Council. On the 1st of October, 1854, the Archbishop, with the Bishops of Albany, Boston, Brooklyn, Buffalo, Hartford, and Newark,

moved in procession from the episcopal residence through the streets to the Cathedral. The archiepiscopal cross was borne aloft at the head of the line, followed by acolytes in red cassocks, chanters in surplices, priests in the rich chasubles of their order, theologians, crosier bearers and attendants, the Archbishop and his seven bishops following, arrayed in mitres and copes. They moved up the aisle of the Cathedral and filled the chancel. Then the Mass of the Holy Ghost was celebrated, and the solemn sessions of the council began.

Other councils and synods have since been held within the venerated walls, and other bishops consecrated; but we need not chronicle them all.

It would require a volume to sketch or even name the eminent Catholics who have been connected with the Cathedral, or whose lifeless forms received within its walls the last rites of the Church, the requiem for the departed.

The church, around which so many holy associations clustered, was visited by an element more destructive than the hand of time. On the 6th of October, 1866, a conflagration occurred on Broadway, involving warehouses and goods of great value; the sparks were borne in every direction, lighting up the evening sky with their fitful glare. Suddenly the cry was raised that the roof of the Cathedral was on fire. It was at first deemed incredible. Yet it proved to be the fact. The ancient structure had, from lack of means at its completion, been

covered with wood, and this, dried by age, offered an easy prey to the flames. When the destructive blaze dispelled all doubt, the clergy of the Cathedral removed the sacred vessels and altar plate, as well as the records, and all that was portable, while the faithful, insensible to risk, bore to places of safety every picture or piece of furniture that could be reached. The fire department, already struggling to suppress the conflagration on Broadway, hastened to the scene; but all the efforts proved unavailing. The whole roof was one mass of fire, and the wood-work, lighted by the falling embers, poured forth, as from a furnace, one vast sheet of flame; and the morning dawned on a scene of desolation that carried a pang to the heart of many a New York Catholic. The venerable fane, around which clustered so many hallowed associations connected with the Church and with their own kindred and friends, was but a mass of blackened walls. Altar and sanctuary were gone! It was but a sad monument of the past.

But the spot was too sacred to be abandoned, although the new Cathedral approached completion. The Archbishop and the congregation resolved to rebuild it at once.

As restored, St. Patrick's Cathedral, though of course far inferior to the new one on Fifth Avenue, is a noble structure. It is Gothic, of a pure style. The length is divided by eight arches, the pillars separating the nave

from the aisles. The window over the altar is a grand one, the stained glass being of admirable design and finish. Of the twelve windows, that on each side nearest the chancel has a full-length figure, the rest being filled with ornaments merely. Beautiful copies of two of Raphael's finest paintings are on either side of the sanctuary.

The altar is of white marble, exquisitely wrought and surmounted by a crucifix. The Gothic screen behind has in its niches fine figures of the Twelve Apostles. The side altars of the Blessed Virgin and St. Joseph correspond harmoniously with the main altar, and, with the screen which advances here and runs behind them, produce a most beautiful effect.

In the grand ceremonials of the Church, when the sanctuary is lit up by a thousand candles and jets of gas, and crowded with the purple-robed bishops clustering around the tall and amiable form of the Cardinal, with priests in cassock and surplice, and others in the more varied habits of St. Dominic and St. Francis, the place seems admirably fitted for the impressive ritual of the Church.

On its completion it was solemnly dedicated by Archbishop McCloskey, on St. Patrick's Day, March 17, 1868, Bishops Loughlin of Brooklyn and Bacon of Portland assisting, with a vast assemblage of secular priests and Fathers of the Dominican, Franciscan, Jesuit, Redemptorist, and Mercy orders.

The cemetery around St. Patrick's holds many of the early honored Catholic dead. Some stones bear names of families still existing among us; of others the descendants have vanished. A son of General Moreau died during his father's residence in America, and was laid here. Here rest Thomas O'Conor, the venerable father of Charles O'Conor, Captain James McKeon, U. S. A., a hero of the war of 1812, father of Hon. John McKeon, Capt. Pierre Landais, second in command to Paul Jones in his famous battle, Stephen Jumel, John B. Lasala, and many other notable persons in the Catholic body, with not a few zealous priests.

Beneath the church are vaults where lie the remains of Bishops Connolly and Du Bois, and Archbishop Hughes, as well as a few other vaults belonging to private families.

The site for the new St. Patrick's Cathedral is thus described by Archbishop Hughes: —

"The block of ground on which the cathedral is to be built is two hundred feet on Fifth Avenue on the west, two hundred feet on Madison Avenue on the east, by four hundred and twenty feet on Fifty-first Street north and Fiftieth Street south." It is a spot which has been Catholic ground for more than sixty years. Every few years the story is started that the ground was given to the Catholics by the city. The records of the city show the contrary. The ground was purchased by the trustees of St. Peter's and St. Patrick's before a Catholic

bishop of New York ever took possession of his see. The Jesuit Fathers conducted a college for some years in a building still standing.

It was originally subject to a quit rent of wheat, which at the time of the anti-Rent troubles, was released by the city on payment of a sum in gross, not as a favor, but in pursuance of a wise policy to abolish all the old feudal services and burdens that existed.

As streets were laid out, the Cathedral, which had acquired the whole property, exchanged gores with the city for mutual benefit; but not one foot of the ground was a gift from the city, State, or Union.

"The building is to be three hundred and twenty-two feet long, ninety-seven feet wide, the transept a hundred and seventy-two feet, the height from floor to ceiling at the summit of the clerestory, one hundred feet. There will be fourteen chapels, besides the grand altar."

Such was the magnificent project of the great Archbishop, after adopting a plan from the many submitted to him. In June, 1858, he issued a circular which he addressed to one hundred and fifty of the most pious, zealous and wealthy Catholics of the city and diocese, asking from each one thousand dollars as a subscription to begin the work. He then called upon them all, and more than a hundred responded, giving over one hundred thousand dollars.

Encouraged by this manifestation of the interest taken,

and convinced that the calls for five hundred dollars, and smaller amounts, which he proposed to make in succession, would meet as hearty a response, the Archbishop had the ground graded, and, on the 15th of August, 1858, the feast of our Lady's Assumption, laid the corner-stone. Seven bishops, one hundred and thirty priests, one hundred and twenty acolytes, in cassock and surplice, made an imposing ecclesiastical group. The grand ceremonial, chanted by these numerous voices, proceeded amid an audience of not less than a hundred thousand, many of them Protestants, drawn by wonder and curiosity to the scene.

The work was commenced and continued down to the civil war, each successive call meeting the same generous response; but in the troubles then gathering upon the country, it was impossible to think of prosecuting the vast undertaking. The failing health of the Archbishop prevented his reviving it, even when the prospect of peace restored confidence to the country.

On his promotion to the See of New York, Archbishop McCloskey, urged by many, resolved to carry on the great work of his predecessor. It has, in 1878, nearly approached completion, and is the largest, and finest temple of God erected in this country, having cost more than two millions of dollars. Its later building expenses have been met by a regular annual subscription in each church in the diocese, so that it is indeed the church of churches.

The style is the decorated Gothic of the fourteenth

century, and somewhat resembles the great Cathedral of Cologne. The front is extremely beautiful, with three richly decorated doors, surmounted by a beautiful rose window and two Gothic windows; the two spires rising to the height of three hundred and twenty-eight feet. The main entrance is thirty-five feet wide and fifty-one feet high, and is a series of columns, with bases and foliage caps, from which spring richly ornamented arches. The gable above has a row of niches for statuary.

There are a hundred and three windows, all of stained glass, set in double tiers at the sides, the lower thirty-two feet in height, the upper twenty-eight, producing a grand effect. Many of these windows were executed in Europe, and are of great merit in design and execution.

The interior will be composed of the nave and its two side aisles, the transept forming the cross and the choir. The length within will be three hundred and six feet, the general width ninety-six feet, with chapels on each side, each twelve feet wide.

The choir and sanctuary will have a centre separated from aisles on either side by clustered columns of white marble. The high altar is of white marble, executed in Italy, with a magnificent altar screen of colored marble columns, with marble niches and statues.

The dedication and opening of this magnificent structure are scenes that the Catholics of New York City look forward to with the deepest interest.

VERY REV. WILLIAM QUINN,

VICAR GENERAL OF THE DIOCESE OF NEW YORK, PASTOR OF ST. PATRICK'S CATHEDRAL.

THE rectorship of St. Patrick's Cathedral has always been a position of importance in the Catholic Church on New York Island, and has been filled by men of eminence among the clergy. Not only as the leading church, but also as that which for years had the most extensive parochial district, extending at first far beyond the limits of the island, St. Patrick's had, in those to whom the bishops, and at a later date the archbishops, confided the spiritual care of the flock worshiping within its venerable walls, priests who will not soon be forgotten.

For some years back the rector has also held the onerous dignity of Vicar General, devolving upon him as the chief administrative officer of the Archbishop a host of difficult and responsible duties in regard to the churches, clergy, institutions, and laity of the diocese, requiring no ordinary gifts and powers, as well as sound theological learning and vast experience. During the occasional seasons of the absence of the Most Reverend Archbishop from the diocese, made more frequent in our

time by the elevation of our revered Metropolitan to the Sacred College of Rome, and in those sad hours when God has called from among the head of our diocese, the administration of the whole diocese has devolved on the Vicar General.

Nor does even this include all. The Vicar General is, under the Archbishop, Superior of many of the communities of religious women, and director of nearly all others.

The selection by the Most Reverend Archbishop of a priest for the two-fold position of Vicar General and rector of the Cathedral is, therefore, in itself, an assurance of his conviction that the priest thus honored possesses in an eminent degree the qualities of a good pastor—discernment, prudence, learning, experience, and administrative skill.

The present rector of St. Patrick's Cathedral, the Very Rev. William Quinn, Vicar General of the diocese, was born in the parish of Donoughmore, in the County of Donegal, Ireland, in the year 1821. He was educated in the primary studies in the schools of the Diocese of Derry, to which he belonged by birth; and as he approached the years of manhood, came to the United States in 1841.

It was not to seek a fortune, or acquire fame in any professional career, but a wish to serve God in his sanctuary, and labor in a field where priests were few

and the harvest was great, that led him to cross the ocean.

Bishop Hughes was just completing his preparations for establishing at Rose Hill, Fordham, a seminary to supply his diocese with priests, and a college to afford young Catholics of New York an institution where they could pursue a university course without having every science and branch of learning imbued with the poison of error.

Almost as soon as the seminary was ready to receive aspirants for the priesthood, and a month before St. John's College was opened for students, William Quinn entered his name as a seminarian at St. Joseph's, May 1, 1841. The original system was that of Mount St. Mary's, the faculty of the seminary directing the college, and seminarians aiding in the college as tutors and prefects. The Very Rev. Mr. Quinn was thus an interested spectator in the opening of St. John's College, and, with the exception of his Eminence Cardinal McCloskey, is the only member of the clergy now surviving who was present, in any capacity, on that interesting occasion, so fruitful in good results to the Diocese of New York.

After his course of study and labor in the college, he was raised to the priesthood by his Eminence, then the Right Reverend Coadjutor of Archbishop Hughes. He was ordained alone, in St. Patrick's Cathedral, on the 17th day of December, 1845.

He had already made an essay in one of the most difficult and unpleasant duties that devolve on a priest in this country. When the Right Reverend Bishop Hughes had made some progress in the erection of the new building for St. Joseph's Seminary and the Church of Our Lady of Mercy that adjoins it, the contributions for the expense decreased rapidly. An appeal was made by the Right Reverend Bishop, and the young seminarian readily undertook a tour and collected a large amount in New York, Brooklyn, and other parts.

Immediately after his ordination he was assigned to St. Joseph's Church as assistant priest to the experienced Rev. Michael McCarron. He remained nearly four years, zealously doing his share in the work of the ministry in the then very large parochial district of St. Joseph's, under a priest who never was remiss in discharging his duties or could allow others to become so.

On the 20th of September, 1849, the Very Reverend Bishop appointed Rev. Mr. Quinn pastor of Rondout, but he remained in that parish only a brief term. At that moment one of the greatest difficulties of the Bishop was the unfortunate position of affairs at St. Peter's Church. The trustee system, with inexperience and incompetence, had brought that church to a state of bankruptcy that caused widespread distress, and filled the whole Catholic body with pain and shame.

In this emergency, Bishop Hughes, on the 1st of No-

vember, 1849, placed as pastor in St. Peter's the Rev. William Quinn, "then a young man," he said at a later day; "but his wisdom and prudence in administration had already been tested in another difficult position."

The burden which the new pastor had to face was one of no ordinary magnitude. Beside the mortgage debt there was more than a hundred thousand dollars due, mainly in small sums to poor people, who, regarding the church as a kind of savings bank, had made it the deposit of the little hoard they had acquired by years of economy. When the church difficulties began, payment stopped, and for five years nothing had been paid them of principal or interest. To relieve the church from disgrace and repay these deposits was the first care of the Rev. Mr. Quinn. Harmonizing all minds in the congregation, burying in oblivion all past questions and divisions, he inspired all with the one idea of relieving St. Peter's from its heavy burden. By constant labor, by steady exertions and ingenious plans, he raised sum after sum till he had the consolation of reducing the indebtedness to seven thousand dollars.

During this long struggle the ordinary expenses of the church had to be regularly met, and there were extraordinary charges of a serious nature. The building of large storehouses in the rear of the church threatened the gable end of St. Peter's. To save it required the erection of a solid stone wall twenty feet high, with iron

pillars. The necessary work, with iron railings required around the church, cost twenty thousand dollars.

In the summer of 1860 he was compelled to seek some relaxation from the incessant strain on his whole faculties, and recruit his health, enfeebled by a sunstroke. On the advice that a short sea voyage would benefit him, he resolved to visit a reverend friend in Newfoundland, but the "Connaught," on which he sailed, was prevented by dense fogs from approaching the shore, and after waiting in vain for thirty-six hours, continued her voyage across the Atlantic. He was thus unexpectedly enabled to visit his aged mother and his kindred in Donegal, to whom his sudden appearance was a most gratifying surprise.

The Rev. Mr. Quinn took part in the First Provincial Council of New York, held by the Most Reverend Archbishop Hughes in October, 1854. He was also present at the Second Plenary Council of Baltimore, held by the Most Reverend Archbishop Spalding, as Delegate Apostolic, in October, 1866. He attended as theologian of the Archbishop of San Francisco, and was assigned to the Congregation on Churches, the Maintenance and Preservation of Ecclesiastical Property, and also on Secret Societies; and was one of the deacons attending his Grace at the opening mass of the Holy Ghost, offered by the present Cardinal McCloskey.

At the Second Provincial Council, held in January,

1860, he was also present; and in the Third New York Synod, held in September, 1868, he was one of the Procurators of the Clergy.

On the death of the Very Rev. William Starrs he was appointed, on the 1st of May, 1873, to fill his position as pastor of the Cathedral, and was also made Vicar General of the diocese. The congregation of St. Peter's Church had, during his years of earnest exertion for their welfare, learned to appreciate him, and heard with the deepest feeling that his connection with them was to be so soon severed. The church which he found divided, weighed down with debt and shame, was now united, free from all embarrassment, and ready at last to turn its attention to those great parochial works which were imperatively demanded.

On the 27th of April, 1873, addressing the flock which he had directed for nearly twenty-four years, the Rev. Mr. Quinn, after alluding in an affecting manner to those who had been prominent in the church work, but had passed away, and reviewing his pastoral labor, took his farewell of St. Peter's.

When his Eminence Cardinal McCloskey sailed for Rome, August 6, 1875, the Very Rev. Mr. Quinn became administrator of the diocese during the absence of the Archbishop, and as such exercised a supervision over the whole diocese till the return of the Cardinal.

He was again invested with similar powers when,

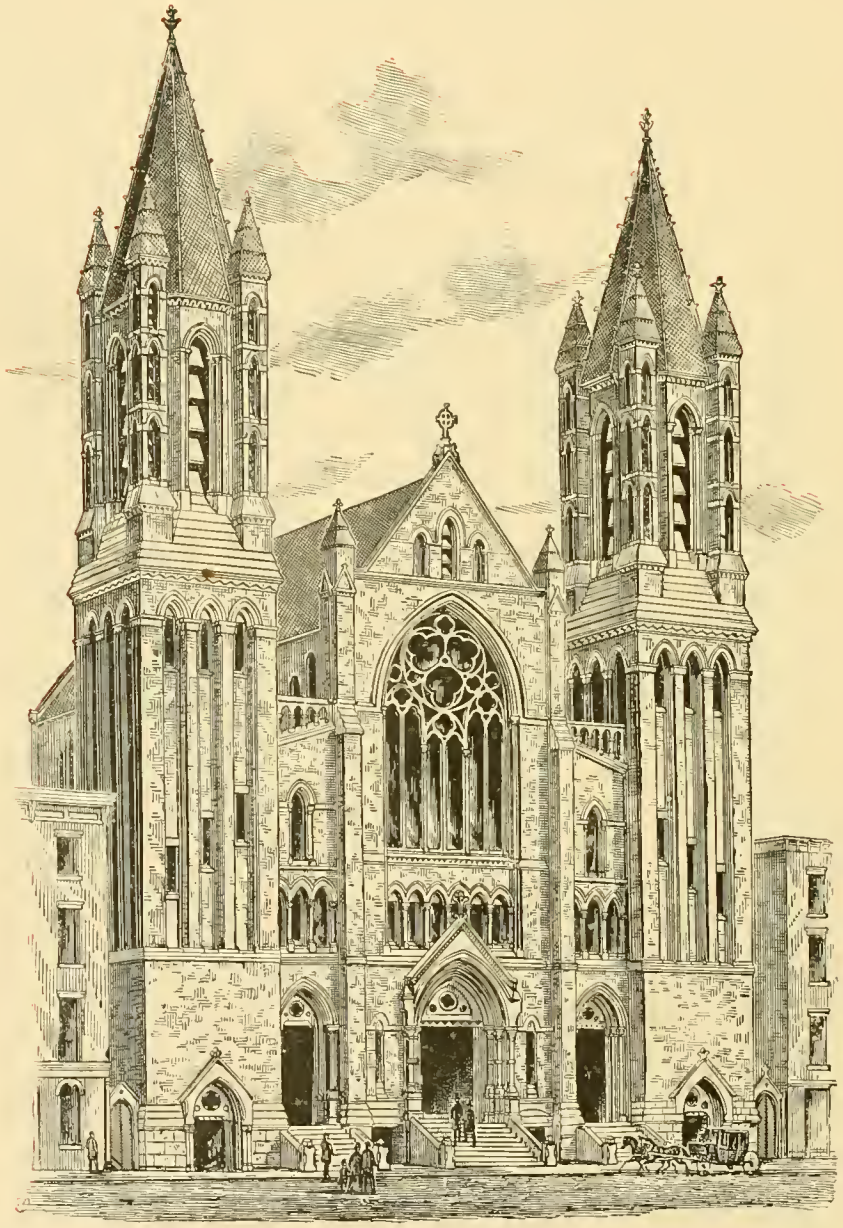
early in 1878, on the death of the late Pope Pius IX. of blessed memory, his Eminence was summoned to attend the conclave for the election of his successor.

Besides the onerous duties that engaged his attention as pastor of St. Peter's, and amid the manifold cares attendant on the positions he now fills, the Very Rev. Mr. Quinn has never relaxed in his active interest in one of the most excellent associations in the diocese—the Society of St. Vincent de Paul. He was one of the first to organize in this city an association which had accomplished such a world of good in France, and is a most perfect model of an organization for the relief of distress.

The Very Rev. Mr. Quinn, in his clear, practical good sense, saw the great merit of the organization, and gave himself to it heart and soul. He was for years the medium of correspondence between the President-General of the Society in Paris and the conferences in this country. When the Society had sufficiently developed here he succeeded in having a Council of Direction established, and formed a Superior Council for the conferences now included in the circumscription of that Council. It is no exaggeration to say that if the Society in its various branches throughout the city is the instrument of so much good to the less fortunate, and a source of so many graces to the members, it is due in no small degree to the constant and urgent devotion of the Very Rev. William Quinn, to his unremitting attendance at all its meetings, and his fidelity to the duties devolving upon him.

Roll of Honor.

Acclas, Mary, Mrs.
Ahearn, Patrick.
Alty, William.
Bergan, William.
Bernard, James M.
Boyle, Michael.
Breslen, Ellen.
Brogan, John C.
Campbell, Patrick.
Carloin, Jane.
Carroll, John.
Casey, William.
Cassidy, Mary, Mrs.
Cogan, Maggie.
Corr, Patrick.
Corrigan, John.
Cosgrove, John.
Cunningham, James.
Currie, William A.
Curry, Patrick.
Daly, Maurice.
Dempsey, Patrick.
Devine, Michael.
Dinnan, Patrick.
Doherty, John.
Doolan, P.
Duffy, Owen.
Dunn, William.
Dunne, Elizabeth.
Dwyer, James.
Eagleton, Patrick.
Fahey, Patrick.
Fanning, Edward.
Fitzgerald, James.
Flanagan, Edward.
Fogarty, William.
Fox, John.
Geoghegan, Rich'd, Mrs.
Gilday, Patrick.
Gleason, John.
Golden, Charles.
Gottsberger, John G.
Gough, Patrick.
Green, John.
Haggerty, Elizabeth, Mrs.
Haggerty, John.
Hanlon, Joseph.
Harrison, Andrew.
Harrison, T.
Hart, W. T. A.
Hayes, James.
Hayes, Patrick.
Hibbits, Fintan.
Higgins, Edward.
Houghton, Alex., Mrs.
Keegan, Thomas.
Keenan, John.
Kehoe, Andrew.
Kelly, Hugh, Mrs.
Kelly, John.
Lennon, P.
Lilly, Dennis,
Lorigan, John.
McArdle, Owen.
McBride, Sarah, Mrs.
McCabe, James.
McCann, Bernard J.
McCarthy, Patrick.
McCollum, Patrick.
McDonald, Henry.
McDonough, John.
McGill, James, Mrs.
McGinnis, Hugh.
McGowan John.
McGrade, Michael.
McGuire, Thomas.
Barry, Michael, Mrs.
McKeever, Terence.
McKeon, John.
McLean, John.
McNamara, Patrick.
Marion, Peter.
Marshall, David E., Mrs.
Martin, Andrew.
Martin, John.
Maxwell, James.
Mills, Mary E.
Molloy, James.
Moore, Hugh.
Mulligan, Daniel.
Mulligan, Peter.
Murphy, James.
Murphy, James, Mrs.
Murphy, Thomas J.
Murphy, William.
Newman, James.
O'Brien, J. J.
O'Gorman, James.
O'Mealia, James.
O'Neil, Francis, Mrs.
O'Reilly, Francis.
O'Rorke, James.
Purcell, John.
Quigley, M. J.
Quinn, J. B.
Rafferty, Patrick.
Reynolds, Martin.
Roberts, William R.
Sayrs, Henry J.
Shields, Andrew, Mrs.
Smith, Margaret.
Sullivan, Mortimer.
Sullivan, Thomas.
Sweney, John.
White, Patrick M.



CHURCH OF SAINT AGNES.

EAST FORTY-THIRD STREET.

THE CHURCH OF SAINT AGNES.

EAST FORTY-THIRD STREET.

IN 1873, the Archbishop of New York saw, by the overcrowded condition of the churches on the eastern side of the city, and their overworked priests, that a new parish was needed; where some zealous pastor might rear a temple to God, and direct the energies of Catholic residents, who already evinced that true spirit which has peopled our country with churches and pious institutions.

After due consideration, the limits of the new parish were laid off, which was to be placed under the patronage of that holy virgin martyr, St. Agnes. It extends from Madison to Third Avenue, and from Thirty-fourth to Forty-second Street, and from Fourth Avenue to East River between Forty-second and Forty-seventh Streets. To minister to the Catholics of the district, and assume the task and responsibilities of erecting a suitable church, he selected the Rev. Harry Cummings Macdowall, who had, as assistant at St. Michael's Church, evinced courage, energy, and devotedness. He did not shrink from the burden, although the country was suffering from financial distress, and a general feeling of depression

pervaded the whole community, leaving thousands without employment, and disenchanting many of the wealthy, who discovered that their fancied riches were as unreal as fairy gifts.

He explored his parish, to ascertain who were his flock, and to let them know their new pastor. Then he secured a lease of a hall over Croton Market, in Forty-second Street, and having fitted it up as a temporary chapel, distributed handbills around to announce the fact to the Catholic residents. Here, on the 13th of July, 1873, the sixth Sunday after Pentecost, the Holy Sacrifice was offered for the first time, and the parish of St. Agnes was organized; three masses being said on the opening day, and all well attended.

Within a few days after the settlement of the parish, the pastor, who, with his associate, the Rev. A. Catoggio, found a home with Mr. Charles Bradhurst, was engaged in looking for a site on which to erect the church. A central position is always desirable for the convenience of the pastor and his flock. A suitable location was soon found, on the north side of East Forty-third Street, and purchased on reasonable terms of the old Catholic Doherty family, and a pastoral residence acquired on easy terms from Messrs. Cochran and Saulpaugh.

An architect of ability, Mr. L. J. O'Connor, guided by the views of the Rev. Mr. Macdowall, who had studied abroad and here the styles of architecture best

adapted to church edifices in crowded cities, drew up plans for a structure of singular beauty. It fully answered the ecclesiastical wants of the pastor, and the architectural judgment of the planner. The church, as thus arranged upon, was at once begun. The ground was cleared, the corner-stone laid, and the skillful builders, Moran and Armstrong and Michael J. Newman, pushed on the work so well and so vigorously that, in January, 1874, the first story or basement of the church was finished. It is remarkable for its strength of masonwork, with a front of solid granite, inclosing a space of about ten thousand square feet, and being fourteen feet high.

The congregation, who watched with deep attention the progress of the edifice to which they had contributed so liberally, saw here already a far more appropriate chapel for divine worship than the hall they had hitherto used. They heard with joy that this basement was to become their chapel. On Sunday, January 11th, this lowly shrine was solemnly dedicated by his Grace Archbishop McCloskey. The procession, headed by the archiepiscopal cross, with acolytes, priests, and the venerable Archbishop, moved up the aisle, and the ceremony was performed by which the place was set apart for the worship of God. Then High Mass was offered up, the Rev. Arthur J. Donnelly of St. Michael's officiating, with the Rev. Messrs. Pratt and Farrelly as deacon and sub-

deacon. An eloquent sermon was preached by the Rev. J. L. Spaulding, on the persecutions of the Church and the life of the dear and lovely saint in whose honor their chapel was already dedicated, and their magnificent church would soon be.

The holy Fathers vie with each other in honoring St. Agnes. Next almost to the Immaculate Mother of God, the Church holds up, as a special patroness of purity, this youthful Roman maiden, who, at the age of thirteen, rejected all the suitors whom her wealth and beauty brought to her feet, telling them that she had consecrated her virginity to a heavenly spouse, whom mortal eyes could not behold. In their disappointment they denounced her to the Governor as a Christian. How had Rome fallen, when her sons could thus seek power to wreak their vengeance on a weak girl! But she was not weak. Threats, the sight of the instruments of torture, failed to daunt her. God preserved her purity from insult by a miracle, but the miracle did not touch the hearts of her persecutors. She was led out to die, and went, says the great St. Ambrose, more cheerfully than others go to their wedding. Life was again offered her; but, having offered up a short prayer, she bowed her neck at once to worship her divine spouse, and to receive the sword stroke that was to unite her to Him forever.

From her martyrdom under Diocletian, in 303, her

fame has spread; and our city may well seek the intercession of a saint so dear to Heaven.

A Sunday-school was begun in their first temporary chapel, and was renewed in Forty-third Street. Though small at first, it soon grew, and the instruction of the children has been steadily kept up. To kindle the fire of solid piety in the flock thus newly brought together, the pastor invited the Rev. Father Glackmeyer, of the Society of Jesus, and his associates, to give a mission in the temporary church. It was attended with most beneficial results, and at its close the Sacrament of Confirmation was administered by Bishop Lynch of Charleston, to more than six hundred persons.

Another mission in the year 1875 was equally productive of good, as may be seen by the fact that on that occasion Bishop McNierny of Albany confirmed three hundred, most of whom were adults.

Great interest was taken in the new church, an entertainment at the Academy of Music producing four thousand dollars. Others, given at the Union League Theatre and Lexington Avenue Opera House, also aided materially. The grand ladies' fair of November, 1874, produced nearly ten thousand dollars, and encouraged the zealous ladies to undertake a second fair.

For a time work was suspended, but it was resumed in April, 1876, and the church completed within a year from that period. It is certainly one of the most beautiful,

as well as most solid ecclesiastical structures in the city. The side walls are strongly buttressed on the inside, and the aisles are supported by stone and iron pillars of great strength.

The style of the church is ornamental Norman Gothic. The front is of Ohio stone and excellent Philadelphia brick, laid in cement, with stone trimmings beautifully and elaborately carved.

Short flights of steps, rising easily from the street, lead to the three portals. The main entrance has been well described as almost a garden in stone, so beautiful is the sculptured foliage around the arches, and the columns with their foliated capitals. The arch above the doorway is a perfect mass of bold carving, the vine and its clusters forming the chief portion. The side entrances, though less elaborate, are in perfect keeping, and very beautiful.

Above these is a row of low-sized Norman windows, surmounted by the great choir window, of remarkable beauty in all its details. The gable is crowned by a beautiful Celtic cross. On each side are massive towers, with buttresses, terminating in small stone arched windows. Even with the limited range a city street affords, the exterior of St. Agnes impresses all who approach it with a sense of beauty.

The interior gives more scope for Catholic feeling. It consists of a nave, with double aisles on each side,

and double rows of clustered columns, with floriated capitals. Those nearest the nave are sixty feet high, and from the floriated capitals spring the ribs supporting the vaulted main roof. The inner rows of pillars, somewhat shorter, support arches at right angles to the former. The ornamentation of the ceiling and the walls is elaborate and profuse, yet not overloaded. There is a fine taste in all the adornment, avoiding all corners or bare blank spaces. There are galleries over the outer aisles, approached by broad, massive staircases. The floors of the church and the gallery descend gently towards the chancel, so that the services at the altar can be seen equally well from all parts of the building.

One feature in the church is that the wood-work is all carved, or fluted, and finished up without the use of paint.

The sanctuary is lighted by a beautiful chancel window in five compartments, with a circular portion above. In the centre St. Agnes is seen standing in her cell; on the left is her jailer holding her chain, while an executioner is preparing the stake at which she is to be burned. On the right the Roman prefect is condemning her to death. On either side of these, in the last compartments, are the early martyrs, St. Januarius and St. Lawrence. Above are seen angels bearing the Palm of Martyrdom, the Heavenly Crown, and the Lamb, which is the peculiar emblem of the saint.

Over the altar of Our Lady is a window representing the Annunciation, and over that of St. Joseph, one in which we behold our Lord appearing to the Blessed Margaret Mary Alacoque. The side windows are adorned with monograms, legends, and the instruments of the Passion.

The altar rail, to which a balustrade leads up, is of polished brass work, open arches springing from pillars; the side altars are separated from the main altar by elaborate screens of Gothic wood-work; the communion rail extending across is beautifully carved walnut.

The high altar is extremely beautiful, surmounted by an elaborately carved Gothic tabernacle; above is an elaborate canopy under which stands a richly-wrought crucifix, the gift of a lady in the congregation. Above the canopy is a little niche terminating in a cross. The background of the altar is painted to represent crimson silk tapestry. The side altars, the table resting on porphyry pillars with rich tabernacles, and statues of Our Lady and St. Joseph, harmonize beautifully with the high altar. Above that of the Blessed Virgin is a Pietà, the figure of our crucified Lord with his Holy Mother and the two Marys. It was a gift from the late Barney Williams. Over that of St. Joseph is a fine painting of the Descent from the Cross.

The church thus beautiful in all its attributes is so divided as to give the greatest possible accommodation.

It will seat fifteen hundred in its symmetrical pews, and the church can, if necessary, hold three thousand persons.

Taught by sad accidents which have occurred of late years here and elsewhere, the solid and rich doors all open outwardly, and besides the three in front there are several others. Provision has been made also for fire, hose being provided at the door and in the vestry, to check the progress of the destructive element before it becomes beyond control.

Such was the beautiful Church of St. Agnes, when prepared for its solemn dedication, May 6, 1877. The solemn ceremony was performed by his Eminence John, Cardinal McCloskey, assisted by the Very Rev. William Quin, V.G.; the Rt. Rev. James L. Spalding, Bishop of Peoria; the Rt. Rev. William O'Hara, Bishop of Scranton; Rt. Rev. Michael Corrigan, Bishop of Newark; Rt. Rev. John Loughlin, Bishop of Brooklyn, and about one hundred secular and regular priests, Dominicans, Franciscans, Jesuits, and Paulists.

The procession issued from the sacristy headed by the cross-bearer and acolytes, followed by the Young Ladies' Sodality, the long line of priests and bishops chanting the Litany of the Saints, and closed by the Cardinal in his crimson robes, attended by Rev. P. J. McCloskey and Rev. H. Pratt.

The High Mass was celebrated by the Bishop of Scranton, and the sermon preached by the Bishop of

Peoria, whose eloquent and instructive words were listened to with absorbing interest. His text was taken from the gospel of St. Luke, chapter 19, verse 9.

"Great monuments," said the eloquent divine, "great monuments to God are built by faith, are built by the people, are built by those who desire to show their love for God by doing something. If the Catholic Church did not require these sacrifices, it would not be a true religion.

"I thank God with all my heart that I live in an age and in a country in which it is no honor to be a Catholic, in which the very fact that a man is a Catholic, if he have any high aspirations, is against him. I do thank God with all my heart that no man, by being a true Catholic, can win honor or consideration. I do thank God that men must show their belief by building churches, by being faithful, by building all kinds of monuments of benevolence, by all good works. But people sometimes grumble when asked to assist in rearing temples to God. They talk about the times being hard; but of course they love the Church very much!

"But since I must conclude, I have no reason to reproach you with this, since this very temple in which we are gathered would put me to the blush, did I so charge you. Certainly, you who have helped Father Macdowall to build this Church of St. Agnes have done nobly; and I could not, for my own part, think of a saint more worthy to dedicate this temple to than St. Agnes; for

it seems especially desirous that we should bring back those great saints of the martyrs' ages, because, though men are not now put to death or tortured for their faith, yet that old spirit that brought about the persecution of the early Christians has been again revived. Men say now, as in the time of St. Agnes, that you cannot be loyal to Cæsar and to God — that you cannot be a good citizen and a good Catholic. Do you know why those Christians died for centuries? They died for being true to their divine allegiance; they died for the liberty to worship God in spite of states; they died for freedom in worship. This is really the history of all those persecutions. The Christians were persecuted because they refused to acknowledge the supremacy of the Empire in religion as in civil matters; and, after three hundred years of martyrdom, they conquered that civil liberty for all the ages. Now men are again talking this babble, and certainly the battle is being fought in the world of opinions, in the world of convictions. We may have to suffer again; and, therefore, I say, build temples to those great martyrs who suffered and died rather than give to Cæsar the honor which belongs to God only, and to His Church; who, rather than yield their consciences to an emperor, a parliament, or a congress, were willing to be outcasts from society, to go into banishment, willing to abide by God's good pleasure."

At the close of the mass, before the benediction, his Eminence addressed a few words to the congregation. "I

certainly do most sincerely offer both my thanks and congratulations to the young and devoted pastor of this Church of St. Agnes for the good work which he has achieved, not only for you, but for all the Catholics of this great and populous city of New York. But for you, members of St. Agnes' Church, this is truly a most happy, and will ever be to you and to your children a most memorable day. You have, in God's providence, been enabled to build up here a beautiful temple to His honor and glory. You have offered it to Him. You have witnessed with what ceremonies the Holy Church, in the presence of her bishops and ministers, has blessed and consecrated it, and then offered it to Almighty God, begging Him to accept the offering of His loving and devoted children. And He has accepted your offer."

The church was thus opened for the worship of God, but the Association of St. Agnes, formed to create a fund for the building, was continued to aid in extinguishing all debts incurred in its completion.

The clergy, since the organization, have been:

Rev. H. C. Macdowall, Pastor.

Rev. Anthony Catoggio, Assistant in 1873.

Rev. Henry Pratt, Assistant, 1873 to the present time.

Rev. P. J. McCloskey, Assistant, 1876. Died December 2, 1877.

Rev. A. J. Keogh, Assistant, 1877.

Rev. William J. McClure, Assistant, 1878.

H. C. Macdonald

REV. HARRY C. MACDOWALL,

PASTOR OF ST. AGNES' CHURCH.

THE Rev. Harry Cummings Macdowall, the active Pastor of St. Agnes' Church, is a native of Washington, District of Columbia, and is of a family which has already given New York City a priest of mark, in the person of his uncle, the learned and brilliant Dr. Jeremiah W. Cummings, so many years identified with St. Stephen's Church.

The Rev. Mr. Macdowall was born in 1841, and was sent at an early age to that great seminary of the American Church, Mount St. Mary's, Emmittsburg. After his course there, having devoted himself to the service of God in his church, he completed his divinity studies in the College of the Propaganda at Rome. At the conclusion of his studies he received minor orders, and the subdiaconate and diaconate, and was ordained priest on the 13th of June, 1867, in the basilica of St. John Lateran, by his Eminence Cardinal Constantine Patrizi, Bishop of Ostia and Velletri.

On his return to the United States, he entered on the mission in the Diocese of New York, and was appointed by the Most Reverend Archbishop, assistant at St. Michael's Church. In that large parish he labored six

years, winning the approval of his ecclesiastical superiors and the attachment of the faithful among whom he ministered.

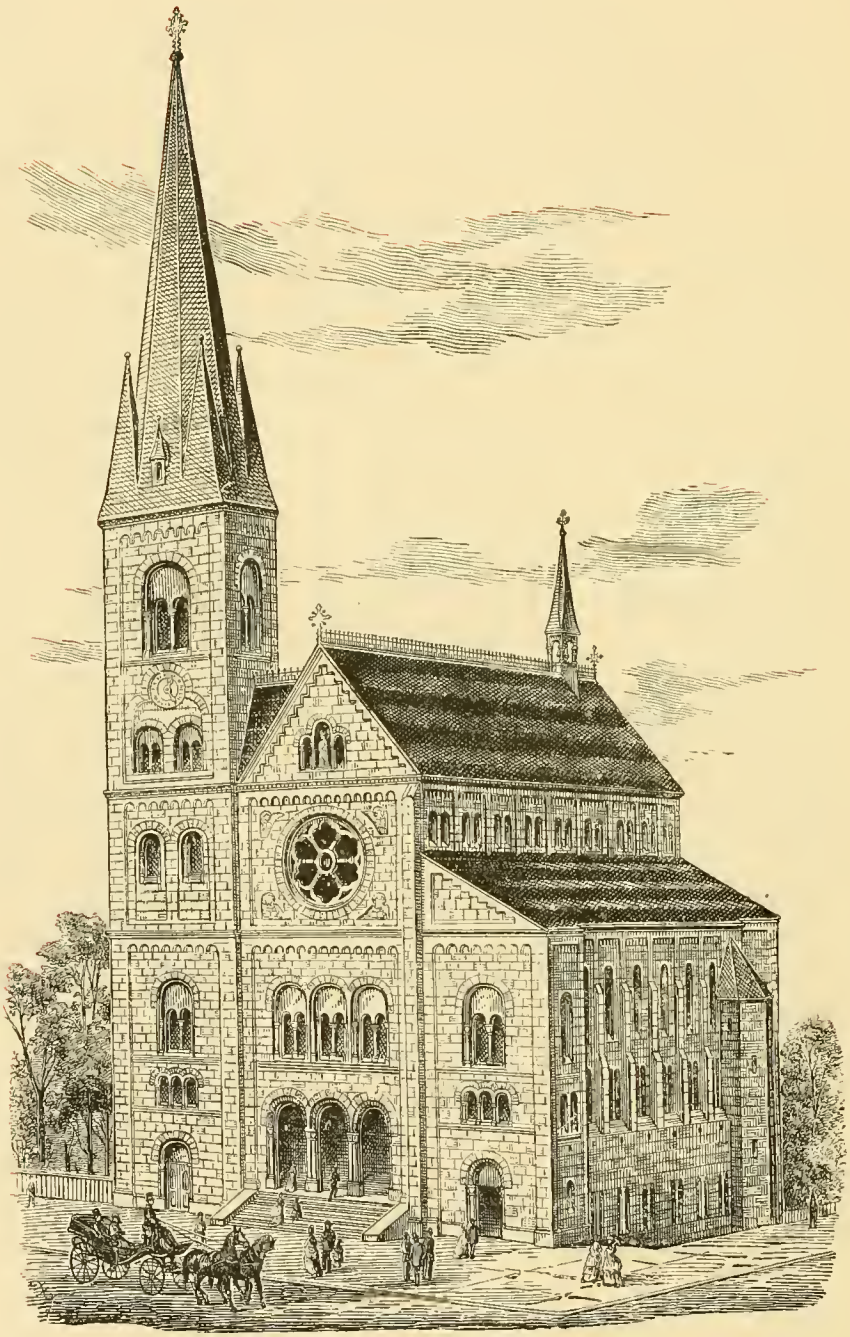
When the Most Reverend Archbishop saw, in 1873, the necessity of establishing a new parish, he committed the task to the Rev. Mr. Macdowall, as one who seemed every way fitted to undertake and carry out, undiscouraged by disheartening circumstances, the erection of the new church.

The forecast of the superior has not proved fallacious. The erection of a church like that of St. Agnes is a striking monument of zeal, courage, and devotedness; and the continuance of the appreciation of his Eminence is shown clearly in the encouraging words before he pronounced his benediction on the day of the solemn dedication.

Popular with all classes, he has secured in a wonderful degree the attachment of the flock whom it is his province to guide and direct.

Roll of Honor.

Ahern, Mary, Miss.
Bolger, John.
Byrne, John.
Cahill, Michael.
Campbell, Bernard.
Carroll, Peter.
Conners, John H.
Conway, Frederick P.
Cronen, John F.
Curran, Michael R.
Donovan, Patrick J.
Draddy, Robert.
Duane, John.
Duffy, Mary F.
Eagan, John J.
Eagan, Thomas F.
Fogarty, William.
Ford, Thomas.
Gavin, Mary.
Haggerty, John.
Hardiman, Patrick.
Havey, James T.
Johnson, James.
Kelly, Annie M.
Kennedy, Elizabeth.
Loughlin, Thomas.
McCabe, Henry.
McCahill, B. F.
McDonald, E.
McElroy, Francis.
McGowan, Michael.
McGrath, Martin N.
McHugh, Michael.
McManus, Philip H.
McQuade, Francis.
Maguire, John.
Mann, George.
Mansfield, Henry.
Matthews, John.
Miller, William.
Mullan, Michael.
Murphy, Kate.
Murray, Julia.
O'Connell, Edward.
O'Donnell, John J.
O'Hara, James.
O'Neill, Bernard.
Reilly, Lawrence, Mrs.
Ryan, Terese.
Yomell, James.



CHURCH OF SAINT ALPHONSUS LIGUORI.

SOUTH FIFTH AVENUE.

CHURCH OF ST. ALPHONSUS LIGUORI.

SOUTH FIFTH AVENUE.

THE German Catholics of New York owe an immense debt of gratitude to the Fathers of the Congregation of the Most Holy Redeemer. The labors of individual priests had been unable to meet the wants of that rapidly increasing portion of the Catholics, and the supply of secular priests was precarious; but when a zealous and numerous body of missionaries entered the field, they soon found that a church in one part of the city did not accomplish all they desired.

There had been no church on the west side of the city where German Catholics could receive instruction in their own language. In 1847, the Rt. Rev. Bishop Hughes authorized the Fathers of the Congregation of the Most Holy Redeemer to establish a mission near the North River. They secured a plot of ground in Thompson Street, and there, on the 8th of September, the corner-stone of a church, to be under the invocation of the holy founder of their congregation, St. Alphonsus Mary Liguori, was laid by Bishop Hughes. Rarely has a church sprung into existence with such speed as this one. In less than three months, the edifice, under the impulse of Rev.

Father Gabriel Rumpler, C.SS.R., was ready for the use of the congregation. The Church of St. Alphonsus was eighty-six feet long by fifty feet wide. It was plain and unpretending, and cost only five thousand dollars; but it was complete, with a high altar, a chapel of Our Lady, with a convenient sacristy behind, and little chapels on either side of the sanctuary, connected with it by lateral doorways, and reached from the aisles of the church by open arches. There was a spacious gallery at the west end, and the whole church was plastered and painted. The basement was not yet ready for the school, but an outlay of a thousand dollars more would fit up properly the five needed class-rooms, as to which there would be no delay.

On the 25th of November, the Rt. Rev. Dr. Hughes dedicated this interesting church with the usual ceremonial.

The church seemed indeed under the patronage of the great St. Alphonsus Liguori, who, great as a missionary, great as a bishop, great in the Order which he founded, and the works he wrote, continues to instruct the priests of the church by his theology, and to evangelize the people of all lands by the priests of his congregation, as his works continue to nourish piety in the hearts of the faithful, winning them to the Love of Jesus, by his Visits; to the Love of Mary, by his Glories; to seek final perseverance, by his Treatise on Prayer; and to avoid sin, by his Commandments and Sacraments.

St. Alphonsus is almost a saint of our own times. Born at Naples, of an ancient noble family, September 26th, 1696, he entered, after a pious and studious youth, the profession of the law; but was soon convinced of the hollowness of all earthly things, and entered the ecclesiastical state. After his ordination, he began giving missions to revive the religious feelings and instruction of the neglected classes. To carry on his work, he gathered a few zealous priests, and founded at La Scala the Congregation of the Most Holy Redeemer. The fame of the wonders wrought by St. Alphonsus and his missioners spread through Italy. Pope Clement XIII., in 1762, forced him to accept the See of St. Agatha dei Gotti. He became a model for bishops, as he had been a model for priests. Austerity and labor seemed to prolong an existence prized by all. When nearly eighty, deaf, bent, blind, he solicited permission to resign his see; the Pope declined, not to deprive the diocese of the example of such sanctity. When finally Pius VI. yielded to his entreaty, he retired to a house of his order at Nocera, and died there at the age of ninety, August 1st, 1787, sanctifying the time when Doctor Carroll was organizing the Church here as Prefect, and the Pope was about to establish the See of Baltimore. He was beatified by Pope Pius VII. in 1816, and canonized by Pope Gregory XVI. in 1839.

The Church dedicated to this saint, whom the late

Sovereign Pontiff declared a Doctor of the Church, was, from the first, productive of great good. It was especially the parochial centre of the Germans on the western side of the city; but many English-speaking Catholics, as there was no church west of Broadway between St. Peter's and St. Joseph's, availed themselves of the services of St. Alphonsus. The church was for many years attended from the convent adjoining the Church of the Most Holy Redeemer, in Third Street; but in 1866, Archbishop McCloskey and the superiors of the order agreed that it was more advisable to have some Fathers residing permanently near the church, in order to give the faithful their undivided attention. By a document of the Most Reverend Archbishop, dated Sept. 24th, 1866, it was to be no longer a parochial but a missionary church. The Fathers attached to it were allowed to preach and hear confessions in all those languages in which it was thought they could render aid to the faithful. Moreover, they were allowed to perform in said church all the services and ecclesiastical functions prescribed and permitted by their rule. Accordingly, on the 9th of November, the Rev. F. Nicholas Jaeckel, C.SS.R., with some other members of the congregation, took up their abode at the parochial residence, No. 6 Thompson Street.

It was soon evident that the old church was inadequate to the wants of the mixed congregation that attended it. Both the German and English-speaking portions,

attached alike to the Church of St. Alphonsus and the ministrations of the Fathers, were anxious to rear a nobler and more spacious structure in his honor. A building society was soon formed, and German, Irish, and American Catholics co-operated in harmony.

Ground was secured so as to run through from Thompson to Laurens, or South Fifth Avenue, and plans drawn for the erection there of a church, to be one hundred and sixty-two feet in length by eighty feet in width. The corner-stone was laid on the 4th of September, 1870, with imposing ceremonies. The children connected with the school came in procession to the ground; a long line of clergy, preceding the Archbishop, next arrived, and took their stations on a platform. Confraternities and temperance societies, with bands of music, came in orderly succession, and drew up in double line around the site of the church.

Archbishop McCloskey, in cope and mitre, proceeded to the stone and blessed it in the manner prescribed by the ritual of the Church, and, chanting the Miserere, made the circuit of the ground marked out for the sacred edifice.

In his address to the vast audience, the Archbishop congratulated the people and their pastors on the interest they displayed, in which he himself joined most fully. "You will not allow it to fail," he said; "you will give and give again, and make generous sacrifices to this

work, which is to be, we trust, the source of many blessings in the midst of this vast, and alas! I must add, wicked city, that needs all the opportunities of religious instruction, and sources of religious grace, and means of heavenly benediction, that can possibly be multiplied within it."

After an address in German by Father Helmpraecht, C.SS.R., the Archbishop closed the ceremonies of the day with his benediction.

In little more than a year, the new church was ready to receive the flock around the altar. The modest five thousand dollar church had been replaced by one that cost two hundred and seventy-five thousand. Its front is surmounted by a stone statue of the Holy Doctor, raised to the spot April 28th, 1871. It is one of the most impressive churches in the city, in the dim religious light, the feeling of awe and repose that seems to reign within. It is built solidly of brick, faced with Ohio brown stone, varied with Ulster County blue stone, and will seat eighteen hundred persons. After passing the railing, on the line of the street, a flight of steps leads up to the three portals. Confessionals line the sides of the church, with the Stations of the Cross, carved in relievo, between them. The whole interior is beautiful in design and decoration, leading the eye and thought to centre in the altar. This was made in Munich, at a cost of twelve thousand dollars, and is an elaborate and graceful work,

rich in its green marble pillars, its profuse gilding, its niches with statues of saints. The organ is worthy of the church.

It was solemnly dedicated on the 7th of April, 1872, by his Grace the Archbishop of New York, assisted by the Very Rev. William Starrs, V.G.; Rev. Fathers Tschenhens, Cronenberg, and Wirth. After the prescribed ceremonies, a Pontifical High Mass was offered by the Right Rev. Ignatius Persico, then Bishop of Savannah, with Father Freitag as assistant, Father Schadler as deacon, and Father Oberle as subdeacon. In the sanctuary were a number of clergymen of New York and the adjoining dioceses. Two sermons were preached — one in English by the Rev. Joseph Henning, C.SS.R., of St. Louis, and another in German by Rev. Father Loewekamp, C.SS.R., of Philadelphia.

After a few remarks, Archbishop McCloskey bestowed his benediction, and the vast crowd dispersed, including the Independent Rifle Company, the Societies of the Churches of the Most Holy Redeemer, Our Lady of Sorrows, St. John the Baptist, and St. Francis of Assisi. In the evening, Bishop Persico delivered a sermon, closing the consoling exercises of the first day in the new Church of St. Alphonsus.

On the 28th of the same month, the church witnessed a spectacle peculiarly consoling to the Irish portion of the faithful attending the church. The members

of the St. Patrick's Alliance, Father Matthew Temperance Societies, and other similar bodies, moved from Union Square to the church, the first society bearing a beautiful green banner given to the Alliance by the Nun of Kenmare. An eloquent sermon was preached by Father Burke, C.S.SR., who solemnly blessed the banner.

Since its erection it has been constantly increasing its good work, and is a favorite with many who at certain times can even attend mission services here and yet follow their regular work. The sight of stalwart, serious men pouring out of a church at a dim hour of the morning, in their working garb, impressed all who beheld it, and a foreign artist sketched the scene as one of the most striking that he had witnessed in America.

Connected with the church are the following societies: St. Michael's Beneficial Society, St. Alphonsus' Beneficial Society, and St. Alphonsus' Temperance Society. It has a well managed parochial school-house, where about two hundred and fifty children are instructed by four School Sisters of Notre Dame.

St. Alphonsus Church has had the following rectors: —

Nov. 7, 1866, Rev. Nicholas Jaeckel, C.SS.R.

July, 1868, Rev. Ferreol Girardey, C.SS.R.

Feb., 1870, Rev. William Wayrich, C.SS.R.

Dec., 1872, Rev. Eugene Grimm, C.SS.R.

July, 1877, Rev. Joseph Wirth, C.SS.R., who is now assisted by seven priests.

REV. JOSEPH WIRTH, C.SS.R.,

PASTOR OF ST. ALPHONSUS' CHURCH, SOUTH FIFTH AVENUE.

THIS clergyman, who has directed the church for the last year, was born in 1832 at Coblentz on the Rhine, in the territory of Prussia. After passing through the gymnasium in his native place, where he kept himself unsullied, he made his choice of a state of life. Leaving home and country behind, he proceeded to Belgium, and at the age of eighteen applied for admission as a candidate in the novitiate at St. Trond. He soon came to the United States with other missionaries of the order, and completed his theological studies at the House of Studies, established by the Redemptorists at Cumberland, Maryland. He received the holy order of priesthood from the hands of the learned and Most Rev. Francis Patrick Kenrick, D.D., Archbishop of Baltimore, in June, 1857.

He was engaged in missionary labor for more than ten years, residing at various houses of his order. From 1859 to 1862 he was connected with the Redemptorist Convent attached to the Church of St. Alphonsus, on Saratoga Street, Baltimore. The next two years we find him among the priests of St. Peter's Convent, Philadelphia, who direct the Church of St. Peter, on Fifth and Franklin Avennes; then again in the Church of St. Alphonsus, Baltimore.

The life of a religious of this order is spent in study, in the constant exercise of the ministry—preaching, visiting the sick, hearing confessions, and counseling or directing the many who come to such experienced priests for guidance: now perhaps a Protestant in whose mind and heart the light of truth and grace are struggling with the prejudices and calumnies instilled from childhood; again some Catholic, long remiss, a prey to doubt, or one fervent, faithful, but perplexed with cares, anxieties, uncertainties; mothers anxious for their sons or daughters; wives wishing to reclaim husbands; souls feeling called to a higher life; others with no fixed ideas; all requiring patience, judgment, and knowledge of religion and of the human heart to guide aright. In 1868, the Rev. Father Wirth was appointed rector of St. Michael's Church, Baltimore, and in 1871, the rector of the Church of the Most Holy Redeemer, in Third Street, New York, a position of great importance and responsibility, which he filled to the satisfaction of all.

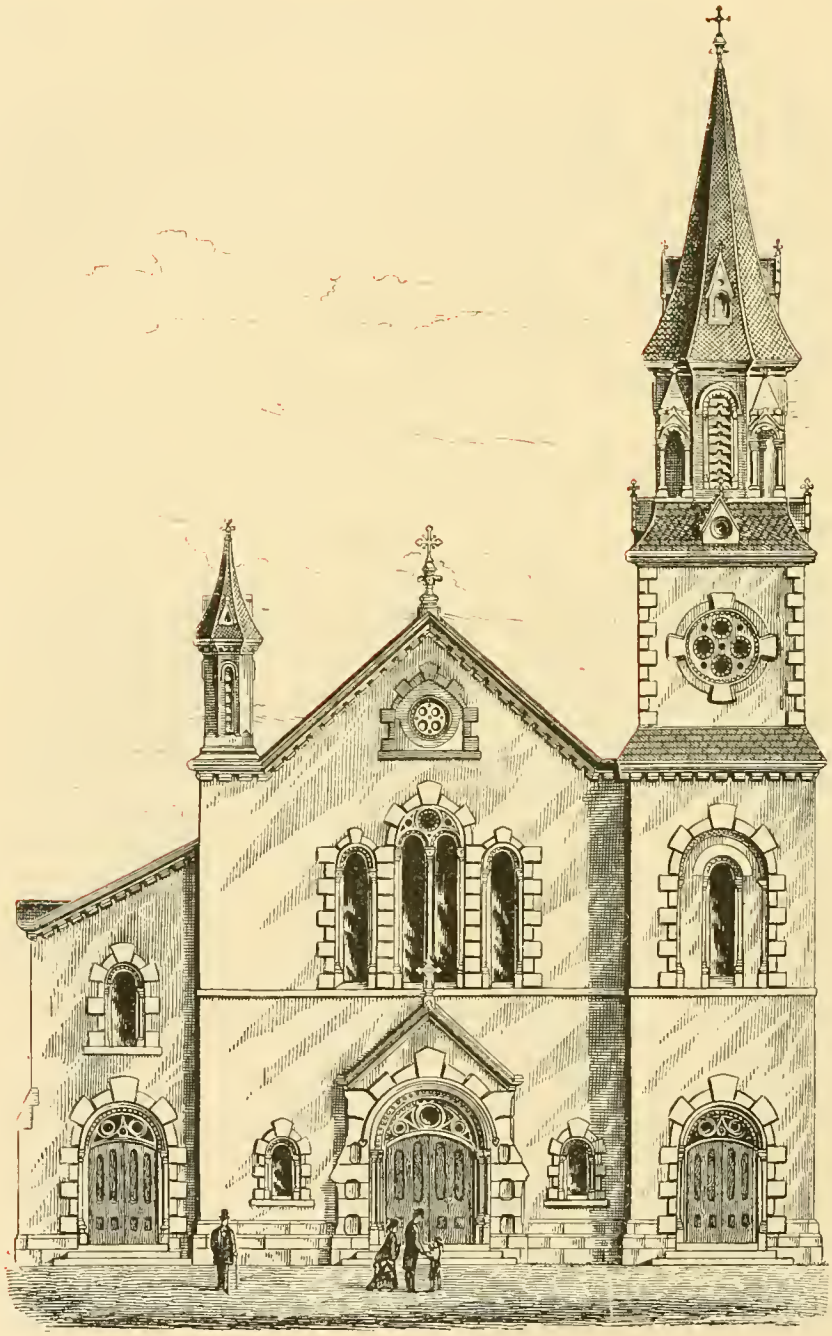
In July, 1877, he became pastor of the Church of St. Alphonsus, and superior of the little community of Fathers who occupy the convent adjoining the church, where they carry out in an edifying manner the rule of the holy doctor of the Church who founded the congregation to which they belong, and who is the revered patron of the church under their care.

The associates of the reverend pastor in the year

1878 were the Rev. Eugene Grimm, C.SS.R.; the Rev. Adam Kreis, C.SS.R.; the Rev. Philip Rossbach, C.SS.R.; the Rev. Charles Rathke, C.SS.R.; the Rev. James Keitz, C.SS.R.; the Rev. Matthew Bohn, C.SS.R.; and the Rev. Philip Colonel, C.SS.R.

Roll of Honor.

Alberitz, Jacob.
Angermeyer, Andrew.
Aufenanger, Anton.
Aufenanger, F.
Aufenanger, John.
Aufenanger, J. L.
Baeder, Catharine.
Bampf, Joseph.
Bechold, George.
Beine, Herman.
Berger, Catharine.
Berk, Peter.
Biegel, Mrs.
Blank, Anna.
Blank, George.
Blesch, John.
Blessner, Clement.
Blum, Herman.
Bode, W.
Boes, Werner.
Bracht, W.
Braeker, William.
Brager, William.
Bruns, Joseph.
Burkhardt, E.
Buschmann, Bernard.
Cort, John.
Dahman, Henry.
Dahn, Christina.
Decker, Elizabeth.
Deiter, Louis.
Deitmering, Gerhard.
Derenthal, W.
Dierker, Hubert.
Dryer, John.
Dumpel, Henry.
Dumpel, Joseph.
Ehrhardt, Emilia.
Engel, B.
Etzel, Albert.
Etzel, Joseph.
Etzel, Philip.
Fahle, John.
Ferber, Gottfried.
Fett, Anna.
Firnstein, B.
Fischer, Martin.
Fleckner, John.
Fleischer, E.
Fleischer, M.
Fries, Margaret.
Germetden, J.
Gersbach, Joseph.
Haffner, Charles.
Hahn, Anna.
Halk, Jacob B.
Hanakamp, Franz.
Hartman, August.
Heberman, George.
Heide, Henry.
Heidnes, Arnold.
Heinrich, John.
Hensle, George.
Henze, W. J.
Herch, Frank.
Herdt, Minnie.
Herm, Xavier.
Hitzel, Anna M.
Horn, John A.
Hoppe, August.
Hufen, N.
Hughes, Patrick, Mrs.
Huhna, John, Jr.
Horstman, Caspar.
Keck, Henry.
Kirchner, Caspar.
Klovekorn, Henry.
Klümke, Gerard.
Klung, Andrew.
Knapp, Franz.
Knaup, Franc., Mrs.
Knoedel, Vic., Mrs.
Kracht, Franz.
Kretzdorn, Ignatius.
Krompfeifer, A.
Krompfeifer, W.
Kuchner, Caspar.
Lammle, Joseph.
Lecher, John.
Leinneweber, John.
Link, Joseph.
Linneman, Henry.
Lüking, P., Mrs.
Mainardy, Henry.
Mattes, John.
Millemann, Catharina.
Müller, Bernard.
Müller, John.
Müller, Nicholas.
Mumbach, Matthias.
Mutz, Martin.
Nalter, Franz.
Neckert, Franz.
Nutt, John.
Nutt, Louis.
Ocker, Anton.
Oehnhausen, J.
Oehnhausen, Louis.
Ott, John.
Otten, Joseph.
Pohle, John.
Pugel, Anton.
Rebholz, J.
Rehermann, Charles.
Ridder, Herman.
Riegler, Jacob.
Rittweger, John.
Sachs, Michael.
Saling, Frederick.
Sassa, Charles, Mrs.
Schaumwecker, Cath.
Schmidt, A.
Schmidt, Jacob.
Schmidt, Joseph.
Schneider, Daniel.
Schrapfer, John.
Schussler, John.
Seiler, Margaret.
Serf, Nicholas.
Siefers, August.
Sommer, Charles.
Staab, Henry.
Stengel, Caspar.
Stoll, Jacob.
Thiel, Nicholas.
Thole, Henry.
Thone, Frederick.
Uhl, George.
Völker, Joseph.
Voss, Frederick.
Walgerin, Amelia, Mrs.
Weiserbach, Joseph.
Wertzen, Catherine.
Wilhelm, Anton.
Wingenfeld, Moritz.
Winkle, John.
Wuhl, Barbara.
Zink, Margaret.



CHURCH OF SAINT ANDREW.

DUANE STREET AND CITY HALL PLACE

ST. ANDREW'S CHURCH.

DUANE STREET AND CITY HALL PLACE.

WHEN the Catholics of New York began to agitate against the injustice which deprived their parochial schools of the portion of the fund so long paid to them, and so honestly and beneficially expended, in order to devote the whole school money of the community to the Public School Society, in whose institutions Catholic children were required to learn as lessons insults to their faith and libels on their clergy, the meetings found no convenient place of assemblage. The basements of St. James' and other churches were at first used, but as it became evident that the struggle for their rights as American citizens was not to be a brief one, a hall in a central position became desirable. It is one of the curious facts in relation to New York City that you can almost always find a Protestant church for sale. This has often proved advantageous, and did so in the present case. In 1818, the Universalists erected on the corner of Duane Street and Augustus, now City Hall Place, a substantial brick building sixty-seven feet square. The congregation had faded away; the basement was used for storing wine and ale. The leasehold on the property, which had nineteen years to run, was accordingly purchased by the Catholics

early in 1841, for $5,400, with the view of using the building for their meetings. It received the name of Carroll Hall, and as such it became identified with the agitation and with the ticket which the Catholics were forced to adopt when the politicians of the two political parties pledged themselves to resist their claim.

A more equitable school system was at last adopted by the Legislature, and the immediate need passed for maintaining a public hall; but Bishop Hughes found that the growing Catholic population in that neighborhood required a new church, the accommodations afforded by St. Peter's, the Transfiguration, and St. James', being insufficient.

The project was warmly taken up by the Rev. Andrew Byrne, long pastor of St. James', and by his zeal and energy the building was speedily repaired and fitted up for the offering of the Holy Sacrifice according to our admirable and ancient ritual; and ere long the fee was acquired, and it became entirely Catholic property.

On the 19th of March, 1842, it was solemnly dedicated in honor of St. Andrew by the Right Reverend Bishop Hughes, who delivered a sermon long remembered by the people whose happiness it was to hear his eloquent words. The High Mass was celebrated by Bishop Benedict J. Fenwick of Boston, who had in early life labored so earnestly and devoutly to build up Catholicity in our city. In the sanctuary were many of the

priests of the churches on the island, three of whom, Rev. Messrs. Byrne, Quarter, and Bacon, were soon to become members of the hierarchy.

The Churches of the two holy Apostles — "The first, Simon, who is called Peter, and Andrew his brother" — thus stand about equally distant from our municipal Park, as if guardians of our city's weal.

It was the privilege of St. Andrew to be the first of the Apostles to know our Lord, and his special grace to have Jesus pointed out to him as the promised Messias by St. John the Baptist, whose disciple he was. He it was who led to the feet of Jesus his greater brother Peter, and humbly took an inferior place among the chosen disciples. His field of missionary labor was that part of Southern Russia where France and England grappled with her power, and the parts of Turkey just swept by the Muscovite hordes. His glorious life closed as did his brother's, by martyrdom on the cross; but its form differed also from our Lord's, being like the letter X. He won his triumph at Patra, in Greece, and is honored as a special patron by Russia and by Scotland.

The Rev. Andrew Byrne became the pastor of this new church, and soon after, on the 1st of May, delivered an eloquent discourse on the life, character, and services of Bishop England, then recently deceased. He organized the parish with the ability he had elsewhere displayed, but was not long afterwards called away to

direct the new Church of the Nativity, in which he had been interested from the first. He was succeeded by the Rev. John Magimess, also from St. James' Church. Under his direction the parish became important in numbers and the increasing fidelity of the people to all the duties required by their faith.

In 1850 the pastorship was confided by the Most Reverend Archbishop to a priest already experienced in parochial life, who was continuing the zealous labors of his uncle and namesake, for many years a priest in the Diocese of New York. This was the Rev. Michael Curran, Jr., who was appointed to St. Andrew's Church in 1850, and is still, after twenty-eight years' pastoral labor, its parish priest. The long connection shows the harmony existing between the pastor and his flock, and its annals also show that the church retained as assistant, for nearly twenty years, a Polish priest, known to many of our citizens, the Rev. Lewis Terhykowicz.

Among the interesting incidents in the history of the church, may be noted an impressive one on the 30th of May, 1858. Nearly five hundred persons were confirmed. Among them, an aged and infirm man named John Burns, who had never received that sacrament, was supported to the sanctuary. But the effort was too much for his tottering strength. He sank down on the floor of the sanctuary. Archbishop Hughes proceeded to the spot and confirmed him. Full of happiness, and with silent prayers,

he was removed, and expired almost immediately, the motion of confirmation being his last.

In 1859, the city, carrying out some improvements, decided to widen Duane Street and open Reade Street through to Chatham. This new line, established by the Commissioners, cut off a considerable portion of the front of St. Andrew's Church, leaving, in fact, so little of the original building as to render it no longer of any use for church purposes. Yet so unjust was the assessment, that while only eight thousand dollars was allowed for the damage thus done, the congregation were called upon to pay ten thousand dollars for the imaginary benefit they were to receive.

It became necessary for the pastor and congregation to decide upon a course. The house adjoining the church had some years before been secured as a residence for the pastor. Antiquarians pointed it out as one of the houses occupied for a time by George Washington; but St. Andrew's Church could be maintained only by removing this building and extending the church over the ground. It was accordingly purchased, and a plan adopted for remodeling and beautifying the building, by erecting a new front on the proposed street line, removing the altar to the north end, and decorating the interior.

Notwithstanding the hard times, the zealous pastor pushed on the work rapidly, and adding a spire to the church, he extended it twenty-five feet in the rear, and

there erected a very beautiful altar, surmounted by a very artistic painting of the Crucifixion, with paintings of St. Patrick and St. Andrew on either side. Above the altar rose a tabernacle of very chaste design, fitly crowned by an exquisite ivory crucifix. The whole interior was also frescoed in a superior manner.

The remodeled church, thus creditably completed, was solemnly dedicated on the 20th of October, 1861, by the Very Rev. William Starrs, Vicar-General of the Diocese, who celebrated High Mass, assisted by the Rev. John McCloskey, Vice-President of Mount St. Mary's College, and the Rev. Sylvester Malone, of Brooklyn, as deacon and subdeacon, and the Rev. Francis McNeirny, now Bishop of Albany, as master of ceremonies. The Rt. Rev. John Loughlin, Bishop of Brooklyn, delivered a sermon from the text, "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's."

At the solemn vespers in the evening, Dr. McQuaid, now Bishop of Rochester, delivered a discourse on the goodness, power, and magnificence of Mary.

The basement of the church was fitted up as a convenient and attractive chapel, and the congregation proved their appreciation of the new edifice by their zeal and liberality. An Altar Society showed the devotion of the ladies; a Rosary Society, the fervor of the congregation; while their care for the poor was shown in the relief

afforded by the Society of St. Vincent de Paul and the Ladies' Benevolent Society.

The Sunday-schools, attended by nearly a thousand children, proved that the rising generation were well trained in the faith of their fathers.

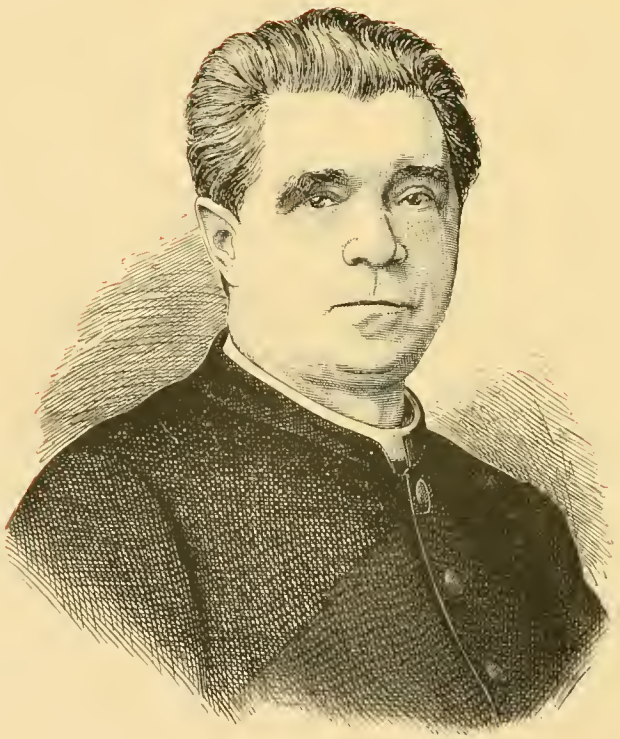
The congregation had for some years peacefully worshiped in their restored church, so creditable to their taste and piety, when its annals were dimmed by a sad and terrible accident. As time went on, a large commercial building was erected beside the modest shrine of St. Andrew, overtopping its roof and cross. In the winter of 1874–5, a fire broke out in this building, then occupied by a great crockery firm. When the flames had consumed the wood-work the tall walls were left, and by a criminal neglect were not secured in any way. The church received some slight damage from fire and water, but was not materially injured.

Unsuspicious of danger, the congregation of St. Andrew's continued to use their church, and during the Lenten season the sacred edifice was densely crowded. On the evening of Thursday, February 25, 1875, while all were listening intently to a sermon on Death, from the Rev. Thomas Carroll, of St. Stephen's, there was a sound of rushing wind, a rattling of windows, followed by a crash as of awful thunder. The plastering on the east side of the ceiling gave way, and pointed fragments of rafters were driven down on the people in the galleries. One woman, Mary

G. Conners, was killed on the spot, and all the rest rushed madly towards the door, in a frantic desire to escape. On the stairs many were injured, and although the clergy, hastening to the spot, endeavored to allay the panic and restore calm, four persons were crushed to death. To the pastor, to whom every member of the flock had grown dear in his long pastorate, this sad accident was a terrible affliction. Overcome by his deep feeling and grief, he offered a solemn requiem for them in St. Peter's.

St. Andrew's Church, of which the pastor and people had been so proud, was a wreck, tinged with sad and mournful memories; but the main structure was still firm, and the Rev. Mr. Curran proceeded to restore it once more, and fit it for his people. The falling wall had crushed in a part of the roof, carrying rafters and beams with it, and filling the church with ruin. The restoration required new care and expense; but St. Andrew's came forth more attractive than ever, and was again dedicated to God's service.

The zeal of the congregation may be seen in the fact that, in the last collection for the benefit of the American College at Rome, that seminary, erected by Pope Pius IX. of blessed memory, which has sent forth so many learned and zealous priests, the little Church of St. Andrew led all others in the amount of its contribution. His Holiness Pope Leo XIII. evinced his appreciation of this liberality by presenting to the venerable pastor an elegant gold chalice for the congregation.



Michael Corrigan

REV. MICHAEL CURRAN,

PASTOR OF ST. ANDREW'S CHURCH.

THE venerable pastor of St. Andrew's is now, in point of ordination as well as in the length of his pastorship, one of the oldest priests of the Diocese of New York. He was born near Emyvale, in the County of Monaghan, Ireland, in 1813. His boyish ideas all looked to America as his future home, and he studied away in the determined way natural to him, to fit himself for the battle of life. Though he left his native country at the early age of thirteen, it is characteristic of him that his name was already signed in his boy chirography to a monster petition in favor of Catholic Emancipation.

He landed in Delaware, and was welcomed in Pennsylvania by his uncle, then pastor at Harrisburg, and subsequently well known in New York.

The young man was soon sent to Mount St. Mary's College, at Emmittsburg, Maryland, where he spent four years, acquitting himself well and creditably. On leaving that institution he went into mercantile life, and was for some years in the dry goods business at Rochester; but his mind and heart turned to the sanctuary, and wise directors guided the impulse.

He accordingly proceeded to Canada, and spent eight-

een months in a seminary near Montreal; but Bishop Hughes had meanwhile established a diocesan seminary at Rose Hill, Fordham, and summoned the young Levite to complete his course of divinity there. Here he was among the first to enroll his name, and, persevering in his vocation, was ordained by Bishop Hughes, in the chapel attached to the institution, on the 14th of April, 1844.

As he had evinced no little skill in management, happily combining firmness with gentle persistence and great system, he was made prefect of discipline in St. John's College, and for a year discharged the duties of the arduous post with general satisfaction.

He was then permitted to begin his career as a missionary priest in a great city; and, as assistant at St. James' Church, had a position that required great patience, charity, endurance, and zeal. The probation showed his qualities, and Bishop Hughes sent him to the parish of St. John the Evangelist. That church had just been sold under a foreclosure, and his charge was one of difficulty. For two years, the Rev. Mr. Curran assembled his parishioners in the building which had many years previous been occupied by the Jesuit Fathers as a college. Here he said mass, and, by laboring, negotiating, and collecting, sacrificing all personal comfort to the end in view, he succeeded in repurchasing the church on favorable terms, and in one year reduced the debt incurred from eight thousand to two thousand dollars.

His success induced the bishop to appoint him to St. Peter's, then much involved, but he shrank from the task, and accepted readily the humbler position of pastor of St. Andrew's, in 1850. His labors in that parish we have seen.

The Rev. Mr. Curran found the church in great financial embarrassment, but he so won on his people that his first call on them to meet a long standing debt — a generous loan made at the commencement of the church, and now needed by the lender to enable him to return, an invalid, to his native land — was so liberally met that he had a surplus for other claims also.

During a few years of his pastorship, the Rev. Mr. Curran, by constant exertion, succeeded in relieving his church entirely from a debt of $22,000. Having cleared the church of debt, he secured a pastoral residence; then restored the church when the city had wrecked it, and paid off most of the debt incurred, and has since been compelled to restore it once more.

The restoration in 1859 was not accomplished without great personal exertion on the part of the pastor, as the cost amounted to over fifty thousand dollars, including the purchase of a new parochial residence. Within the year from the commencement of the work, the Rev. Mr. Curran, by collections, lectures, and fairs, paid off no less than twenty-seven thousand dollars.

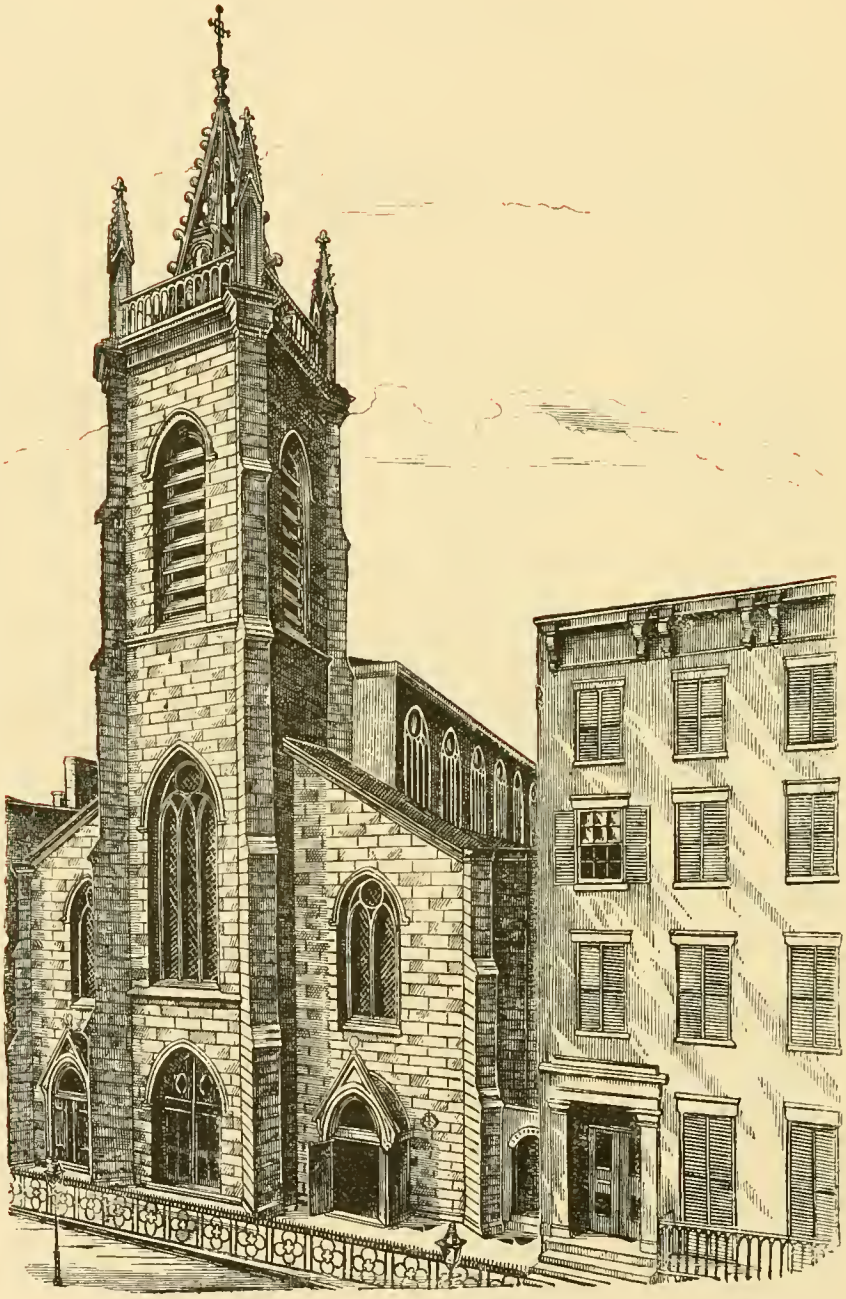
In the fearful accident, he was nearly added to the

victims. The chair on which he sat was crushed to atoms, and he was covered with dust and plaster; but without a thought for himself, he hastened at once to still the panic, and prevent, as far as he could, the fatal consequences. That many more did not perish is due, in no small degree, to his coolness and power of command.

His residence, simple and plain as himself and his flock, shows the affection of his people. A beautiful and enduring marble table bears indelibly his name and that of the church, so long associated in the hearts of the faithful; and on the mantel stands a frame with a poetical tribute from the Sisters of Mercy, to one who has for thirty years been their earnest friend and supporter.

Roll of Honor.

Bennett, George.
Bowers, Charles W.
Broderick, Edward.
Burke, Michael.
Burney, Ann, Mrs.
Byrne, Hugh.
Campbell, James.
Carleton, John.
Cavanagh, Michael.
Clancy, James.
Clarke, Francis J.
Clifford, James.
Comerford, Ellen, Mrs.
Conway, John.
Corrigan, P.
Costello, James.
Cox, Bridget.
Curtis, Mary, Mrs.
Devins, Patrick.
Divver, Patrick.
Downey, Cornelius J.
Doyle, James P.
Doyle, Patrick.
Driscoll, Daniel.
Duane, Michael.
Dunleavy, Bridget.
Dunphy, James.
Emmett, Charles.
Fitzgerald, Thomas.
Flynn, James.
Flynn, Patrick.
Foley, Michael.
Foster, Charles.
Freel, Hugh.
Freel, Patrick.
Gallagher, Martin.
Geraghty, Ennis.
Gougherty, Bernard.
Grady, M.
Hamill, T.
Harrington, William.
Healey, Jane.
Hennessy, Eliza.
Higgins, Patrick.
Hurley, Thomas H.
Jones, Morgan.
Keane, Maurice.
Kearns, Joseph.
Kennedy, William H.
Kerwin, Michael.
Lewis, John.
Lysaght, Mary, Mrs.
McCann, Owen.
McClaine, Alexander.
McCloskey, Andrew, Jr.
McGuire, Mary, Mrs.
McKenna, Ann, Mrs.
Mackey, John.
McPartland, Daniel.
Martin, Patrick.
Martin, Patrick, Jr.
Mehegan, Patrick.
Melvin, Matthew.
Mitchell, John.
Molaghan, Mary A., Mrs.
Moloney, William H.
Molony, Edward.
Mountjoy, William.
Muldoon, Patrick.
Mullins, John, Mrs.
Mulrooney, Cath., Mrs.
Murray, Ann, Mrs.
Nicholson, John.
Nugent, William S.
O'Brien, John D.
O'Callahan, Dennis.
O'Connor, Dennis J.
O'Connor, Lucy, Mrs.
O'Connor, Thomas.
O'Dea, John, Mrs.
O'Donohue, Patrick.
O'Leary, Timothy.
O'Neil, Cornelius.
O'Neil, Daniel.
O'Rourke, Francis.
O'Sullivan, Ellen.
Perfetti, Margaret, Mrs.
Riordan, Eugene.
Rouse, John.
Russell, Michael.
Ryan, James.
Ryan, Mary T.
Shea, John B.
Smith, Hugh.
Skehan, Murtha.
Smith, P. M.
Tallon, Patrick.
Ward, Patrick.
Whelan, Jane, Mrs.



CHURCH OF SAINT ANN.

EAST TWELFTH STREET.

SAINT ANN'S CHURCH.

EAST TWELFTH STREET.

ON East Twelfth Street, between Third and Fourth Avenues, stands an elegant French Gothic church, of very pure design and of noble dimensions, dedicated to St. Ann, the holy spouse of St. Joachim and mother of the Blessed Virgin Mary.

It is one of the triumphs of Mary, that even in those sects that have cut themselves off from the Church of her Divine Son, she has, in a manner, forced them to continue to dedicate churches in her own honor, and even in honor of her holy mother. There were Protestant churches of St. Ann in this country before Catholics had erected one.

In 1852, the want of a church somewhere in the vicinity of Astor Place began to be felt. As the exact position of the future church of the parish could scarcely be decided, the Most Reverend Archbishop determined to secure some convenient building for temporary use. A church stood on Eighth Street offering itself to the buyer. It was not without its history Years before, it had reared its spire on Murray Street, and echoed to the voice of Mason, a once famous preacher

of Calvin's terrible tenets. In time it had been taken down, stone by stone, carted up to Eighth Street, and rebuilt. As a Presbyterian church it did not succeed; it became Episcopal, then Presbyterian again. Its halls had heard indeed many forms of error, but the time had come, as Mr. Disosway suggests, when disheartening dogmas and unscriptural worship were to give way to the consoling faith, the apostolic liturgy of the Church of the Living God.

The building once acquired was speedily adapted to the noblest and holiest form of worship, the altar and chancel being the work of Mr. Walsh, an excellent architect. The church was dedicated to Almighty God under the invocation of St. Ann, on the 1st of June, 1852. Seldom has a church dedication gathered so many distinguished bishops as were seen that day in the sanctuary of the new church. Besides the Most Reverend Archbishop of New York, there might be seen Bishops Miles of Nashville, Fitzpatrick of Boston, O'Connor of Pittsburgh, and Spaulding of Louisville, with the Rev. Messrs. Loughlin and Bacon, subsequently bishops, Very Rev. William Starrs, Dr. Pise, and many of the city clergy.

The dedication ceremonies were performed by Bishop Miles of Nashville, and when the building had thus been set apart for Catholic worship, the Rt. Rev. John B. Fitzpatrick, Bishop of Boston, celebrated a Pontifical High Mass, with the learned Dr. Jeremiah W. Cummings as

deacon, the Rev. George McCloskey as subdeacon, and the Rev. Annet Lafont as assistant. After the sermon the Rt. Rev. Michael O'Connor, Bishop of Pittsburgh, preached a very able and eloquent sermon, taking as his text the words of the gospel: "An adulterous generation seeketh for a sign; a sign shall not be given it, but the sign of Jonas the prophet."

The new church thus placed under the patronage of St. Ann was soon well attended. Devotion to this model of mothers is less diffused among us than among our neighbors, the Catholics of Canada, where a celebrated pilgrimage has long endeared her to the pious by the many favors obtained through her intercession; the Indians, too, who were won in early times by the French missionaries, shared the devotion, and all their churches in Maine are dedicated to St. Ann.

She was the wife of St. Joachim, and their holy life of domestic peace, affection, and piety, had but one trial, which it required all their virtue to bear. They were childless. This was then a reproach among the Jews, and was looked upon almost as a punishment from God. Tradition says that St. Ann, treated with contumely on that account, offered special sacrifices in the temple of God to be delivered from her reproach. A daughter was given to her, in whom all the nations of the earth were to be blessed, who was to be saluted by an angel from heaven and become the mother of the long ex-

pected Messias. Their child was, however, a special gift from Heaven, and they consecrated her specially to God, presenting her in the temple at the age of three. Blessed in seeing her grow up in piety within those sacred walls, they died full of gladness and holy hope, before her betrothal to St. Joseph, as the silence of the gospels evidently gives us to understand.

The Church of St. Ann was confided to the Rev. John Murray Forbes, who remained in charge of the mission till the year 1859, assisted from time to time by various clergymen. The Rev. H. T. Brady then directed it for a short time, but in 1862 the parish was confided to the care of the worthy Chancellor of the diocese, Rev. Thomas S. Preston, whose name has ever since been identified with the Church of St. Ann.

He made great improvements in the interior, and replaced the altar by one far grander, and obtained one of the largest organs then in the city. The church met the wants of the parish for a few years longer, but it soon stood in the centre of a business population, and there was no ground near that could be acquired at any reasonable price for a pastoral residence or for schools and other parochial use. It was finally determined to abandon the old site and seek a new location for St. Ann's. Ground was obtained running through from Eleventh to Twelfth Street, part of it being covered by a building erected as a Jewish synagogue. St. Ann is a saint of the

old law, and as the Church of the new law thus shows her union with the past, it was not without a certain analogy that a church of St. Ann should rise on the spot where the ancient Jewish service was recited in the language which she had heard in her day in the temple and synagogue. The corner-stone of the new church was laid by the Vicar General of the diocese, the Very Rev. William Starrs, on Sunday, July 1st, 1870.

The Very Rev. Dr. Preston resolved to make his new church at once splendid and enduring. It is one hundred and sixty-six feet in length and sixty-three feet eight inches in width, the architecture being the pure French Gothic of the thirteenth century. The plan was to erect a solid and substantial edifice, and no cost was spared to insure permanent beauty. The building cost one hundred and sixty thousand dollars, and was completed in the latter part of the year 1870. The interior is divided into a nave, with a clerestory and aisles. The nave terminates in an apsis at the southern end, which gives ample space for the high altar and two chapels. On each side of the church runs a gallery, but not extending so far as to overlook the altar, stopping within thirty feet of the chancel. The ceilings of the nave and aisles are groined, and the exterior of the pews and the front of the galleries are executed in hard wood. The sacristies are between the church and the school building. The interior decorations are not glaring, but quiet and

subdued, giving the church a devotional, without a gloomy look, and that eminent sense of quiet which falls so soothingly on a mind vexed and perplexed by the cares of this world.

No portion of the former structure was retained in the new church except a part of the front wall, which was used without impairing symmetry or strength.

In the rear of the church, and fronting Eleventh Street, was erected a well-built parochial school-house, seventy-five feet by forty feet, and four stories in height, with a capacious basement. It is fitted up with all the improvements that have been tested and accepted in schools generally.

This fine church was dedicated on the 1st day of January, 1871, the Most Reverend Archbishop performing the ceremony. The ritual calls for a procession around the church, and then around the interior, sprinkling the walls with holy water, accompanied by prayer. The former part of the ceremony is seldom possible with our city churches, which are closely surrounded by other buildings; but the procession moves around within, chanting the Miserere and the Litany of the Saints, with a special invocation asking God to vouchsafe to cleanse and bless the church and altar to His honor, and in the present case in the name of St. Ann. Then comes the special prayer: "O God, who hallowest the places dedicated to thy name, pour forth upon this house of prayer, thy

grace, that all who here invoke thy name may feel the help of thy mercy."

After the close of the touching dedicatory services, the altar was adorned for the sacrifice, and a Solemn High Mass was offered up, the celebrant being the Vicar General, the Very Rev. William Starrs; the deacon, the Rev. R. L. Burtsell, D.D., pastor of the Church of the Epiphany, who had for a time been assistant at the former church; the subdeacon, the Rev. J. A. Keogh; the master of ceremonies, the Rev. Francis McNeirny, then secretary to the Archbishop, assisted by the Rev. W. C. Poole. The music was worthy of the occasion, being under the direction of Prof. Louis Dachauer, the organist of the church, a grand orchestra blending its strains with those of the noble organ.

The sermon was delivered by the Most Rev. John McCloskey of Albany, now Cardinal and Archbishop of New York; his text being from the sublime prophecy of St. John, Apoc., xxi. 2: "And I John saw the holy city, the new Jerusalem, coming down out of heaven, from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying, Behold the tabernacle of God with men, and he will dwell with them. And they shall be his people, and God himself with them shall be their God."

After congratulating the congregation and their worthy pastor on the completion of the work, which had for so

long a time occupied their thoughts and demonstrated their zeal, he showed that the Almighty had from the beginning prescribed various formalities, which invested the place of sacrifice with a certain sacred character, and that blessings might be expected by the faithful for their devotion to their temples. It was only when Catholics looked with the eye of faith at the sacred contents of their tabernacles, and contemplated the sublime dogma of Christ's sacramental presence on their altars, the secret of the Church's unity of faith, that they could realize why the Church has ever sought to render sanctuaries as splendid as the world's wealth can make them, and why they have an abiding hope that their exertions in this regard will meet with due acknowledgment from Him who is justice itself.

In this sacred edifice the Blessed Sacrament would now be offered up daily for the spiritual strengthening of the faithful. Innumerable were the advantages which the Catholics of the parish would derive from the church, which had that day been solemnly blessed. Henceforth it would stand to testify to the strength of their religious faith, and be at the same time the fountain of many benedictions for them.

Here would come the sinner, bending beneath the weight of sin, to find peace and pardon in the tribunal of penance. From this altar the Christian soul, refreshed by the Bread of Angels, would go forth with renewed

strength to battle against the enemies of salvation. Here they would come to send up their prayers, and to assist at the Holy Sacrifice of the Mass, beseeching the Giver of all good gifts to visit them with such blessings as in His mercy and knowledge He saw to be necessary for their spiritual welfare.

"I sincerely pray that God will give you all the grace of final perseverance in virtue, so that after doing your duty here below, you may at last, when God calls you hence, die the death of the just, and be permitted to adore God in those tabernacles where 'faith is vision and hope possession,' and where the reward of a well-spent life is the happiness that knows neither limit nor end."

At the solemn vespers, in the evening, a sermon was preached by the Rt. Rev. Dr. John Loughlin, Bishop of Brooklyn.

The church, begun under such happy auspices, has enjoyed great prosperity. The faithful have contributed liberally to all the methods adopted for reducing the incumbrances on their noble temple, and delivering it absolutely from debt.

The parochial school, admirably accommodated in the building erected for the purpose, is directed by the Sisters of Charity, and numbers some two hundred and fifty boys and nearly six hundred girls.

The parish has an institution under its charge, the

admirable "House of the Holy Family for Befriending Children and Young Girls," at 136 Second Avenue, which shelters a hundred inmates in its walls, and has exceeded even the most sanguine anticipations of the good it was to accomplish.

On the feast of Corpus Christi, June 20th, 1878, the St. Ann's Literary Union was organized, in rooms fitted up for their use in Eleventh Street. The Union is under the spiritual directorship of the Rev. James W. Hayes. There is a Literary Society of Young Ladies, directed by Rev. Thomas F. Lynch. There are also Societies of the Blessed Virgin, for both men and women.

Thomas L. Preston. V.P.

VERY REV. THOMAS S. PRESTON,

VICAR GENERAL AND CHANCELLOR OF THE DIOCESE OF NEW YORK.

THE pastor of St. Ann's has discharged, besides the parochial duties among the flock confided to his care, important and responsible trusts in the diocese, holding the position of Vicar General, and also of Chancellor. Notwithstanding all this, he has made leisure for literary work, and enriched our libraries with doctrinal and devotional works, as clear in exposition as they are replete with piety and unction.

He was born at Hartford, Connecticut, in July, 1824, and was educated in his native city, having been graduated in 1843 from Trinity College, which was the Alma Mater also of the late Archbishop Bayley.

He was then a member of the Protestant Episcopal Church, and wishing to devote himself to the ministry, he entered the General Theological Seminary of that body, in New York City, and having passed through their course of divinity, was ordained a minister in 1846. The awakening of sound study and sounder thought in that body, both in England and this country, had, however, gone so far, that many who entered the ministry began to feel that true peace and true faith could be

found alone in that church from which their ancestors, some few by choice, but most by compulsion, separated in the sixteenth century.

Mr. Preston was one of these. The light dawning on his mind was not rejected; prayer for guidance brought grace and strength, and he became a Catholic in 1849. His vocation to the priesthood was deemed so solid, his study of Catholic theology so extensive, that after a short period in St. Joseph's Seminary, Fordham, he was ordained in the winter of the following year, November 16th, 1850, by the Rt. Rev. John McCloskey, Bishop of Albany.

After being for a time assistant at St. Patrick's Cathedral, he was appointed to the newly established Church of the Immaculate Conception at Yonkers. Here he did much to give the parish a proper organization, drew in the careless and negligent, won many to the faith, and showed all the qualities of a good priest.

In October, 1853, Archbishop Hughes appointed him his secretary, and he returned to the Cathedral. The Rev. J. R. Bayley, in order to systematize the business of the diocese, had labored to organize a Chancery office, and Rev. Mr. Preston was selected, in 1855, to take charge of this important department. Under his direction everything has become as systematic and well ordered as the affairs of a government or financial institution. In this he has rendered signal service to the diocese, and during

his long incumbency has given such a precedent for all departments connected with it, that there will be no difficulty in maintaining the high standard attained.

In 1861, as we have seen, he was appointed pastor of St. Ann's Church, and continued to discharge his old duties without interfering with the laborious calls of his parish, although the purchase of ground and the erection of a new church, with its schools, might well have been deemed sufficient labor for one priest.

After discharging these combined duties for twelve years, a new honor, with corresponding burdens, was conferred upon him. The Archbishop of New York made the Rev. Mr. Preston one of his Vicars General. As a member of the Archbishop's Council, he had already been one of the advisers of his Grace on the affairs of the diocese; his new position required also at times an active part in the administration.

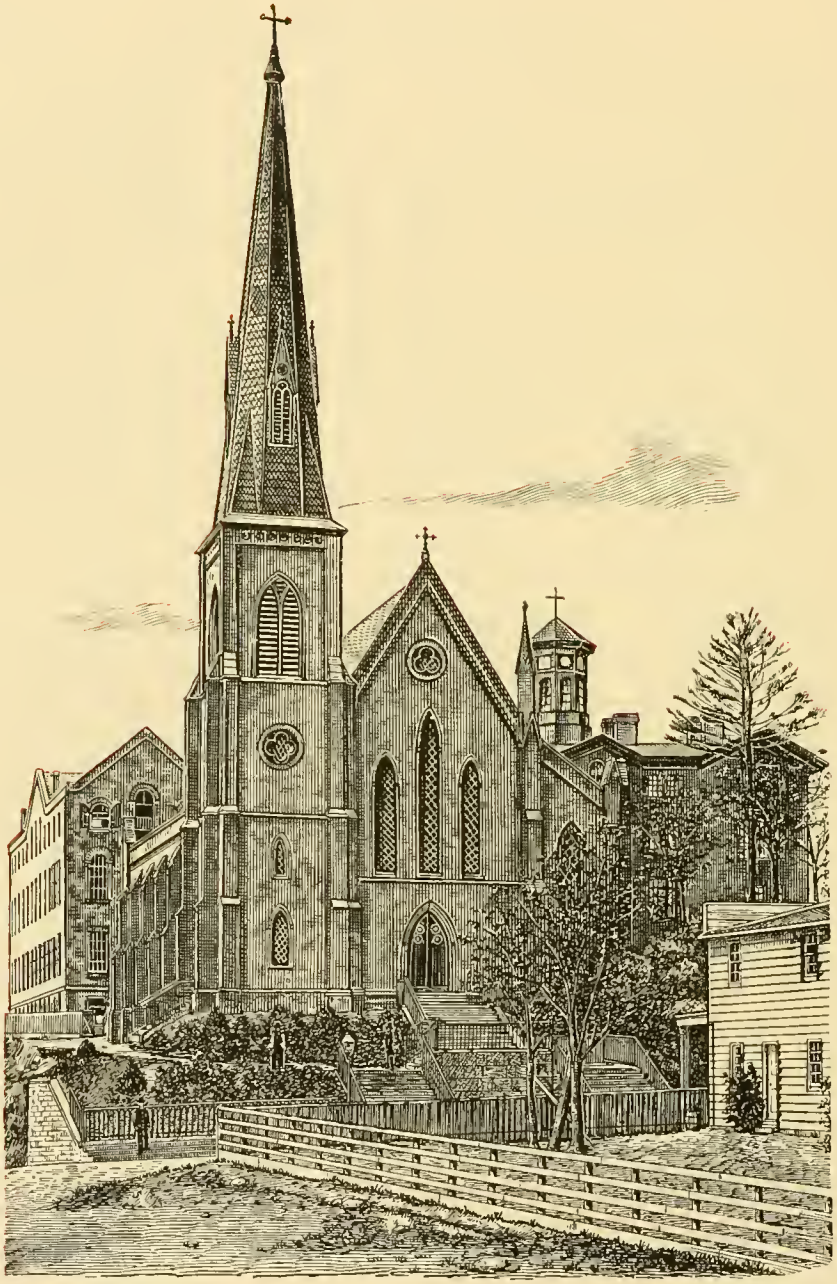
He is, as may be seen, one of the most hard working as he is one of the most amiable and beloved of the priests in the diocese; neither among the clergy nor the faithful have any been found to complain of his action in the various and often delicate matters before him.

As a preacher, he is polished, eloquent, and convincing, as his published sermons attest. Besides these he has written, "The Ark of the Covenant," "Lectures on Christian Unity," "Reason and Revelation," "The Vicar of Christ," "Christ and the Church."

The *Catholic World* says of the Very Rev. Mr. Preston: "He has merited well of the Church by his zealous and efficient devotion to the cause of the Pope and the Holy See, and his continual efforts to instruct the Catholic laity in sound doctrine in this most essential matter. The style is grave and serious, copious and flowing, and warmed with a spirit of fervent love to the souls of men. It is the style, not of a mere essayist, but of a preacher."

Roll of Honor.

Ashman, Amaziah L.
Barrett, Jane, Mrs.
Bedford, Gunning S.
Birmingham, Edward.
Brennan, Edward.
Chatillon, Cath., Mrs.
Coffin, George.
Coudert, Frederick R.
Delano, Catharine, Mrs.
Delmonico, Lorenzo.
Dooley, James.
Duffy, Richard G.
Dunn, M. J.
Echeverria, Pio.
Farnham, Margaret G.
Fay, Edward.
Ferrero, Edward.
Gass, John E.
Gaynor, John.
Gibert, Frederick Edw'd.
Goggin, Eugene.
Griffin, James.
Hatfield, S.
Hennessy, Dennis.
Hogan, Michael.
Hutchison, John.
Jewell, Frank H.
Kerrigan, Charles.
Keyes, Edward L.
Kinnear, Margaret A.
Latasa, F., Mrs.
Lawler, Michael.
Le Brun, Napoleon.
Lynch, Teresa, Mrs.
Lyness, B.
McClure, D.
McGovern, Edward.
McGuire, Mary.
McKeon, John H.
McKeon, M., Mrs.
McKnight, Thomas.
McMahon, Martin T.
McMahon, P.
Maguire, Andrew.
Maguire, Peter W.
Mohan, Thomas.
Murray, Ann, Mrs.
Navarro, Jose F. de
O'Brien, John.
O'Brien, William.
O'Connor, Thomas J.
O'Shaughnessy, John W.
O'Shaughnessy, J. R. G.
Otis, Frank.
Philbin, Stephen.
Plunkett, Peter E.
Rafter, Edward.
Reidy, Ellen.
Reilly, Bryan.
Reynolds, Mary, Mrs.
Rigney, Elizabeth, Mrs.
Short, Michael.
Smith, James F.
Starr, F. J.
Ward, Ann M., Mrs.



CHURCH OF THE ANNUNCIATION.

BROADWAY, CORNER OF WEST ONE HUNDRED AND THIRTY-FIRST STREET.

CHURCH OF THE ANNUNCIATION.

BROADWAY AND ONE HUNDRED AND THIRTY-FIRST STREET, MANHATTANVILLE.

FOR many years St. Paul's Church at Harlem was the only shrine of religion for the Catholics scattered over the northern part of Manhattan Island, there being no church above the line of Fiftieth Street, where the Church of St. John the Evangelist remained as an outpost of the advancing city. Many remember a French gentleman residing in Manhattanville, who, in the days of Bishop Du Bois, used to be seen making his way on foot to the Cathedral, with one of his children on his shoulder and the other by his side.

Yet the Catholic body had increased, and many residents of means had settled in and around Manhattanville; among others, Andrew Carrigan, Terence Donnelly, and Daniel Devlin. These and many others urged the erection of a church near the shores of the Hudson, and on the 28th of October, 1852, the Most Reverend Archbishop confided to an energetic young priest, the Rev. Arthur J. Donnelly, the district north of One Hundredth Street and west of Eighth Avenue as his parish.

The Brothers of the Christian Schools had resolved to establish a college in the northern part of the island, and had selected this very district as most suitable for their purpose. The Rev. Mr. Donnelly resolved to act in conjunction with them, and, guided by the advice of the gentlemen already named, who, as large landholders, were conversant with the advantages and value of property, the Christian Brothers and the new pastor purchased, at the rate of four hundred dollars a lot, the two gore blocks bounded by One Hundred and Thirty-first Street and One Hundred and Thirty-third Street, Broadway and the Boulevard, then styled Eleventh Avenue

As the Christian Brothers gave Rev. Mr. Donnelly the choice of such portion as he deemed necessary for the proposed church, he selected six lots on the corner of Broadway and One Hundred and Thirty-first Street. A huge mass of rock, containing more than three hundred cubic feet, towered high above the street, which cost months of toil and blasting to remove, in order to prepare the site for the new church.

To collect his flock till the projected edifice was erected, the Rev. Mr. Donnelly adapted for his purposes an old two-story frame dwelling standing on the line of the unopened Eleventh Avenue. It was only some thirty feet square, but by extending the sides by sheds, and opening the building through to the roof, a temporary chapel of moderate demensions was obtained.

Here, on Passion Sunday, 1853, the Holy Sacrifice was offered for the first time in the parish.

The site of the new church was at last ready, the foundation was begun, and everything was in readiness for the religious ceremonial of laying the corner-stone. To give greater solemnity to the occasion, Archbishop Cajetan Bedini, the first envoy from the Holy See to this country, kindly consented to officiate in the rites. A procession moved from the residence of the pastor to the newly begun Church of the Annunciation of Our Lady. On Sunday, November 27th, 1853, the venerable representative of his Holiness, in mitre and cope, with the crosier of his holy office, moved solemnly on, surrounded by a guard of honor from St. Stephen's Church, and by the clergy and faithful, whose zeal and devotion compensated, in some degree, for the martyrdom he endured in this republic from his infidel countrymen and their American dupes. On reaching the platform erected for the ceremony, he blessed the water, and proceeded around the walls of the new church, dedicating the future edifice for the service of God. He then laid the corner-stone, having deposited beneath it an inscribed parchment record of the act, and other articles commemorative of the happy occasion. An eloquent sermon was then delivered by the Rev. Dr. Jeremiah W. Cummings.

"There is a contrast," said he, "between the simple evidence of the work, which, up to the present, stands before

your eyes, and the magnificence of the rites with which it is blessed; but it is generally observed that the greatest results are obtained from the smallest beginnings; the greatest powers are not those whose first manifestations are the most striking. The noise of powder exploding, which is often heard in this neighborhood while the rocks are being removed — which divide one arm of the old Hudson from the other — this noise startles the whole neighborhood and attracts the notice of all; yet how great was the power that patiently, so to speak, gradually, time after time, and part after part, piled up that mass of rock which is before you, on the other side of the church! And yet it was not attended with any noise — with any outward manifestation of its progress. You read its power in the immense results which have been brought about by it. So it will be — so let us all pray it may be — with this Church of Manhattanville, which now has progressed only a little, but which, let us hope, will arise and tower up in time, so that the attention of the passer-by may be attracted to it from a distance, and his admiration be excited and aroused as he nears the sacred building, and as he goes on his way, leaving it behind him. . . . It is consoling for you to know that in the eye of God, and in the eye of the Church, your work is looked upon with the same respect, the same admiration, the same veneration, as all the greater works of your brethren in the faith, of whose under-

takings in other lands you are daily informed. Yet even the representative of the Holy Father, who has so often gazed upon the lofty walls of St. Peter's, knows there is no difference between the simple altar which will be here in this place and the magnificent structure in Rome at which mass is celebrated. He has seen the Father of the Faithful engaged in offering up the Sacrifice of Atonement; and he, also, in different times, has celebrated the Holy Sacrifice within the sacred walls of that holy building. And yet the interest he feels in his heart in seeing what you are engaged in, is the same as what he feels there, so far as faith is concerned. Do not believe that in making these remarks I mean to say the work in which you are engaged is not a noble one, for I am informed that it will be larger than the usual size of Catholic churches in the City of New York; and I am sure it will not only be an honor to you but to the whole island. But the works of man, whatever they may be, are acceptable to Almighty God only when offered in a proper spirit. . . . There are men probably present who remember to have gone on a journey to Rev. Mr. Power of St. Peter's Church, when Christian consolation was wanted in such a place as Manhattanville. And since that time how much has been done in the increase of the city! How much has been done for the increase of the number of those belonging to our religion, and of the churches in which

we may worship! But while we are surrounded by temporal blessings, which go on increasing, we must not forget the benefits which have been showered on us by Him who is the Giver of all good gifts. . . Show your gratitude to God by offering at His shrine a portion of your goods from time to time. Stand by your pastor, and do not desert him. Do not let your zeal cool until the building which you have begun has been completed—until your friends and yourselves will be gathered here again, not to witness the laying of a corner-stone, but to witness its dedication to the worship of Almighty God."

At the close of the address the Nuncio gave his benediction, and the vast assemblage departed.

Standing among the crowd who witnessed the ceremony, with his head uncovered from its commencement to its close, notwithstanding the bleak wind of November that was blowing, was the venerable form of Thomas O'Conor, one of the earliest pioneers of the Catholic press in America—an author of no slight repute among us—whose recollection carried him back to the time when the old St. Peter's Church was the only shrine of Catholicity on the whole of Manhattan Island.

His illustrious son Charles O'Conor is a striking figure not in the city only, but in the country; but his venerable father long held in the affections of the Catholics of New York a place that ought not to be forgotten.

The church was to be another tribute of the love of the people to the Blessed Virgin. Besides the church dedicated to her as St. Mary, there is a church to honor the special privilege by which she was preserved from the taint of original sin in her immaculate conception; and this church was to honor the mystery of the Incarnation, when the archangel Gabriel announced to her that she was to be the mother of the Messias, whom the patriarchs had longed to see and behold. It was to be like a perpetual Angelus announcing that "the Word was made flesh."

By the exertions and sacrifices of the pastor, the church was at last completed in the winter of 1854—a beautiful structure in its picturesque position on the hillside fronting the Bloomingdale Road, now Broadway. It was solemnly dedicated, in the winter of 1854, by the Very Rev. William Starrs, Vicar General of the Diocese, the Archbishop being then absent in Europe. The sermon on the occasion was delivered by the Rev. J. Murray Forbes, who, taking as his text, "Behold, from henceforth all generations shall call me blessed," showed how reasonable and how consoling to the Christian heart was the devotion paid by the Church to the Blessed Virgin.

The church is fifty-seven feet in width by ninety in depth, of the ancient Gothic style, solidly built of brick trimmed and pointed with stone facings. When completed, it cost about $25,000; and all this was paid except about

$10,000. It had some liberal benefactors. The chancel windows were the gift of Charles M. Connolly, Esq. When the Church of the Annunciation was erected, the grades of the streets had not been definitively settled, and in opening the Boulevard so much was cut away that the sacred edifice now stands on an eminence towering high in air. Its architecture, plain and almost stern, inspires a kind of awe; but as you enter, the mellow light through the stained glass at the sides and in the chancel, through pictured evangelists, gives a holy calm. In the lancet-shaped apsis stands the beautiful altar, with a painting of the Annunciation and another of the Immaculate Conception. Within the rail, just at the edge of the recess, are altars of the Blessed Virgin and St. Joseph; and to the right, at the extremity of the aisle, is a Chapel of the Sacred Heart, exquisite in taste.

Among the prominent pew-holders were Dr. Levi Silliman Ives, who laid down at the feet of the successor of St. Peter the insignia of his position as Bishop of North Carolina in the Protestant Episcopal Church, and his wife, a daughter of Bishop Hobart, once bishop of the same church in New York, who wavered under the arguments of Bishop Connolly, but never embraced the faith.

The Christian Brothers carried out their plan, and on the ground retained by them erected Manhattan College, one of the most thriving and good-doing of our Catholic literary institutions.

The Rev. Mr. Donnelly was succeeded in the charge of the church by the Rev. F. H. Farrelly, now pastor of St. James', who for four years labored efficiently in this parish. It was under the pastoral care of the Rev. John Breen for thirteen years, until his death, February 18, 1873.

This zealous pastor, who, dying at the age of fifty, was one of the oldest laborers in the vineyard of New York diocese, was a native of Ireland, trained for the service of God's altar in the solid and thorough course of Maynooth; coming to this country to labor among the wonderfully increasing fold of Catholics, who seemed to arise as if by enchantment in all parts of the vast American continent.

His first mission duties were discharged in the Diocese of Chicago; then he was identified with the Church of the Annunciation, laboring earnestly in a parish extending from Fifty-ninth Street to Spuyten Duyvil. In the cause of education he was deeply interested, and not only established schools for his own parish, but was for eight or nine years one of the professors in Manhattan College.

On his decease the Most Reverend Archbishop placed the faithful of Annunciation parish under the pastoral care of the Rev. Jeremiah J. Griffin.

The church has excellent facilities for its parochial schools; it is in the immediate vicinity of the Convent

of the Ladies of the Sacred Heart, and Manhattan College. Some of the Brothers of the Christian Schools from the latter institution direct the boys' school of Annunciation parish, numbering three hundred and twenty, while three hundred and seventy girls attend a school where they are taught by Ladies of the Sacred Heart. The great advantages thus afforded to all classes in this parish for the Christian and Catholic education of their children are incalculable. The poorest can give their young a thorough religious training in the parochial schools of the church. To those who can and will enrich the minds of their offspring with the highest literary culture, Manhattan College, and the Academy of the Ladies of the Sacred Heart, within their very parish, offer advantages of the highest order.

The parish of the Annunciation can scarcely fail to show, as years go on, the result of all these advantages now enjoyed. It shows its religious life in its Altar Society, Society of the Holy Rosary, Confraternity of the Sacred Heart, its Sodality of the Children of Mary, and Young Men's Sodality, as well as in its benevolent organizations — the Society of St. Vincent de Paul, and the Sewing Society for the Relief of the Poor.

The Sunday-school is well organized, numbering three hundred pupils, with a library of five hundred well-selected volumes.

Jeremiah S. Griffin

REV. JEREMIAH J. GRIFFIN,

PASTOR OF THE CHURCH OF THE ANNUNCIATION.

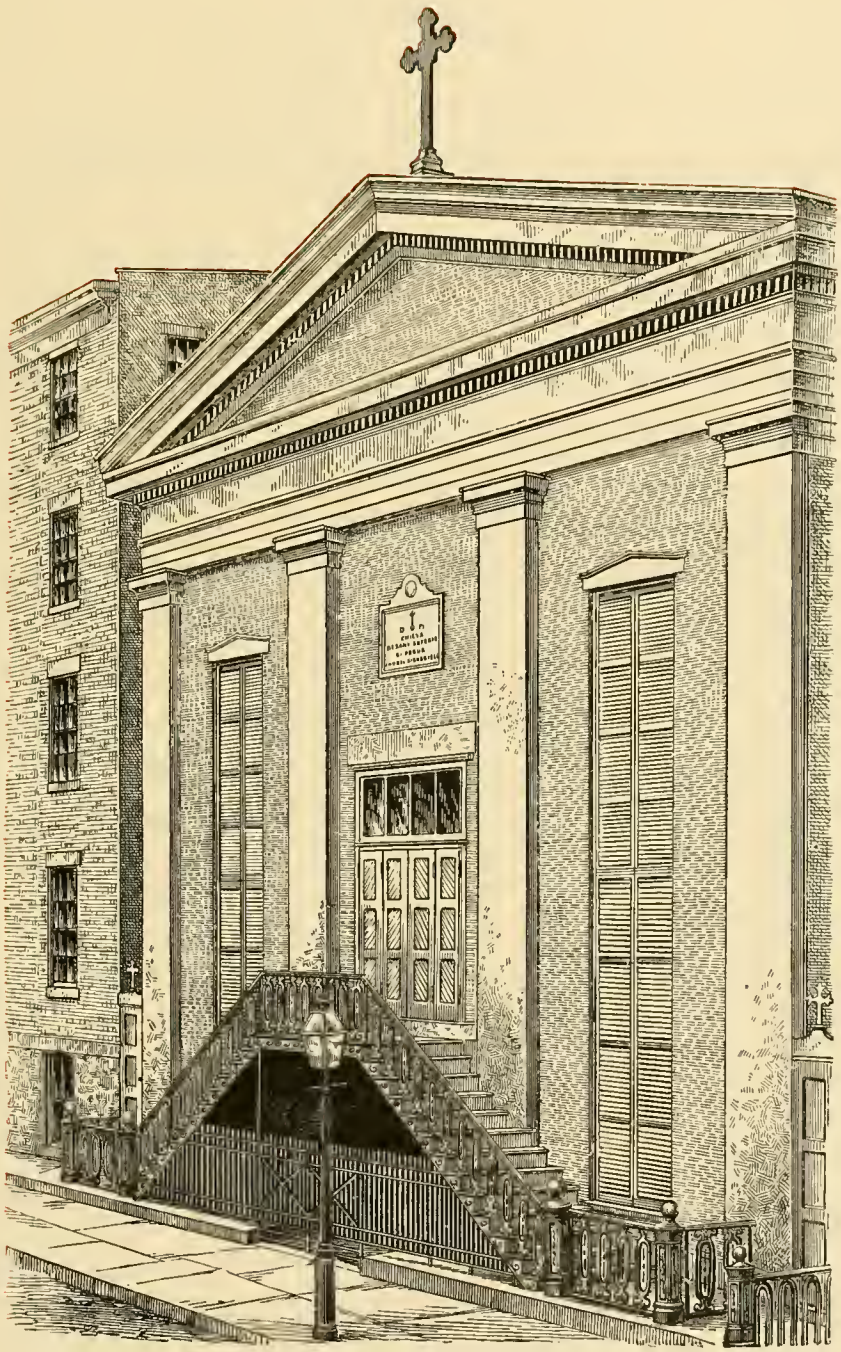
THE present pastor of the Church of the Annunciation was born in Newcastle, County Limerick, Ireland, in March, 1839, and came with his family to this country when only in his tenth year. After some years' preliminary study he was sent to Mount St. Mary's College, at Emmettsburg, Maryland, in 1856; and having resolved to devote his life to God's service, was soon enrolled among the seminarians in that school of the clergy.

At the conclusion of his theological course he was ordained by Archbishop McCloskey, at St. Patrick's Cathedral, on the 30th of September, 1865.

He has since been constantly engaged in laborious parochial duty. The young priest's first position was that of assistant at the Church of the Nativity, and after fulfilling his duties acceptably there for three years, he was removed to the more onerous duties of assistant at St. Stephen's Church, where he remained for three years more.

The ability displayed by him in these positions in the city mission led to his appointment, in 1872, to the

Church of the Assumption, at Peekskill. Here he displayed the same zeal and devotion to his sacred calling, and when the pastorship of the Church of the Annunciation, at Manhattanville, became vacant by the death of the reverend gentleman who had for many years guided the flock, the Archbishop promoted the Rev. Mr. Griffin to this church, in April, 1873. Here his zeal has been unremitting, and his Eminence the Cardinal, on his visitation for confirmation, paid a merited tribute to the pastor and the church. His assistant is the Rev. J M. Grady.



CHURCH OF SAINT ANTHONY.

CHURCH OF SAINT ANTHONY OF PADUA.

SULLIVAN STREET.

THERE can be little doubt but that the Catholic navigator Gomez, at the close of the first quarter of the sixteenth century, entered our harbor on the feast of the great Franciscan, St. Anthony of Padua; and, himself a Portuguese, felt especial devotion to that glory of his native land. We draw this conclusion from the fact that other coast names are those of summer feasts, and in the name of St. Anthony applied to our noble Hudson, we see the first dedication to that great saint.

No church, however, bore his name until the year 1859, when a zealous Italian priest was touched by the condition of his poor countrymen in New York. Many of these, having none to address them in their native tongue, had fallen into utter neglect of their religious duties, while the revolutionary element, full of hatred of religion and the priesthood, did all in their power to weaken the pious impressions of early training; and the devouring wolves of religious proselytism, who cared little for the temporal or eternal future of their victims, so that they lured them from Rome, strained every nerve and lavished money to seduce the poor Italians from their faith.

Rev. Mr. Sanguinetti obtained a lease of the church building in Canal Street which had been used by the congregation of St. Vincent de Paul, and with the sanction and encouragement of the Most Reverend Archbishop began to collect his scattered countrymen and endeavored to revive piety and devotion among them. His labors were far from fruitless; but difficulties arose, and the spirit of evil was not so easily driven from a field that he claimed. The good priest, after struggling for more than a year, lost heart, and, thoroughly discouraged, abandoned the mission which he had undertaken.

But the Church of St. Anthony of Padua was not to be merely a name. The wants of the Italians had become evident, and many among them were not disposed to let the project fail. The Most Reverend Archbishop mentioned his difficulty to the Very Rev. Pamfilo da Magliano, then Provincial of the Franciscans at Allegheny. Nothing could be more consoling to that excellent religious man, and he gladly undertook to establish a church for his countrymen. The Rev. Leo Pacilio, an accomplished Neapolitan priest, was sent to commence the good work.

Selecting a portion of the city where no Catholic church existed, he looked for a suitable building. Prudence suggested economy, and finding in Sullivan Street a Methodist church on leasehold property that could be acquired on reasonable terms, he secured it, and soon

fitted it up for the use of the Italian congregation whom he gathered.

The church was solemnly dedicated on the 10th day of April, 1866, by the Most Reverend Archbishop, now Cardinal McCloskey, assisted by the Very Rev. William Starrs, V.G.; and the Rev. Francis McNeirny, secretary. After the usual ceremonies setting apart this building for the service of the Church, the altar was adorned, and a Solemn High Mass celebrated by the Very Rev. Pamfilo da Magliano, Father Leo da Saracena as deacon, and Father Andrew Pfeiffer as subdeacon. The Most Reverend Archbishop preached the dedicatory sermon; and after the Post Communion, the pastor, Rev. Leo Pacilio, returned thanks to the Archbishop in Italian, expressing the gratitude of his flock. In the evening, at vespers, the Rt. Rev. Bishop Lynch of Charleston gave benediction, and an Italian sermon was delivered by the learned Dr. De Concilio of Jersey City.

The Fathers at first took up their abode in part of the building, which they found arranged so as to be adapted to the purpose, and zealously began their labors. When the success of St. Anthony's was no longer in doubt, a more convenient residence was obtained. The Italians soon found their way from all parts to the new church, and benefited by the ministrations of the Franciscans.

Father Leo was succeeded by F. Joachim Guerrini.

The convent was then for some years the residence of the Provincial of the Order in this country. The Very Rev. James Titta, who was attached to the church from 1871, remained when made Provincial, and after the conclusion of his term. He was a native of Gombitelli, and after his ordination in 1854 belonged to the choir of the Lateran Basilica. He died Guardian of the Convent and pastor of St. Anthony's, March 11, 1877, highly esteemed by the flock which he had directed, now embracing not only Italians but many English-speaking Catholics, who have learned to appreciate the sons of St. Francis of Assisi.

The present Guardian of the Convent and pastor of the church is the Rev. Father Anacletus, O.S.F.

Such is, in brief, the history of the church dedicated to the great Franciscan saint, in whose honor Father Louis Hennepin, two centuries ago, named the cataract on the Upper Mississippi, still known as the Falls of St. Anthony; and in whose honor the Spanish Franciscans soon after named a mission in Texas, which has now become an episcopal see.

He is called of Padua, because that city was the chief scene of his labors; but he was a native of Lisbon, the capital of Portugal. He was born in 1195, and christened Ferdinand. He first entered a community of Canons Regular, but was attracted to the Franciscans by their zeal, poverty, and heroism in the foreign mis-

sions. Entering among them, he took the name of Anthony, and was sent to Africa; but forced by ill health to leave, the vessel in which he embarked was driven to Sicily. In Italy he had the happiness of seeing St. Francis himself, but, concealing all his gifts and learning, took the humblest duties in the house, until one day his superior ordered him to address the community and some Dominicans who were stopping with them. His eloquence, learning and unction amazed all present. St. Francis, learning his ability and piety, sent him to Vercelli to complete his studies and then to teach theology, which he did for many years in various cities. But he longed to become a missionary preacher. When he was permitted to begin, he converted the most obstinate heretics and the most hardened sinners, and preached in France, Spain and Italy with wonderful success, God approving his work by miracles, and giving him in the confessional supernatural wisdom and prudence. His words brought the tyrant Ezzelino in tears a penitent at his feet. He died June 13th, 1231, at the early age of thirty-six. The miracles wrought in his life and after death were so extraordinary that he was almost immediately canonized, and was honored throughout all parts of Europe long before the discovery of America. The Franciscan missionaries, pioneers of the faith in the New World, bore the devotion with them from the snows of Canada to the banks of the La Plata.

The Fathers at our New York church neglect no means to diffuse piety among their flock. The Society of St. Vincent de Paul, so zealous in relieving the poor, is well established; and there is also the Italian Benevolent Society of St. Anthony. They have organized rosary and temperance societies for both English and Italian-speaking Catholics, with the Children of Mary, and a Sodality of the Holy Angels, and a Society of the Sacred Heart.

The Franciscans have a Third Order, for persons of both sexes living in the world, but following to some extent the rule of St. Francis. There are Tertiaries connected with this church, and also the Confraternity of the Cord of St. Francis.

Education has received special care. The late Father James Titta bought a suitable building and established a parish school, in which English and Italian are taught; the boys by lay teachers, the girls by the Missionary Sisters of the Third Order of St. Francis.

The field open for the labors of the Fathers of the Church of St. Anthony is one that day by day increases. Under the old rule in Italy, living was low; and in no part of the world perhaps was there a more contented population.

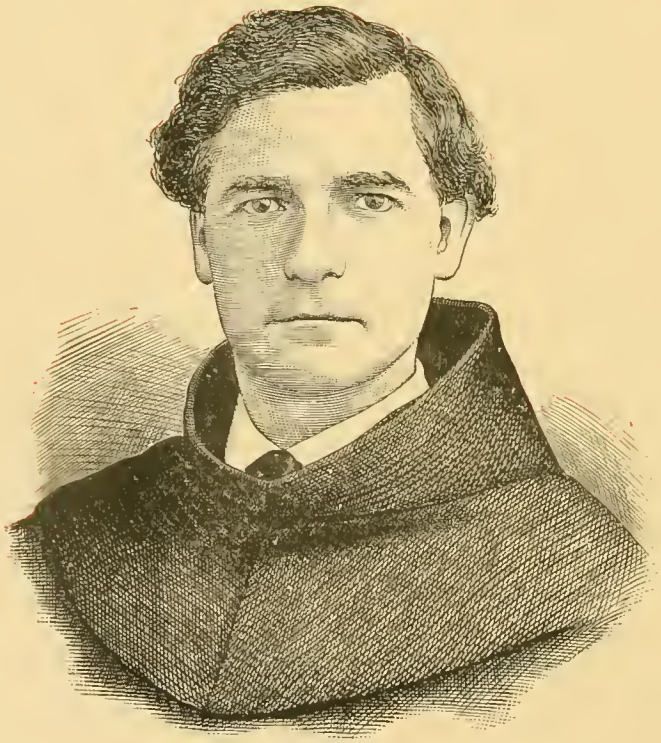
The dream of Italian unity has been realized, and it has resulted in a profligate and expensive court, a civil administration reckless of expense, a standing army

that takes nearly a million of men, in the prime of life, from the pursuits of industry, and compels the rest of the community to support them.

The seizure of church property and its sale did little to fill the exchequer, drained by the new outlays. Taxes were multiplied, and many small cultivators were forced to abandon the lands held by their ancestors for centuries. New Italy drove her children by the thousands from her shores, to seek a livelihood in other lands. The emigration to America took a rapid development, and with the worthy and industrious came, of course, many whose evil courses made them gladly seek a change. The City of New York, the natural centre of immigration, has received Italians by thousands, so that they are now found in all branches of trade and labor, the unskilled taking in many cases the work on railroads and other improvements, which was formerly almost exclusively performed by the stalwart men from Ireland.

These emigrants, in a new and strange country, with none of the influence of their parish priest or religious — their quiet rural homes exchanged for city tenements — were exposed to a loss of faith.

It will thus be seen that the Church of St. Anthony of Padua, being the only one in the city devoted exclusively to the care of the spiritual interests of the Italian residents, has an immense work.



Fr. Anaclelus DeAngelis
O. S. F.

REV. FATHER ANACLETUS DA ROCCAGORGA, O.S.F.,

PASTOR OF THE CHURCH OF ST. ANTHONY OF PADUA.

THE present Guardian of the Convent and pastor of the Church of St. Anthony of Padua, the Rev. Father Anacletus, is a member of the Reformed Franciscans or Recollects, who commenced their labors in this State in the year 1855, and for several years past have conducted a flourishing college at Allegany, and missions in various parts of the country. They thus revived the holy memories of the Franciscan missionaries of the French and Spanish colonial period, when they were the first missionaries in Canada, New Mexico, Texas, and Upper California, and reddened Florida with the blood of their martyrs.

Father Anacletus was born on the 2d of June, 1836, at Roccagorga, a town in the Pontifical States, and was baptized two days after, by the name of Anthony Mary, his family name being De Angelis.

His early piety led him to serve frequently as a boy at the altar, and at the age of eighteen he renounced the world to enter the Franciscan Order at Rome. There he read philosophy for three years, and came to this country December 3d, 1865, to join the American Pro-

vince of his order. He has labored zealously in various missions, doing without ostentation the priestly duties in the convents and churches under the care of his community.

His merit was soon recognized by his superiors and his brethren, and he was placed in positions of responsibility, requiring not only zeal and piety, but that administrative ability which is not given to all.

He was made Guardian of the Convent and College at Allegany, New York, the principal house of the Friars Minors of the Reform in America. He then was appointed to the same position in the convent of his order at Winsted, Connecticut; and subsequently was made Guardian of the Convent and pastor of St. Patrick's Church in the City of Buffalo.

He has, it will be seen, been in several dioceses, and has in all won the esteem of the Right Reverend Bishops.

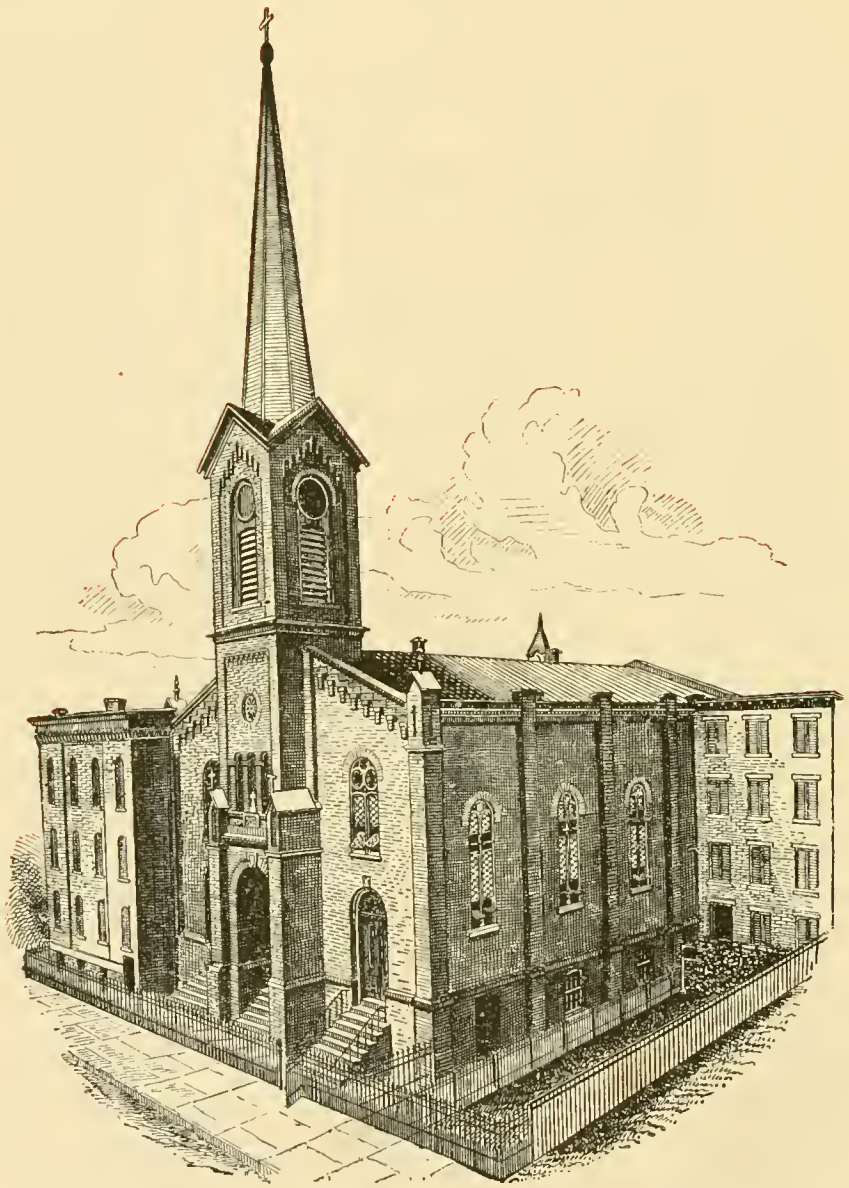
He has been for some years connected with the Church of St. Anthony in this city, and, on the death of the lamented Father Titta, was made Guardian of the Convent and pastor of the church.

His experience in the monastery, his knowledge of the wants of his countrymen in America, with his zeal and ability, give the hope that his ministry in New York City will be a fruitful one.

His associates in 1878 are Father Leonard P. McKernan, O.S.F., Father Camillus da Motefegatese, O.S.F., and Father Julius da Arpino, O.S.F.

Roll of Honor.

Beck, Adolph.
Bogan, Thomas.
Brosnan, Daniel M.
Brown, Thomas, Mrs.
Carvey, Patrick.
Cavanagh, James F.
Cloke, James.
Cody, Tobias.
Connors, Michael.
Conway, Annie, Mrs.
Crowley, Dennis.
Daly, Jane, Mrs.
Daly, John B.
Devaney, Patrick.
Donlin, P. E.
Downey, John, Mrs.
Duffy, Bernard,
Dwyer, Timothy.
Eagan, Michael.
Eagleton, Thomas.
Egan, Maria.
Eustace, Richard.
Ferguson, Dennis G.
Finn, Patrick J.
Fitzimmons, Felix.
Flynn, Catharine.
Frost, John.
Gallagher, John.
Garry, Michael J.
Garvey, Michael.
Gillooly, Patrick H.
Gleason, Patrick.
Hassett, Thomas H.
Haight, William A.
Healey, Edward.
Heffernan, James.
Hickey, Patrick.
Higgins, Patrick.
Holland, Philip.
Hughes, Henry.
Hurley, Edward,
Kane, William James.
Kelly, Dudley. .
Kelly, Edward.
Kelly, James J.
Kennelly, Patrick.
Lawless, William.
Lynch, Maggie.
Lynch, Patrick.
McCormick, Richard.
McCullough, Daniel.
McDermott, John.
McDonnell, Charles.
McEntee, James.
McGinn, John.
McGrath, John.
McKenna, Bernard.
McKernan, M. F., Mrs.
McNabb, Catharine, Mrs.
Madigan, Michael.
Manning, James J.
Meagher, John.
Meagher, Joseph.
Monahan, Michael.
Morton, Caroline, Mrs.
Nash, P. H.
Nicholson, Mary, Mrs.
Nolan, Catharine, Mrs.
Nugent, H.
O'Brien, James.
O'Connor, John.
O'Connor, Samuel.
O'Connor, Thomas.
O'Day, John.
O'Rorke, B.
Rathe, Julia, Mrs.
Reilly, Hugh,
Reilly, Philip.
Rogers, Joseph.
Rouse, Katie.
Ryan, John H.
Sanders, John.
Scannell, John.
Selveira, Jos. W. M., Mrs.
Sharkey, Martin.
Shortell, Patrick.
Sinnott, Matthew.
Smith, Margaret, Miss.
Smith, Patrick.
Tobin, John J.
Walsh, John.
Walsh, John, Mrs.
Walsh, Michael.
Ward, James J.
Ward, John.
White, John.



CHURCH OF THE ASSUMPTION.

WEST FORTY-NINTH STREET.

CHURCH OF THE ASSUMPTION OF THE BLESSED VIRGIN MARY.

FORTY-NINTH STREET.

TOWARDS the year 1858, the increase of the German Catholic population on the western side of the city seemed to require greater accommodations than were afforded by the churches of St. John the Baptist and St. Francis Seraph. The Rev. A. Krasny, with the encouragement and by the appointment of his Grace Archbishop McCloskey, took steps to organize a new congregation. He found the faithful ready to co-operate with him. A lease was obtained of a lot on the south-east corner of Ninth Avenue and Fiftieth Street, and on this a plain but substantial frame building was erected, and dedicated by the Very Rev. William Starrs, Vicar General, in April, 1858, as the temporary Church of the Assumption. He preached on the occasion in English, and a sermon in the language of the congregation was delivered at the mass.

Soon after, three lots were purchased in Forty-ninth Street, between Ninth and Tenth Avenues, for the purpose of erecting a more substantial church, to accommodate the constantly increasing flock. The corner-stone

of the new Church of the Assumption was laid by the Most Rev. Archbishop McCloskey, on Sunday, the first day of May, 1859. Societies connected with the Church of the Most Holy Redeemer, St. Francis Seraph, St. Francis Xavier, St. John's, and the Society of St. Vincent de Paul, marched to the spot. The Archbishop, attended by the Rev. Francis McNeirny, the Very Rev. W. Brouillet, V.G., and a number of other clergymen, performed the ceremony as laid down in the ritual; and after blessing the corner-stone, returned to the decorated platform, where he delivered one of those happy and touching addresses which sink into the heart. Taking as his text the words of the Psalm, "Unless the Lord build the house, they labor in vain who build it," he said: "These words are taken from the service used in blessing the corner-stone of a Catholic church, because it is the corner-stone, and because the words of the royal prophet, 'Unless the Lord build the house, they labor in vain who build it,' are the corner-stone of all true religion. There are two foundations, then, one of which is a material stone, and the other a corner-stone of faith in Christ. To this last I call your attention; for every prayer and chant and ceremony connected with blessing the corner-stone of the church which is to rise on this ground, is connected with that higher Church and Tabernacle to which we are all invited. The prayers are for the perpetuity of the faith,

the charity and love, and the purity of heart of those who shall enter this building and receive the sacraments at the altar, which is to be where I now stand. The purpose for which the church is to be erected is to echo and re-echo, from age to age, that blessed truth which the Son of God communicated to the world, and declared should remain for all time. The church is erected for the administration of the sacraments. The idea of a Catholic church is not for learned men to mount a rostrum and declare their own ideas to the people. No! they were to speak the truth, and not give opinions; for Jesus Christ never gave opinions."

He congratulated the German Catholics on their zeal, and urged them to persevere to the completion of their projected church. The building of the new church went on rapidly, and a fine brick edifice, with a lofty steeple, the caps and trimmings of durable brown stone, attested to all who visited that part of the city, the zeal and taste of the congregation.

When this new church was dedicated and opened for service, the temporary church on Ninth Avenue was sold. The church was for many years under the pastoral care of the Rev. Benedict Stroehle, who was succeeded in the year 1876 by the Rev. A. Schwenniger.

From an early period in the annals of this church we find care given to the Christian education of the young. Towards the close of Rev. Mr. Stroehle's pastoral relations,

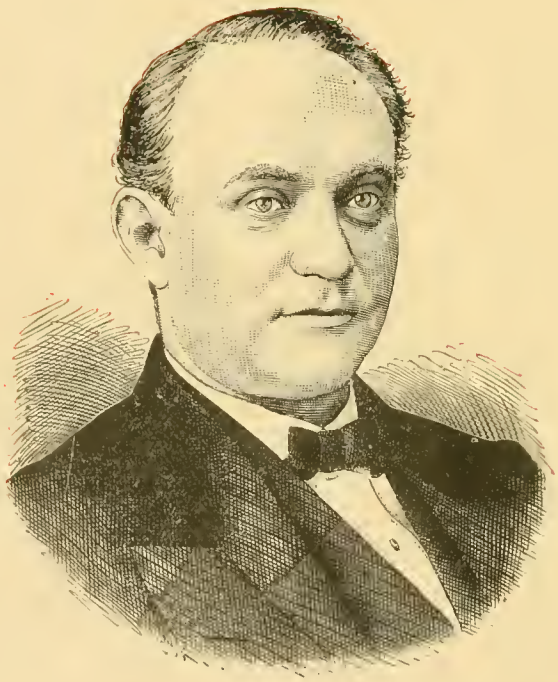
several lots were purchased on Fiftieth Street, in the rear of the church, and a very fine brick school-house erected at a cost of about twenty-five thousand dollars. The schools are attended by about four hundred and fifty pupils of both sexes, who are instructed in all the common school branches by eleven School Sisters of Notre Dame and some lay teachers.

The congregation numbers about five thousand souls, and the annual baptisms about three hundred.

Roll of Honor.

CHURCH OF THE ASSUMPTION.

Ackerman, Carl.
Ackerman, John.
Albert, Peter.
Amberg, John.
Balk, Apollonia.
Baumann, Edward.
Baumel, John.
Bechner, Joseph.
Berneziser, Mrs.
Beyer, John.
Biegen, Frank.
Bolle, Frank.
Brehm, Anna.
Breitenbach, A.
Brex, John.
Brunner, Peter.
Bueffel, Jacob.
Burger, Joseph.
Burkardt, Nicholas.
Dettinger, Andrew.
Diebold, George.
Diepenbach, A.
Dinselbacher, A.
Duerr, Kunigunda.
Duenglemann, Berish.
Dux, August.
Englert, August.
Ewald, Andrew.
Falk, Jacob.
Fleckenstein, George.
Foersch, Caspar.
Foersch, Joseph.
Friedrick, Carl.
Frish, John.
Froehrenbach, Peter.
Frost, Matthew.
Fuchs, Attila.
Gebhardt, Anna.
Gerdes, Clemens.
Graf, Theodore.
Gran, John.
Gross, Anton.
Gross, John.
Grundner, John.
Habermann, Michael.
Hachenfurth, Mrs.
Haeckel, Conrad.
Haeckel, Michael.
Hartmann, George.
Heil, George.
Heimbuch, W. Mrs.
Heiss, Dorothea.
Hilbert, Anton.
Hoev, Joseph.
Jordan, Frank.
Jordan, Frank, Jr.
Jordan, Joseph.
Jordan, Philip.
Kappler, Christian.
Kemner, Joseph.
Kessler, Adolph.
Kinake, J. F.
Kirchof, John.
Kirchhoefer, George.
Koch, Edward.
Koester, Hermann.
Krug, Christina.
Knorr, Morris.
Lambert, Margaret.
Lang, Dorothea.
Latour, Peter.
Lauterbacher, Alois.
Loehr, Barbara.
Loehr, John.
Maling, Philip.
Mansing, Henry.
Mark, George.
Martin, Bernhard.
Marschall, Frank.
Mehl, Conrad.
Mehlig, Frank.
Mehlig, Henry.
Meurer, George.
Messing, John.
Meyer, Conrad.
Meyer, George.
Mink, Joseph.
Muehlberger, Adam,
Nicholas, John.
Noll, Peter.
Olwerter, George.
Orth, George.
Ostermann, Mrs.
Panzer, Joseph.
Pfeiffer, John G.
Reichwein, Joseph.
Reitwiesner, John.
Renz, Frank.
Roose, D. A.
Roesner, John.
Rottper, Joseph.
Rudloff, Jacob.
Ruprecht, Thomas.
Saum, Edward.
Schaefer, Sebastian.
Scheidler, Joseph.
Schindler, Michael.
Schmoeller, Louis.
Schneider, Matthew.
Schramm, Stephen.
Schwarz, Adam.
Senger, Martin.
Seuferling, A.
Simon, Josephine.
Stehle, Mrs.
Stelz, John.
Trageser, Michael.
Waas, George.
Weber, Balthazar.
Zucker, Margaret.



A. Schwarzer.

REV. BERNARD ANTHONY SCHWENNIGER,

PASTOR OF THE CHURCH OF THE ASSUMPTION.

THE Rev. Bernard A. Schwenniger was born at Selm, in Prussia, on the 23d of September, 1832, and after a thorough course of study, both literary and ecclesiastical, was ordained priest June 9, 1857. He came to the United States in January, 1866, and having been received by the Most Reverend Archbishop Purcell in the Diocese of Cincinnati, was appointed assistant to the Very Rev. Joseph Ferneding at the Church of St. Paul, in Cincinnati, and in 1870 was appointed to the new Church of St. Louis, on Eighth and Walnut Streets in that city. Here he remained as pastor till 1875, when he removed to the Diocese of New York, and was placed in the following year, by his Eminence Cardinal McCloskey, in charge of the Church of the Assumption.

The Rev. Mr. Schwenniger has aroused an earnest interest among his congregation, and placed the affairs of the parish on a most creditable footing. The schools thrive under his fostering care, and the congregation seem to act in the utmost harmony with their pastor.

CHURCH OF SAINT AUGUSTINE.

ONE HUNDRED AND SEVENTIETH STREET, MORRISANIA.

CHURCH OF SAINT AUGUSTINE.

ONE HUNDRED AND SEVENTIETH STREET, NEAR FRANKLIN AVENUE, MORRISANIA.

A FEW years since a portion of Westchester County was detached from it and united to the City of New York. This causes us to include among the city churches some which were formerly regarded as country parishes. Among these is the parish of St. Augustine, Morrisania.

The Catholics in that part of Westchester County were attended from St. Paul's Church at Harlem, but in 1855 the Rev. Stephen Ward was sent to establish a mission and erect a church, to afford the faithful greater advantages for the practice of their religious duties and the education of their children. There were many difficulties, but in 1858 he secured ground for a site, and prepared to erect a church after the designs of Mr. H. Engelbert, a skillful architect. It was to be of brick, with brown stone facings, and to be fifty-one feet by one hundred feet in length.

The Most Reverend Archbishop Hughes laid the corner-stone on Sunday, the 12th of September, 1858, assisted by the Very Rev. William Starrs, V.G., Rev.

Messrs. Brophy, Neligan, Brennan, Morrogh, and Fathers Schneider and Daubresse of the Society of Jesus; Rev. Mr. McNeirny acted as master of ceremonies. After the conclusion of the prescribed ritual, the Archbishop addressed the large audience joyfully gathered to witness the auspicious commencement. His text was from the first Epistle of St. Paul to Timothy, iv. 1: "Now the Spirit manifestly saith that in the last times some shall depart from the faith, giving heed to spirits of error and doctrines of devils." He said that they had all come there to witness a ceremony — a religious ceremony — which would appear to many a new one. "It will be reported in the papers merely as a material ceremony, and the world cannot comprehend the use of such a one; but we have the text of Scripture for it — the authority of the Holy Catholic Church. We all know that the first man and woman transgressed, and that the material world was cursed in consequence; that the Son of God was sent to redeem the world, and that the Church has power to redeem some portion of this earth from this curse. The Church with her prayers has appointed this portion of ground to the worship of God. The sanctity of the prayers has taken the original malediction from this ground."

Before he closed the Archbishop said that he wished to revive an old custom. He did not wish any collection made among the people present, but wished to see them come up in order and lay their offerings on the

corner-stone itself. He valued the custom much. The faithful, with the utmost order, responded, and as each passed the stone, he made it in some sense his own by his contribution.

The church of Morrisania was thus begun under the invocation of the great St. Augustine, Bishop of Hippo, the Doctor of the Church whose burning love for God is always symbolized in art by a flaming heart. The oldest city in the United States has, for more than three centuries, borne the name of this great Father. Philadelphia had long possessed a church dedicated to his honor—a martyr church, burned for the faith preached within it. It was fitting that New York too should honor him.

St. Augustine, Aurelius Augustinus, the son of Patrick and Monica, was born at Tagaste in 354. He was carefully educated, but lost his innocence, and was seduced by the Manichean heretics. In vain his pious mother used tears and prayers. Her son seemed obdurate; Heaven seemed to deprive him of the graces he had forfeited. While a brilliant professor of rhetoric, the moment of mercy came. He was moved by the preaching of St. Ambrose, was sincerely converted; and, having received baptism in 387, he devoted himself to austerity and prayer. Having gone to Hippo, the Bishop Valerius ordained him priest. He so distinguished himself in confounding the heretics that a council made him coadjutor

to Valerius, and he died Bishop of Hippo, in 430. His "City of God," "Confessions," his "Commentaries," and other works, have been prized in every age of the Church.

Under such powerful patronage, the Rev. Mr. Ward went bravely on, and in 1860 completed his church. It is in the Lombardo-Italian style, with three entrances, and a spire 125 feet high. The aisles are twenty feet high, and the nave, separated from the aisles by octagon columns, has a false clerestory thirty feet high. The chancel is carried up the full height of the church, with octagonal ends, forming an apsis, the rich chancel arch being supported by large columns. There are two sacristies and an organ gallery across the west end. All the windows are of stained glass, presented by members of the congregation. In the windows over the altar you behold Our Lord and His Blessed Mother, while those on either side show the figures of St. Peter and the holy patron of the church, St. Augustine. The Church is large enough to seat a thousand persons, and cost fifteen thousand dollars.

Archbishop Hughes took great interest in St. Augustine's, but was prevented by illness from dedicating it to the service of God. That solemn ceremony was accordingly performed on the 30th of September, 1860, by the Rev. Francis McNeirny, now Bishop of Albany. When, by the rites of the Church, the building was thus

set apart for the worship of God, the altar was properly adorned and prepared for the offering of the Holy Sacrifice. High Mass was celebrated by the Rev. Mr. McNeirny, and an eloquent sermon preached by the Rev. Thomas Mooney, pastor of St. Bridget's, whose choir volunteered their services on the interesting occasion.

At the solemn vespers, the Archbishop was able to administer confirmation, which was thus conferred to a hundred and thirty children of the parish, the very day the church was dedicated.

The Rev. Mr. Ward continued his labors among the flock whom he had gathered around the altar of St. Augustine, till his death, June 22, 1863, at the age of sixty-three. He was succeeded by a younger priest, the Rev. J. P. Woods, born and educated in New York, full of zeal, never sparing himself in labors for the good of his people. After being a faithful priest and father to his flock, he died prematurely, on the 20th of January, 1875, broken down by his constant and holy toil.

Seldom has a priest in so brief a career won not only the attachment of his flock but the respect of his fellow clergymen, by his constant devotion to his duties, his love for the beauty of the house of God, his care for the fitness of the music, where his admirable taste guided him, his patience with the erring, his compassion for the weak, his love for the poor.

Though the Funeral Mass was celebrated at the

Church of St. Vincent Ferrer, that house of God was crowded by the congregation of St. Augustine, who came from Morrisania to pay a last tribute to the good priest whose ministry they had enjoyed; and the Altar Society placed at the head of the coffin a beautiful floral offering with the inscription, "To our beloved Pastor."

The affection of the flock was not a blind reverence; the attendance at his obsequies of no less than ninety priests, and the eulogy pronounced by the Rev. Dr. McGlynn, showed that the clergy at large honored him as one of their most exemplary members.

Under the present pastor, the Rev. John McNamee, St. Augustine's has advanced rapidly, and holds a creditable place among the churches.

John J. McNamee

REV. JOHN J. McNAMEE,

PASTOR OF THE CHURCH OF ST. AUGUSTINE.

THE life of a priest on a laborious city mission is seldom marked by great deeds. His triumphs are often enemies not seen; his victories, in wresting souls from the spirits of evil, and the men who wittingly or unwittingly lend themselves to aid their work in defeating all that our Redeemer has done for the salvation of mankind.

The priest who confronts pestilence or contagion — who sacrifices rest, health, life, to fly to the bedside of the Catholic, who perhaps, long estranged from God, calls on him for the sacraments he has neglected in health — finds and seeks no one to herald his labor.

His consolation and his triumphs are generally buried in the secret of his own heart.

In the sketches here given we can profess to enter into no detail of this heroic career of the priest, but simply give the few facts of external life that meet the general eye.

The present pastor of St. Augustine's Church was born in the County Longford, Ireland, on the 12th of September, 1847. From his boyhood, his early inclina-

tion was evinced in unmistakable signs to be not for this world, but for the service of God. This vocation was not lost. He was educated for the priesthood in St. Mell's Seminary, Longford, and there made choice of America as the field in which he hoped to spend his priestly career. Having come to this country in 1864, he entered the College of the Society of Jesus, at Worcester, Massachusetts, where he was graduated with honors in 1866. He immediately proceeded to St. Joseph's Seminary, in Troy, where, under the guidance of the excellent professors of that provincial school of the clergy, he completed his course of theology and other ecclesiastical studies. On the 22d of May, 1869, he was promoted to the priesthood, receiving ordination from his Eminence Cardinal McCloskey, at that time Bishop of Albany.

The first field assigned to the young priest was the position of assistant at St. Mary's Church, Clifton, Staten Island, where he remained till November, 1871. He was then called to St. Patrick's Cathedral, where he discharged the laborious duties of assistant till the 15th of February, 1875.

The experience acquired under a venerable priest in a country parish was thus increased by experience as assistant at the Cathedral. On the death of the Rev. Mr. Woods, the Rev. Mr. McNamee was chosen pastor of the Church of St. Augustine.

Roll of Honor.

Bergen, Margaret.
Bradley, Mrs.
Bowes, J.
Boyle, Neil, Mrs.
Bracken, John Henry.
Brady, E.
Brady, Thomas.
Brien, James.
Brown, James.
Browne, Edward.
Bryan, M.
Burgen, Adam.
Burns, Michael.
Byrnes, Bernard.
Callighan, John.
Campbell, Hugh J.
Cannon, John.
Cantwell, Michael.
Carpenter, Thomas.
Cassidy, James.
Cassidy, Michael.
Clark, John J.
Condon, John.
Conors, E.
Cooney, Mary.
Corbett, James, Mrs.
Cornell, John.
Coyne, Catharine.
Cullen, Thomas, Mrs.
Cunningham, Michael.
Dolan, Maggie.
Donnelly, Patrick.
Doomen, Patrick.
Dorland, Miss.
Doud, Thomas.
Drummond, Mrs.
Duane, James.
Duggan, P.
Dunne, Eliza, Mrs.
Egan, Mary.
English, Thomas.
Fagan, Patrick.
Farrell, James.
Ferrigan, Hugh.
Finn, John.
Fitzpatrick, Francis.
Galvin, P.
Gavin, Frank.
Geraghty, Michael.
Gilligan, Henry.
Gilligan, Mary.
Gilligan, Patrick.
Gleeson, Michael.
Green, J. J.
Hanlon, James.
Hannon, P. C.
Haugh, George.
Hawkins, Ellen.
Hogan, J. C.
Johnson, Jane, Mrs.
Johnson, John.
Keane, Mrs.
Kearney, Mrs.
Kehoe, Edward.
Keiley, James.
Kelly, Mary.
Kingston, John.
Kingston, William.
Kinsella, John.
Kirby, John.
Kuntz, W. J.
Leahy, Mrs.
Lynch, J., Mrs.
Lyons, Ann.
McAuliffe, Thomas.
McCabe, Francis.
McCarthy, Miss.
McDonnell, John.
McGough, Henry.
McGuire, Hugh.
McIlman, John.
McKenna, C.
McKniff, James.
McMahon, Dennis.
McMahon, James.
McMahon, John.
McMahon, William.
McNamara, E.
McNulty, P.
McShane, Hugh.
McWilliams, Catharine.
Mahoney, Andrew.
Meeghan, Joseph.
Melville, Rose.
Monighan, William.
Mooney, Edward.
Morris, Hugh.
Mulhall, Mrs.
Mullaney, Mary.
Mullany, John.
Murphy, John.
Murray, Patrick.
Nagle, William.
Nailon, Edward.
Nolan, P.
O'Brien, Edward.
O'Connor, John.
O'Connor, Michael.
O'Dell, Miss.
Oechs, E.
O'Hara, Patrick.
O'Leary, Margaret.
O'Rourke, Miss.
O'Toole, John P.
Pearl, John.
Perry, Flavius J.
Peters, John.
Regan, Mrs.
Reilly, Mary.
Rodney, E. Miss.
Royce, Mrs.
Seebor, John.
Sheehan, Edward.
Sheridan, Bridget.
Shorn, John.
Slavin, Patrick, Mrs.
Smith, John.
Smith, Michael C.
Stone, William.
Sullivan, Patrick.
Tiernan, Edward.
Tierney, Miss.
Traynor, Owen.
Tuthill, E.
Tyrell, John.
Wall, John.
Walsh, John.
Webb, Peter.
Whelan, John.
White, Mrs.
Woods, John.

CHURCH OF SAINT BERNARD.

WEST FOURTEENTH STREET.

CHURCH OF SAINT BERNARD.

WEST FOURTEENTH STREET.

THE last strains of the Salve Regina always call to mind the great St. Bernard, the glory of the Cistercian Order, and call to mind also one of the grandest cathedrals of Europe, that of Spires; for it was there that, as the monks receiving him chanted the Salve Regina, he added the words, "O clement, O pious, O sweet Virgin Mary!"

Doctor by his learning, apostle by his heart-reaching sermons, combining the highest spiritual gifts with great activity and capacity for external affairs, St. Bernard is eminently a type for our times, a saint worthy of especial patronage.

The Fathers of the Church are not unhonored among us. St. Augustine, St. Jerome, St. Alphonsus are invoked as holy patrons. St. Bernard, too, was to be added.

In the year 1868, the Most Reverend Archbishop McCloskey deemed it necessary to lay off a new parochial district on the west side of the city in order to relieve the other churches. To organize the faithful, and in time erect a suitable church, he selected the Rev.

Gabriel A. Healy, then assistant at St. Peter's Church. As a temporary chapel this clergyman purchased an old wagon factory on West Thirteenth Street, belonging to the Knickerbocker Ice Company, a building in a most wretched condition. It could, however, it was found, be restored so as to use for a chapel without danger. After making necessary repairs, the reverend pastor was enabled to fit up the second story as a chapel.

It was opened on Whitsunday, May 31, 1868, when mass was for the first time celebrated. The parish was soon thoroughly animated with a life and spirit of its own; the permanency of the new congregation was assured. The ground for a church worthy of our faith was selected, and the temporary chapel was accordingly dedicated with the solemn rites of the Church on the 4th of April, 1869, by his Grace the Most Rev. Dr. McCloskey. After this consoling ceremony, a High Mass was celebrated by the Very Rev. William Starrs, Vicar General, with the Rev. William Quinn of St. Peter's as deacon, and the Rev. John Hughes as subdeacon, Rev. Francis McNeirny being master of ceremonies. A sermon was delivered by the Most Reverend Archbishop, and another in the evening by the Rev. Dr. McGlynn.

If the commencement was poor and humble, and the place once but the loft of wheelwrights, high dignitaries of the Church did not disdain to encourage the faithful by their presence. So zealously had the pastor

set about his duties that before the end of another year, May 12, 1869, the Archbishop again visited the humble but fervent chapel to administer the sacrament of confirmation to two hundred children, who had been prepared for its reception.

Rev. Mr. Healy had meanwhile purchased, on the first of May, a site for the new church on West Fourteenth Street, between Eighth and Ninth Avenues, and established a Church Building Association to aid in the good work. Fairs, excursions, and other modes of interesting people in the church, with direct collections, showed so liberal a response as to justify the pastor in commencing St. Bernard's on the 8th of May, 1872, by excavating the ground to lay the foundation. The corner-stone was laid on the 11th of May, 1873, by the Most Reverend Archbishop, assisted by the Rt. Rev. David W. Bacon, Bishop of Portland, and the Rt. Rev. Francis McNeirny, Bishop of Albany. Various societies connected with the church attended, and the faithful gathered in vast crowds, regardless of the threatening weather, so that it was estimated that nearly ten thousand persons were present. They were eloquently addressed on the occasion by the Rev. M. J. O'Farrell, of St. Peter's Church, New York.

Encouraged by the Archbishop, priest and people went zealously on, though the general financial distress of the country, throwing thousands out of employment,

made many unable to aid as generously as they desired. The church was, however, at last completed, and on the 30th of May, 1875, solemnly dedicated to St. Bernard of Clairvaux, Abbot and Doctor of the Church, by his Eminence Cardinal McCloskey. It is the pride of the pastor and his flock that their church is the first dedicated by an American Cardinal. The sermon at the High Mass was delivered by the Rt. Rev. B. J. McQuaid, Bishop of Rochester. A rich scarlet velvet throne was erected for the first American Cardinal, and the altar was draped with the same color. The altar was extremely rich and tastefully adorned, as were the two side altars of the Blessed Virgin and St. Joseph, while the elegant stained glass windows poured in rays of tinted light, which made the procession as it filed into the sanctuary resplendent; and showed the ancient faith in all the grandeur of its ritual.

The Archbishop congratulated the faithful on the success of all their labors and sacrifices. "Much of the success of this grand undertaking," said he, "is due to the zeal, piety, and energy of your beloved pastor, who has toiled night and day to complete the work. To-day he sees in some sense his reward. You have all labored with him, and whatever you have given, you have given with whole hearts, and you will find your reward hereafter. But in finishing this temple to Almighty God, all is not accomplished, great as your

sacrifices have been. There is much yet to be done. You have built a temple for the present, as it exists; but during the next ten years, crowded as it is to-day, there will be still larger crowds within its walls. I wish you all the blessing of the Almighty God present in this church to-day, and ask you to remember that hereafter, in another temple not built by human hands, we may, if our lives are pure and our paths in the way of God, meet together in that temple which is above."

The piety of the congregation has been sustained by every available means. Missions, most consoling in their beneficial influence, were given by the Redemptorist Father in the temporary church in 1872, and by the Jesuit Father Damen and his associates in the new and elegant edifice in 1875.

Eight hundred and five persons were confirmed in the humble temple first occupied, and five hundred and thirty-two in the autumn of 1875 in the new church.

The church edifice itself is a conspicuous monument of the piety and zeal of priest and people. Of a true ecclesiastical style, grand and imposing, it attracts the eye of thousands passing up and down the adjacent avenue, and none has any occasion to inquire what the building is, for it speaks for itself, that it is a Catholic church.

We might call it the Church of the "Memorare," so much has that prayer, drawn from the works of St. Ber-

nard, by "The Poor Priest," Father Bernard, done to stimulate piety to the Blessed Virgin and keep alive the memory of the holy doctor.

St. Bernard was always one to influence others. When he renounced the world and resolved to enter a monastery, he did not go alone. Full of zeal for others, he induced no less than thirty of his young companions to join him, and the influence of his eloquence showed itself in the reality of their vocations. They saved Citeaux, which was almost abandoned, and infused such a new life that in 1115 Clairvaux was founded and Bernard made abbot. His monastery became a hive for bishops and abbots; he even saw one of his monks raised to the Holy See. He was the light of several councils, caused Europe to recognize Pope Innocent II. and reject the Antipope Anacletus; and saved Europe from Saracen invasion by his exertions to rouse the princes and warriors of the West to undertake a crusade. Amid all his active life he seemed to be ever in prayer or at study. His works breathe the most tender piety, with the learning of the theologian and the brilliancy of the poet.

The Order which he raised, as it were from the grave, spread in his day to England and Ireland. He was thus brought in contact with our fathers in the faith. St. Malachy died in his arms, and found a biographer in this holy doctor of the Church. Thus endeared

to Ireland, the Cistercians accomplished wonders in rooting the truths of religion so deep in the hearts of those they taught that no persecutions could tear them from the faith of St. Patrick.

As if to carry out the devotion of the holy patron to Our Lady, all the important events in the history of the parish are recorded in the month of May. The site of the church was bought in May, 1867; the first work begun in May, 1872; the corner-stone laid in May, 1873, and the dedication in May, 1875.

The church with its grounds cost over two hundred thousand dollars — the church proper $185,320.50 — and nearly half this amount has been already paid.

As assistants in the good work of the pastor we find the names of Rev. Messrs. James Galligan, Michael Brennan, Bartholomew Galligan, Patrick J. Healy, Patrick S. Rigney, and William J. O'Kelly. His associates at present are the Rev. William J. Foy and the Rev. John J. Riordan.

The Society of St. Vincent de Paul has been organized for the relief of the poor; a Temperance Society to give strength and encouragement to the weak, and preserve sobriety; the Rosary Society does its holy work; the Children of Mary, with kindred societies, nourish the piety of the young ladies, while the young gentlemen find in St. Bernard's Literary Union, and Literary Association, a centre for social intercourse and the

strengthening of sound principles and literary culture. The societies belonging to the church number in all thirteen.

These church associations are a peculiar want of our time. The sodalities and confraternities instituted in the Church for union and prayer, and enriched with indulgences and favors by the Sovereign Pontiffs, attract the pious, but few men can be drawn into them.

While Masonic Lodges, Odd Fellows, and secret societies of every name and form permeate the whole fabric of society, and are constantly alluring Catholic men and youth to enter them—cutting themselves off, though they do, from the Church and its means of grace, by passing their portals—it is evident that the fostering of associations in which Catholics can and will come together for benevolent, literary or other purposes, is one of the great needs of our time.

In such associations each becomes an element of strength to his brother, and the whole a tower of strength. The Catholic is no longer isolated. He feels that he will be supported in fidelity to his religion; he becomes a hundred-fold more deeply interested in his church and its interests, in all works of charity, in the relief of the poor; and, above all, he begins to feel how much depends on a sound Catholic education, and what it behooves every man to do for the maintenance and perfection of our system of parochial schools.

Gabriel A. Healy

REV. GABRIEL A. HEALY,

PASTOR OF ST. BERNARD'S.

THE Rev. Gabriel A. Healy is a native of New York City, born October 20th, 1841, and baptized in its oldest parish — St. Peter's. He was of a studious turn, and after some early training at the school of the Christian Brothers, in Canal Street, entered the College of St. Francis Xavier, in Fifteenth Street, in 1853, and went through the course with credit. He was graduated in 1860, and having determined to embrace the ecclesiastical state, was sent by the Archbishop to pursue his course of theology in the great seminary of St. Sulpice, Montreal.

Having here stored his mind with the dogmatic lore and the moral theology, as well as the Scriptural knowledge and the principles of the canon law, he returned to his own diocese, and in September, 1864, was ordained subdeacon, deacon, and priest, by the Right Rev. James Roosevelt Bayley, D.D., then Bishop of Newark.

The first position assigned to the young priest was that of assistant in his native parish, of which the Rev. William Quinn was then rector. Here he remained about three years and a half, establishing a reputation as a priest

whose future promised great usefulness to souls in the Church of God.

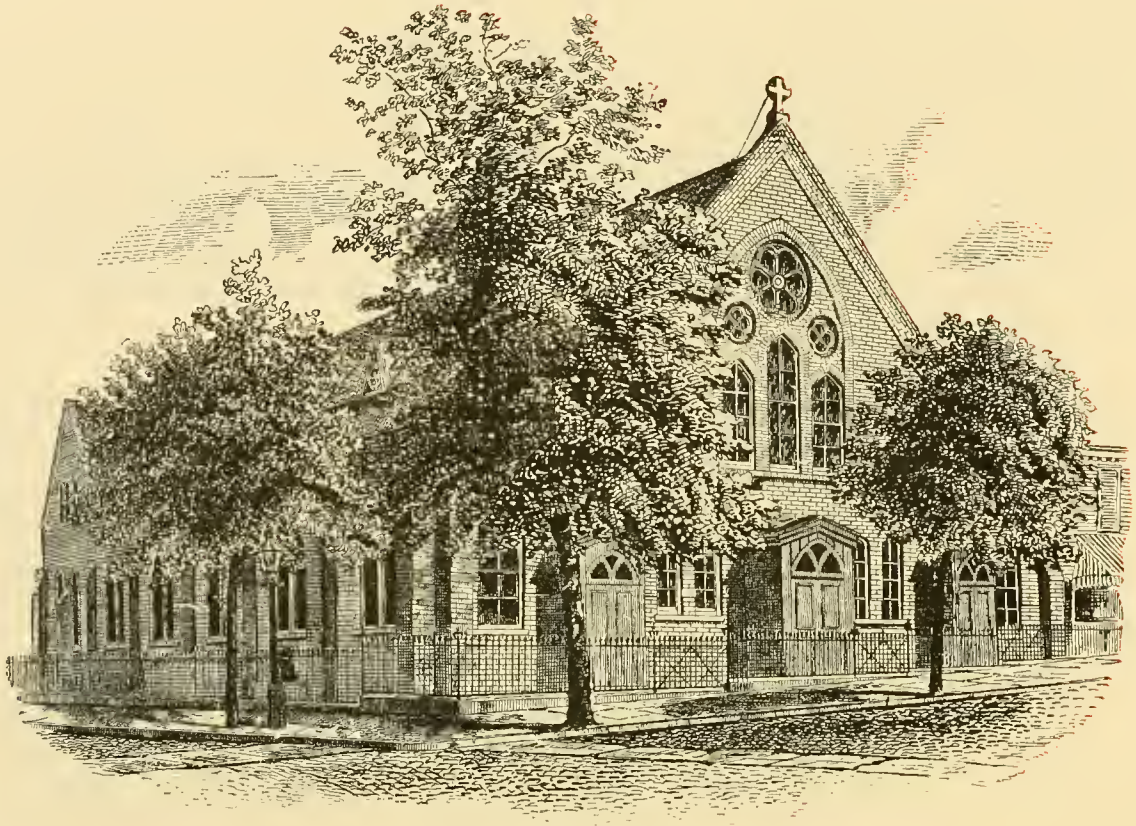
His zeal and piety, with a readiness for business management so necessary and requisite in a priest who has to organize a new flock and erect a church, when all the resources have to be drawn from voluntary contributions, were all displayed so clearly in the Rev. Mr. Healy that all saw he must soon be called to a sphere where these qualities would find employment.

What he has accomplished in the establishment of St. Bernard's parish and the erection of the noble church has already been told; and this constitutes his biography. He has the talent of interesting all his people in his projects, so that they take them up as really something for their own good and the good of their children after them — not anything for his benefit or even the gratification of a personal vanity to be flattered by their accomplishment.

Feeling proud of their church, and anxious to see it completed and freed from debt, the parishioners of both sexes have been prompt to act on the least suggestion, and as societies have been formed among them to suit the tastes of all, the pastor in guiding them is brought in contact with all his people, who are not left in mere apathy to see him struggle, but all become workers in the good cause.

Roll of Honor.

Arneel, Robert.
Ashe, Gregory.
Baldwin, Patrick J.
Begg, Kate M., Mrs.
Bell, James.
Bennett, John.
Bodine, Edmond.
Boylan, Michael.
Burns, William.
Butler, William.
Byrne, Martin W.
Cagney, James.
Carroll, Roger.
Carroll, Thomas.
Clarke, Thomas.
Cleary, John.
Conway, John M.
Coogan, Patrick.
Corbett, Bernard.
Corrigan, John P.
Craven, Patrick.
Crosson, Thomas.
Crumley, James.
Cussen, John.
Deane, George B.
Delany, Mary, Mrs.
Devanney, James P.
Devine, James.
Devine, Michael.
Downey, Bridget M.
Downing, Delia, Mrs.
Driscall, Timothy.
Dugan, Michael.
Dunn, Ann, Mrs.
Dwyer, Timothy.
Early, Edward.
Fealy, James.
Feeney, Peter.
Fitzgerald, Honora, Mrs.
Fitzsimmons, Thomas.
Flynn, Michael.
Flynn, P. H.
Fogarty, Michael.
Fogarty, Patrick A.
Fowley, Delia.
Franey, Thomas.
Frazer, John P.
Gallagher, Michael.
Garvey, Bernard.
Geary, Patrick W.
Godby, George W.
Goley, Mary.
Griffin, Jeremiah.
Hagen, Mary, Mrs.
Halpin, Matthew.
Halpin, William.
Halsted, Justin J.
Hamill, Anthony.
Hanlon, Richard.
Hart, Patrick J.
Healey, John J.
Healey, Thomas F.
Hernon, James.
Herrick, C. Mrs.
Herrick, William J.
Higgins, Daniel.
Higgins, John.
Hoaghland, I. C.
Holtan, Edward.
Hughes, Catharine, Mrs.
Kenehan, Richard F.
Kennedy, John.
Larkin, Felix.
Leonard, William.
Linherr, John A.
Logue, Philip.
Lynch, Mary Teresa, Mrs.
McDermott, John.
McDermott, Lawrence.
McDermott, William.
McDonald, John.
McDonald, Joseph.
McGee, Michael.
McGovern, Hugh.
McGrory, Honora.
McGuire, Michael.
McIlhargy, John.
McIntyre, Margaret, Mrs.
McLoughlin, Edward.
McManus, Ann, Mrs.
Meehan, Terence.
Minerd, Edward.
Molloughney, Michael, Jr.
Mooney, Christopher.
Mulry, Thomas.
Mulry, William P.
Murphy, Michael J.
Murphy, Thomas.
Murphy, William.
Murray, William.
Murtha, Thomas.
O'Connell, John.
O'Donoghue, Dennis.
O'Neil, Charles J.
O'Rourke, Owen.
O'Shaughnessy, Michael.
Penny, James.
Purtill, William.
Quinlon, Catharine.
Rafferty, John.
Reilly, Patrick.
Reynolds, Lawrence.
Roach, John.
Rogan, John.
Rooney, James.
Rourke, John.
Rowan, James.
Ryan, Cornelius L.
Ryan, Edward.
Ryan, George.
Ryan, Patrick.
Scanlan, Michael J.
Scanlon, Michael.
Sheridan, Bridget, Mrs.
Skiffington, Margaret.
Smith, Alfred.
Walsh, John.
Walsh, Mathew J.
Wilson, Andrew.
Woods, John.



CHURCH OF SAINT BONIFACE.

SECOND AVENUE AND FORTY-SEVENTH STREET.

CHURCH OF SAINT BONIFACE.

SECOND AVENUE AND FORTY-SEVENTH STREET.

IT was fitting that the great City of New York, with its vast German population, should have a church dedicated to the illustrious St. Winfrid, who renounced his abbey in Saxon England to become the apostle of Germany. Born in Devonshire about the year 680; trained to virtue and the perfection of the monastic state, he became a preacher of wonderful power over the souls of men in his own land; and then, burning with zeal to bear the light of the gospel to the heathen tribes of the Low Countries and Germany, he endeavored to convert the King of Friesland. He was soon after made abbot, but renounced the dignity to give himself entirely to the conversion of the heathen.

Encouraged by the blessing of Pope Gregory II., St. Winfrid, or Boniface, as he now began to be called, baptized thousands in Bavaria, Thuringia, Friesland, Hesse, and Saxony, and was made by the Pope, Bishop and subsequently Archbishop of Germany, and legate of the Holy See. He is thus the great central figure of the German hierarchy. His see was fixed at Mentz, which is the metropolitan church for Germany. After

convening several councils, in which every precaution was taken to guard the faith, St. Boniface renewed his apostolic missions, and was put to death by the heathens June 5, 755, obtaining the crown of martyr and apostle.

His body, enshrined at Fulda, has been a pilgrimage for more than a thousand years, and veneration to him is inseparable from the heart of a true German Catholic.

In the year 1858, a few who deserved that name, and who resided in the Nineteenth Ward of New York City, resolved to take steps for the erection of a new church as a safeguard for the faith of their families. They collected among the Catholics of that neighborhood, $792.88, and borrowing more, purchased three lots of ground on the south-east corner of Second Avenue and East Forty-seventh Street, as a site for a church to be dedicated to the worship of Almighty God, under the invocation of the great saint who closed his missionary career by so noble a martyrdom.

On the ground thus acquired stood an humble frame structure sixty feet in length by twenty in breadth, which had been used as a carpenter's shop. It was now to be sanctified by its dedication to a worship of which its original builders knew little. The faith which had its cradle at Bethlehem has in New York City begun in many parishes with homes as devoid of all human pomp and show as the grotto near the holy city of David — the future shrine of religion, in bold and

grandest architecture, rising from the world-despised beginning as did the faith itself.

Skillful hands soon transformed the workshop of the artisans dear to the heart of St. Joseph into a temporary chapel. The Most Reverend Archbishop Hughes not only encouraged the work, but came on the 17th day of October, 1858, to dedicate this modest edifice to the service of Almighty God. He was attended by his secretary, the Rev. Francis McNeirny, now Bishop of Albany, and performed the ceremony of dedication. The church was simple and humble, but the majesty of Catholic worship ennobles the spot. Said a missionary of two centuries previous, who had reared in a day a bark chapel at Onondaga: "It is true that for all marbles and all precious metals we employed only bark; but as soon as it was built it was sanctified by the baptism of three children, to whom the way to heaven was opened as wide beneath these layers of bark, as to those who are held over fonts beneath vaults of silver and gold."

The church was dedicated to the service of Almighty God under the invocation of St. Boniface; and the Rev. Matthew Nicot, whom the Most Reverend Archbishop had appointed pastor of the new church, ascended to the altar which he had reared, and intoned the solemn sacrifice of the new law in the presence of the chief pastor of the diocese. The pulpit was occupied that day by the Rev. Ambrose Buchmeyer, pastor of the

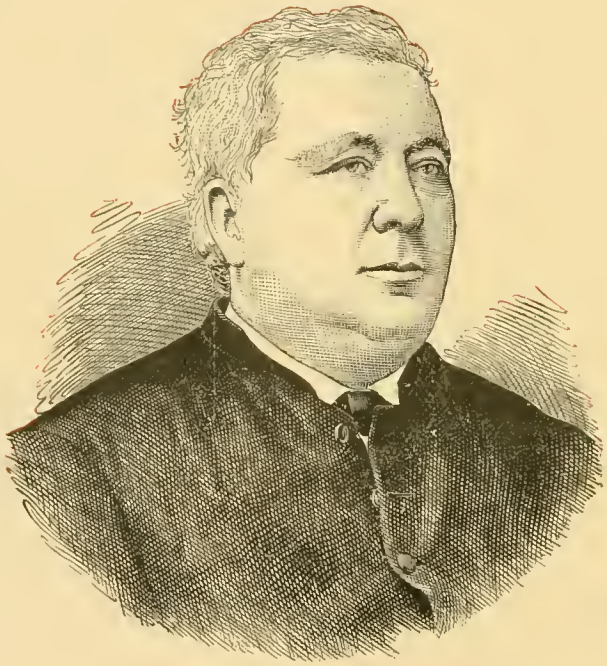
Church of St. Nicholas, in Second Street, the pioneer of the German churches in our city.

The pastor began his mission labors with the blessing of God and the patronage of the great-hearted English saint of old; and he is laboring still among the same flock. The fold was soon too small. In about three years he found it necessary to enlarge the dimensions of his chapel by new additions. This even did not suffice, and a second enlargement was required.

In the year 1868, the congregation, who had gone on modestly and quietly, resolved to replace the temporary structure by a more substantial edifice. The original chapel was accordingly removed, and a neat and modest brick church, suited to their wants and means, was erected in that and the following year. It did not aspire to rival the great cathedrals of Europe. The country had just emerged from a tremendous civil war, and times of financial trouble were at hand. The church accommodates about one thousand, and with its neat altar and decorous service, attracts many hearts more than edifices which in their splendor seem to divert rather than inspire devotion.

This new Church of St. Boniface was dedicated in May, 1869, by Father Bonaventura Frey.

While content with a modest church, the congregation could afford to make sacrifices for a school, and in the year of the dedication of the new church, erected a convenient school-house.



M. Nicot

REV. MATTHEW NICOT,

PASTOR OF ST. BONIFACE'S CHURCH.

THE Rev. Matthew Nicot, founder and for the last twenty years pastor of the Church of St. Boniface, is a native of the province of Lorraine, born in what was the Department de la Meurthe, France, before that unhappy war in which the house of Bonaparte lost what the Bourbons had won. He was born in the year 1820, and was educated at Pont-à-Mousson and at Nancy. He was ordained in 1846, and having resolved to labor for the good of souls in this country, where so great need existed, he came to America in 1857, and was for a time assistant to Rev. Annet Lafont, in the Church of St. Vincent de Paul, and also at St. Ann's, before he took charge of the flock which assumed as its holy patron the great apostle of Germany.

From his installation there, he was also for some time chaplain of the Sisters of Our Lady of the Good Shepherd and of the penitent women under their charge.

In 1869, he erected a convenient school-house on two lots of ground which he had prudently purchased some years before. Here three hundred and fifty pupils are regularly instructed in English and German.

The next year the pastor purchased a modest pastoral residence, No. 307 East Forty-seventh Street, opposite the church, the shaded court leading to the home of the priest of St. Boniface.

The congregation numbers about twelve hundred, and the annual baptisms add eighty to the flock.

St. Boniface has, among other aids to piety and zeal, a thriving Altar Society—in which the ladies show their love for the beauty of God's house—and a Rosary Society.

He has not generally had an assistant, discharging alone the duties of his parochial charge among the congregation to whom a ministry of nearly a quarter of a century has endeared him.

The life of a priest in his daily ministration—his offering the Holy Sacrifice, the recitation of his office, his private devotions, his supervision of his schools, visits to the sick and those who need his word of encouragement, baptizing the infant, instructing and directing those who come to learn the truth, long hours spent in the confessional, the Sunday and holiday with their exhausting service, two masses, perhaps, and vespers—all this has little that strikes the unobservant eye, but where zealously and faithfully discharged these duties make a career heroic.

ROLL OF HONOR.—August Wolf; Bernard Wenning; F. A. Newman; Charles Spilea; William Michels, jr.; Edward Kennedy; Mrs. Caroline Feist; Patrick Crowe.

CHURCH OF SAINT BRIDGET.

AVENUE B.

CHURCH OF SAINT BRIDGET.

AVENUE B.

ABOUT the year 1848, the Rev. Richard Kein, a young and brilliant priest, while pastor of the Church of the Nativity, saw that another church was needed in the eastern part of the city, and resolved to erect a temple to the Most High, which should be under the especial patronage of the Mary of Ireland, one of the wonder-working Triad whose names are always associated in the reverence of Irish hearts.

The Rt. Rev. Bishop Hughes, whose secretary the Rev. Mr. Kein had been for a time, encouraged him, deeming it easier to find one to replace him in a settled parish than to meet one so fitted for the creation of a new church.

The Rev. Mr. Kein, a native of Meath, educated at Mount St. Mary's, and with four years' experience in the ministry, looked for a church site in a central position in the district assigned to his care and guidance. He found it on Avenue B, near Eighth Street, facing the East River, and fronting immediately on Tompkins Square, thus affording exceptional advantages for a church, with nothing to darken it in front or at the side.

The faithful of the new parish of St. Bridget were soon aroused, and every feeling of devotion and rational pride impelled them to exertions to make the church of their holy patroness worthy of so great a saint.

The Right Reverend Bishop, in order to aid by his presence and influence, laid the corner-stone on Sunday, the 10th of September, 1848. An immense crowd gathered in the just commenced church, filling platforms and rising walls to witness the imposing ceremonial and listen to the eloquent words of a bishop whose name and fame had spread through the country. So great was the crush that one of the newly laid walls sank under the weight, causing some alarm, but fortunately no serious accident to mar the spiritual joy of the congregation, whose noble church had just received the blessing of God on its earliest work.

So rapidly was the church completed that before the close of the year it was ready for the offering of the Holy Sacrifice. It is justly remarked by the present pastor, that the erection of the church "was regarded at the time as an immense undertaking, and indeed even in our day such a beautiful church would be a great monument of the zeal and self-sacrifice of any priest." Of Father Kein the late Archbishop Hughes made the remark, "that he ought to have a statue of solid gold erected in this church, to commemorate his toil and extraordinary enterprise."

The magnitude of the undertaking is enhanced when we reflect that Ireland had just passed through the terrible famine of 1847, and was convulsed by the throes of revolution, and that the calls on the charity of the Irish Catholics in New York were constant and pressing.

On the 2d of December the Bishop again honored the church. It was solemnly dedicated to the worship of God, and a Solemn High Mass offered with the rich ceremonial, the exquisite music—all that zeal and piety could bring to add dignity to the first service.

The church itself, in its vast proportions, in the symmetry of its architecture, in the size and adornment of its altar, was a great step in advance; many of our earlier churches having been substantial and plain, with no attempt to copy the elegance that the builders of the Middle Ages threw into the churches of Europe.

After completing so noble a monument to the virgin saint of Erin, the pastor devoted himself to the building up of a nobler temple in the hearts of his faithful. It was soon a well-organized parish, instinct with true Catholic life, and keenly alive to anything affecting the honor of St. Bridget's.

Large as his church seemed to be originally for his congregation, it soon proved to be none too spacious. It was thronged with devout worshipers; the children in the Sunday-schools, opened for their instruction, showed by their numbers the great want that had existed, and

as early as June 23, 1853, we find the Right Reverend Bishop confirming four hundred and forty in this new parish.

The pastoral duties were too onerous for one clergyman, and the pastor was assisted successively by the Rev. Thomas Farrell and the Rev. Edward Murphy. For the use of the parochial clergy, Rev. Mr. Kein, in 1851, erected a convenient pastoral residence. In the year 1852 it was evident that his health was irretrievably affected, and the Most Reverend Archbishop called to the parish one whose abilities and zeal were ever at his service where difficulties were to be encountered, the Dominican Father Thomas Martin. The Rev. Mr. Kein sank gradually, and died at Westchester, January 9, 1854.

Father Martin remained in the church as pastor, merely till everything was in proper order, when the Archbishop selected as rector the Rev. Thomas J. Mooney, a young priest ordained in January, 1853. This clergyman, in a pastorate of nearly a quarter of a century, identified his name with St. Bridget's Church. The Rev. Mr. O'Farrell, at his funeral mass, said:—

"Father Mooney had labored in the world by preaching the Word of God to the people of St. Bridget's. During all his priestly career of twenty-four years he had been connected with that parish, and scarcely ever left it. He was known by all as a friend to whom they could always come with confidence. In his private

conversations, as well as in his public preaching, he always endeavored to impress upon his hearers the truths of the Gospel. Father Mooney had also labored in doctrine—that is, he had always striven to promulgate the Catholic doctrines, especially by means of education."

He felt the vast importance of a truly Catholic training for the young, and at once after appointment set about meeting the great want. He established an excellent parochial school, placing the boys under Brothers of the Christian Schools, and the girls under Sisters of Charity. With convenient school-house, well-ventilated and well-furnished rooms, the parochial institution throve so that in a few years it had eight hundred boys and one thousand girls receiving a thorough, and, what is best, a Catholic education. Besides this school he induced the Sisters to open St. Bridget's Academy in East Tenth Street, an excellent select school, which is attended by more than two hundred pupils.

At the commencement of the civil war, when the Sixty-ninth Regiment New York State National Guard volunteered for service and proceeded to the seat of war, the pastor of St. Bridget's offered to act as their chaplain, and his offer was accepted by Government. He discharged his duties during their term of service, and on the 14th of August, 1861, offered up a Solemn Requiem Mass in St. Bridget's for the repose of the souls of the deceased members of the regiment. The beautiful church

was draped in mourning; a catafalque in the middle aisle represented the dead who were buried on the field where they had so gallantly fallen—the first of thousands of Catholics who poured out their life blood for the preservation of the American Republic in its integrity.

The Rev. Mr. Mooney celebrated the mass, assisted by the Rev. Mr. Brennan as deacon and the Rev. Mr. Asmuth as subdeacon, and closed the solemn service by some touching remarks on the deceased.

Returning to the seat of war as chaplain to the Irish Brigade, he, for a considerable period, exchanged the quiet routine of parish duty for the dangerous and stirring life of an army chaplain, serving also with the Irish Brigade in the terrible operations that so often devolved upon it.

He resumed his duties at St. Bridget's with new zeal and his wonted activity, and not long after performed the marriage service between one of his parishioners, Lieut. Fitch, Engineer U.S.N., and the daughter of W. T. Sherman, General of the United States Army

His life of labor and usefulness was sadly closed. While driving home through Fifth Avenue on the evening of September 11th, 1877, his vehicle was overturned near the corner of Forty-seventh Street by a heap of stones, carelessly left there and not lighted. Thrown violently against the curbstone, his skull was fractured. He was taken to the pastoral residence of the Church of St.

John the Evangelist, but though hopes were entertained of his recovery, he sank rapidly, and expired on the 13th. His loss filled his parish with profound grief. At the Requiem Mass, the children of the schools and many of the people wore mourning. After the Office of the Dead, a Solemn High Mass was sung by the Rev. Mr. McGean, Bishop Corrigan of Newark, and Bishop McNeirny of Albany, with nearly a hundred priests being present. A fitting tribute to the deceased pastor was paid by the Rev. Mr. O'Farrell of St. Peter's Church, Barclay Street, taking as his text the words of St. Paul to Timothy: "Let the priests who do well be esteemed worthy of double honor, especially those who labor in the word and in doctrine."

On the untimely death of this active and energetic priest, his Eminence Cardinal McCloskey appointed the Rev. Dr. P. F. McSweeny to the widowed parish. Under his care it advances in the way of prosperity. The schools maintain their high excellence, and though, owing to the prevailing depression in business and consequent distress among the humbler portion of the community, many are unable to continue sending their children to school, they numbered in 1878, six hundred and fifty boys and nine hundred girls.

In a parish so well conducted as St. Bridget's we naturally look for Catholic associations. They are a great means for bringing the members of a congregation into

closer union, in shielding them from the attraction of forbidden societies, and in fostering piety, devotedness, and a feeling of pride in the church and its work.

St. Bridget's has long had an Altar Society of ladies, who love the beauty of God's house and altar, and affectionately contribute to its becoming adornment; a Rosary Society, in which that ancient prayer is recited in common. The St. Bridget's Benevolent Association and the Conference of the Society of St. Vincent de Paul are the channels of Christian charity; the Total Abstinence Society encourages those who find themselves too weak to resist a craving for drink, to renounce it altogether, strengthened by God's grace imparted in the sacraments.

The Sunday-schools, with their good library, interest the young, for whom a special mass is said every Sunday morning.

Roll of Honor.

Arthur, Rosanna.
Attridge, John G.
Balbert, Mary.
Barry, James.
Beatty, Martin.
Blaber, Julia, Mrs.
Blackwell, Thomas.
Blessing, Peter.
Bowe, Peter.
Boylan, Owen.
Boyle, Mary.
Brady, Ann, Mrs.
Brady, Michael.
Buckley, Daniel.
Burns, John.
Burns, Mark.
Burns, Patrick.
Burns, William.
Burke, Michael J.
Byrne, Patrick.
Caffry, Peter.
Cagney, William.
Cahill, John.
Campbell, Francis.
Cannavan, D.
Carey, Andrew.
Carroll, James.
Carroll, Michael.
Carroll, Richard.
Casey, Peter.
Casey, Robert.
Cassidy, Patrick.
Cassidy, Thomas.
Clancy, Patrick.
Clarke, Alexander.
Clarke, Ann.
Clifford, Cornelius.
Clifford, Patrick.
Conlan, Francis.
Connolly, Thomas.
Connolly, William.
Conroy, Edward.

Conway, James.
Conway, Maurice, Mrs.
Corr, Thomas.
Corrigan, Bridget.
Cosgrove, James.
Costello, Edward.
Creedon, James.
Crosley, Elizabeth.
Crowley, Cornelius,
Crummy, Andrew.
Cullen, Charles.
Cunningham, Mary, Mrs.
Cunnion, James.
Curry, Bernard.
Daley, Thomas F.
Deeley, Peter.
Dempsey, James.
Dennis, Matthew.
Devlin, Eliza.
Devlin, William.
Doherty, George.
Dolan, Andrew.
Donnelly, Catherine.
Donnelly, Edward.
Doonan, Philip.
Doran, Michael.
Dowling, Thomas.
Doyle, James.
Doyle, Martin.
Doyle, Michael.
Drumm, Peter.
Dunn, Michael.
Dunn, Thomas.
Dunne, James.
Dwyer, Dennis.
Eagan, Peter, Jr.
Early, Catharine, Mrs.
Eagan, James.
Ellard, George.
Facey, Margaret.
Fay, Andrew.
Feeney, John.
Ferrigan, Jane.
Finley, John.
Fitzgibbon, Gerald.
Fitzpatrick, Patrick.
Flemming, William.
Flynn, James.
Flynn, Michael.
Ford, Mary.
Foster, Bridget, Mrs.
Gartlan, Hugh M.
Gilson, Julia.
Gordon, Henry.
Gormley, Michael.
Hall, Catherine.
Hall, Robert.
Halpin, Peter.
Hanlon, Bernard.
Hanly, Daniel.
Hart, Christina, Mrs.
Hayes, Dennis.
Hayes, Jeremiah.
Higgins, Mary.
Hughes, Edward.
Hughes, Patrick H.
Hurley, Ann.
Jackson, Rosanna.
Johnson, Thomas.
Keating, Elizabeth, Mrs.
Keenan, Patrick.
Kelly, James.
Kelly, Thomas.
Kenney, Michael.
Kevlin, Henry.
Kilday, Edward.
Kirk, Thomas.
Kirwin, Honora.
Kress, William.
Lally, Thomas.
Lamb, Patrick.
Lamont, Peter.
Leacy, John.
Leahy, John.
Leddy, Michael.
Lennon, Dennis.
Levins, Peter.
Limbeck, John.
Livingston, Mary, Mrs.
McAlhatan, Bernard F.
McAtamney, James.
McAuley, Thomas.
McAuliffe, Mary, Mrs.
McCaffrey, Edward.
McCann, John.
McCann, Patrick.
McCann, Thomas.
McCarthy, John.
McCarthy, Mary, Mrs.
McCauley, Thomas.
McClernan, A. J., Mrs.
McConville, C. M.
McCormick, Catharine, Mrs.
McCrossan, Patrick.
McCue, P. J.
McGovern, James.
McGrath, Dennis J.
McGuire, Francis.
McGuire, James H.
McGuire, William B.
McInerny, Patrick.
McKeever, William.
McKenna, Ellen.
McVey, William.
Mackintosh, J.
Maguire, Catharine.
Mahon, James.
Mahoney, Daniel.
Mahoney, Dennis.
Mahoney, John.
Maloney, Owen.
Masterson, P.
Miner, Jane, Mrs.
Monaghan, Matthew.
Monks, John.
Moore, Patrick H.
Moynihan, Edward.
Mulcown, Robert.
Mulgrew, Felix A.
Mullen, Mary, Mrs.
Mulligan, Margaret, Mrs.
Mulligan, Michael.
Mundy, Neil.
Murphy, Daniel.
Murphy, F. W.
Murphy, Margaret, Mrs.
Murphy, Michael.
Nash, Thomas.
Nugent, Eliza.
Nugent, Thomas A.
O'Brien, Edward.
O'Brien, M.
O'Connell, Adelia.
O'Connor, Mary, Mrs.
O'Connor, P.
O'Keefe, Kiernan.
O'Leary, Patrick.
O'Meara, James.
O'Neil, Bridget, Mrs.
O'Neil, Patrick.
O'Neill, P. H.
O'Reilly, Annie.
Pelmer, Richard.
Plumridge, Edward.
Powers, Maurice.
Purtell, James.
Ratigan, Thomas.
Rattigan, Michael.
Reardon, John.
Reilly, Patrick.
Reynolds, Thomas J.
Rigney, James.
Riley, Thomas.
Ripple, H. T.
Rogan, Peter.
Rogers, James.
Russell, James L.
Sexton, Bernard.
Sheil, John.
Shortill, Bridget, Mrs.
Skelly, Michael.
Skiffington, Terence.
Smith, N.
Stanley, Kate.
Stapleton, Daniel.
Star, Francis.
Sullivan, Maurice.
Sweeney, Ann.
Turpen, John.
Tracey, Eliza.
Turner, Isabella.
Vaughan, John.
Ward, Annie.
White, Frank.

P. J. McGovern

REV. PATRICK FRANCIS McSWEENY,

PASTOR OF ST. BRIDGET'S CHURCH.

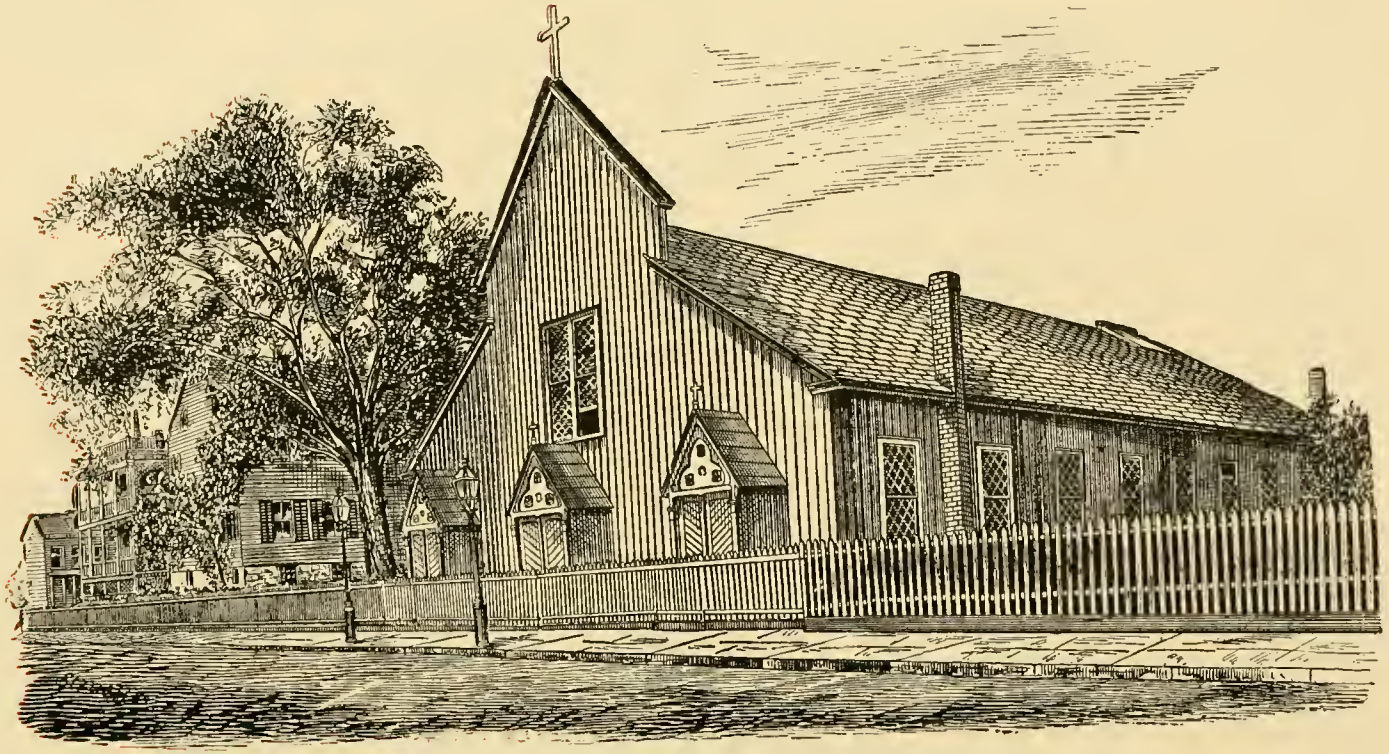
THE Rev. Dr. Patrick Francis McSweeny, the present pastor of St. Bridget's, was born in Ireland, July 9th, 1838. He came to America with his parents in April, 1849, in the eleventh year of his age. He was educated principally at the Jesuit College in Sixteenth Street, New York. In October, 1856, he entered the College of the Propaganda, in Rome. During his stay in that world-renowned institution he was created Doctor of Philosophy in 1858, and Doctor of Divinity in 1862. Having been ordained priest on June 14th of the last named year, he returned to New York, and was appointed by the late Archbishop Hughes to the assistant pastorship of St. Joseph's. In July of the following year he was transferred to the Cathedral. Here he remained till January, 1870, when he was sent as pastor to Peekskill, New York. In January, 1871, he was appointed pastor of St. Peter's, Poughkeepsie. There he divided his large parish, and founded the present St. Mary's parish, having purchased the new church from the Universalists. He built a spacious pastoral residence, enlarged the convent, and repaired and improved St. Peter's Church, without

incurring any debts there. In 1872, he succeeded in placing the large Catholic schools of Poughkeepsie under the Public Board of Education in such a manner as to secure their maintenance from the public funds and their greater efficiency in the secular branches of education, while rather increasing than diminishing the advantages previously enjoyed in a religious point of view, and this without running counter in the least to the laws of the State or the principle of undenominational education in schools supported by the public taxes.

In the actual position of the school question in America, every expedient that seems to offer a means of putting an end to the wicked and inhuman injustice that taxes a large portion of the community for an unreligious system of schools, when in conscience they cannot avail themselves of any but a system in which religion holds a part in forming the mind and heart of the young, is worth being tested.

Catholics, so long as they believe in God and eternity, can never accept the present schools as they stand. Yet as a body they are powerless to effect any radical change, and meanwhile have to expend millions of dollars in affording an education for which the State taxes them; but, instead of an egg, tenders the child a serpent.

In November, 1877, the Rev. Dr. McSweeny was appointed to his present position; his assistants being, in 1878, the Rev. Hugh McCabe and the Rev. J. Byron.



CHURCH OF SAINT CECILIA.

EAST ONE HUNDRED AND FIFTH STREET, NEAR SECOND AVENUE.

CHURCH OF SAINT CECILIA.

SECOND AVENUE AND ONE HUNDRED AND FIFTH STREET.

THE Most Reverend Archbishop McCloskey, as early as the year 1863, in view of the increasing Catholic population in that part of New York Island, purchased for twenty-one thousand dollars a piece of property, on the north-east corner of Second Avenue and One Hundred and Fifth Street, sufficient for the erection of a suitable church, with a pastoral residence and the schools which in time would gather around the sacred edifice.

For some years, however, the condition of the country made any further attempt unwise; but in 1873 the Most Reverend Archbishop deemed that the time had come to afford the Catholics in that part the advantages of a church. He confided the task of organizing the parish and erecting the new church to a priest who had, as first assistant at St. Teresa's, won the respect and attention of that congregation.

Placing his new parish under the patronage of St. Cecilia, the Rev. Hugh Flattery proceeded to the work of organization: and in May he began the erection of a

temporary chapel in which he could offer the Holy Sacrifice and preach the word of God till the circumstances of the congregation justified the great work of erecting the grand church projected by their piety and hope.

By the energy of the pastor, this commodious though temporary structure was soon completed, and on the 20th of August, 1873, the Most Reverend Archbishop dedicated it with the usual ceremonies, and the new church of St. Cecilia took its place among the Catholic shrines of New York Island.

At the first mass, then offered with due pomp and majesty, a sermon was preached by the Rev. John Lancaster Spalding, then in the diocese, now Bishop of Peoria. At the vesper service, which closed the day, the Rev. Dr. McGlynn delivered an eloquent discourse.

The early virgin saints and martyrs, revered for ages in all countries of the Catholic world, should not be strangers to the thought, the heart, or the devotion of our people. St. Cecilia is one of those whom our Holy Mother, the Church, has from age to age commemorated in the canon of the mass and invoked in her litany—one of those whom she everywhere and always commends to us as patrons.

She was of a patrician family at Rome, devoted to the service of God, consecrating her virginity to Him, and ever engaged in singing psalms and hymns and holy canticles in honor of her divine spouse. When

forced by her parents to wed the young patrician Valerian, she gained him and his brother Tiburtius to the faith, so that when the sword of persecution was unsheathed, they died, in 230, with her, blessed martyrs of Jesus Christ. The body of St. Cecilia was interred by Pope Urban in the cemetery of St. Calixtus, and a church dedicated to her was the scene of a council more than thirteen hundred years ago. Her body, still entire, was found by Pope Paschal I., in 821, and translated to the Church of St. Cecilia in Trastevere. Here it was found incorrupt in 1599. "She lay clothed in her robes of golden tissue, on which were still visible the glorious stains of her blood, and at her feet were the linen cloths mentioned by Pope Paschal and his biographer. Lying on her right side, with her arms extended in front of her body, she looked like one in a deep sleep. Her head, in a singularly touching manner, was turned round towards the bottom of the coffin; her knees were slightly bent and drawn together. The body was perfectly incorrupt, and by a special miracle retained, after more than thirteen hundred years, all its grace and modesty, and recalled with the most truthful exactness, Cecilia breathing forth her soul on the pavement of her bath. A more signal vindication of the Church's traditions, a more consoling spectacle for a devout Catholic, it would be difficult to conceive."

A magnificent altar was reared above her tomb by

Cardinal Sfondrati, and beneath it he placed a statue by Maderna, representing the martyr exactly as she was found.

Such is the glorious Saint, patroness of ecclesiastical music, whom our city honors, with St. Agnes, the Holy Innocents, the martyred Apostles, and Precursor of our Lord, his first witness Stephen, and the apostle bishops of Germany and Poland.

The present church is a tasteful frame chapel fronting on One Hundred and Fifth Street. With the altar and necessary furniture and ornaments, the church cost about ten thousand dollars. The vestments are extremely fine, and have all been purchased, except one set, the gift of a pious lady.

The whole cost has been paid by the untiring exertions of the pastor, so that the church is entirely free from debt. The congregation is as yet small, scattered, and by no means blessed with wealth. To accomplish what has already been done, the reverend pastor appealed, and not in vain, to his personal friends in various parts.

The church has not yet been begun. When the congregation seems to demand it, the corner-stone of a more enduring temple will be laid, and a structure reared facing Second Avenue which will vie with any in our city.

Roll of Honor.

CHURCH OF ST. CECILIA.

Barry, David.
Doyle, James.
Duggan, John.
Eggleston, William.
Farrell, John D.
Fegan, Edward.
Fogarty, R., Mrs.
Foy, John.
Gallagher, Daniel.
Ganby, Bernard.
Gibbins, Hugh.
Gormley, Bernard.
Hanlon, John.
Kean, M. Mrs.
McCann, Patrick.
McCormick, Michael.
McGowan, P.
McKeon, Charlotte, Mrs.
Macy, Margaret Jane.
Maguire, Charles K.
Maney, Lawrence.
Minnock, Thomas.
Murphy, Francis.
Murtaugh, Garret.
Norton, John.
O'Mara, Thomas.
Prunty, Andrew.
Reilly, John.
Shefflin, Daniel.
Waters, Mark.

Hugh Hatton

THE REV. HUGH FLATTERY,

PASTOR OF ST. CECILIA'S CHURCH.

THE Rev. Hugh Flattery, who has reared a church in honor of the virgin martyr St. Cecilia, near the shore of the East River at One Hundred and Fifth Street, is a native of Ireland — born, educated, and ordained amid all the hallowed associations connected with every quarter of the island.

He was born in Ballinasloe, County Galway, in 1838, though his parents, Hugh Molloy Flattery and Catharine Duhan, were both natives of Kings County. His father dying while he was yet a child, his mother removed to Dublin, and Hugh received his early education in the metropolis of Ireland. Proceeding to Rome in 1853, he pursued his theological studies in the center of Catholicity. Having completed his course before the canonical age when he could be raised to the priesthood, he applied himself during the period thus left him to the thorough study of philosophy, and was graduated in that science in 1859. In the following year he was ordained priest by the late Cardinal Patrizi, and celebrated his first mass in the basilica of St. Bartholomew, erected on the site of an ancient temple of Æsculapius.

Returning to Ireland, he entered on the duties of

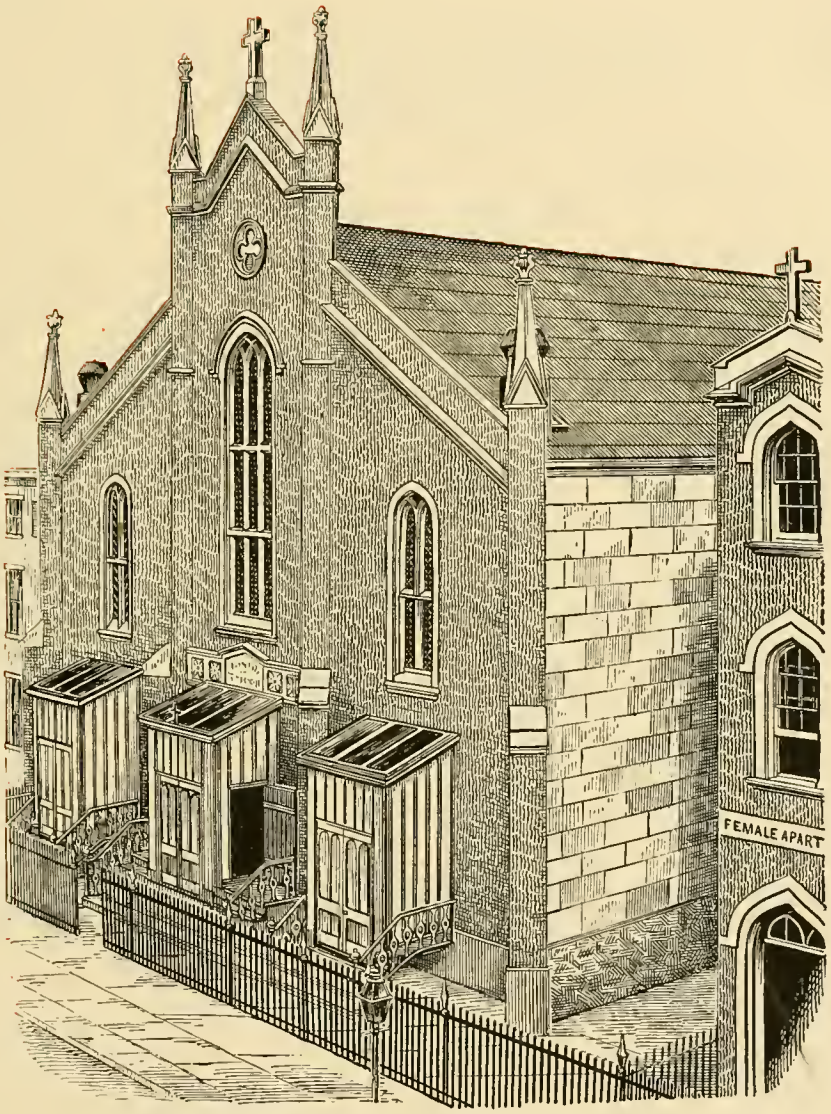
the ministry at Adair, the seat of the Earl of Dunraven, and at St. John's Cathedral, Limerick.

About twelve years ago he voluntarily joined the Diocese of New York, giving his services to the Most Reverend Archbishop.

His first missionary labors were discharged in the parish of St. Teresa, the Most Reverend Archbishop having confided to him the position of assistant at that church.

The sterling qualities evinced in this position induced his superiors, in May, 1873, to call him to the field in which he is now laboring. It was no slight tribute to his merit that the congregation showed the utmost reluctance to part with him. They would not let him depart without a substantial token of their respect and regard. The men of the congregation subscribed a purse of three thousand dollars, which they presented to him with a suitable address; and the ladies of St. Teresa, no less appreciative, resolved to show their esteem for his priestly qualities and unremitting labors. Their address breathes this in every line, and the subscriptions among them amounted to a thousand dollars.

In his new parish he has been equally successful in winning the good will of his flock. He has paid the whole cost of his church, a heavy assessment of five thousand dollars, and reduced greatly the mortgage on the property.



CHURCH OF SAINT COLUMBA

WEST TWENTY-FIFTH STREET.

CHURCH OF SAINT COLUMBA.

WEST TWENTY-FIFTH STREET.

WHEN the first steps were taken to form the congregation of St. Joseph's Church, Greenwich Village lay like a hamlet apart from the busy and settled portion of the City of New York, but in twenty years dwellings grew up to and far beyond it, so that the Catholics as far up as Twenty-fifth Street, in what was then known as Chelsea, began to consider whether they could not erect a church that would be convenient to them and others of their faith who could then be found still further north.

The project did not seem premature to the Rt. Rev. Bishop Hughes. He confided the task of gathering the faithful of that part of the island and organizing a congregation, to a brilliant and eloquent Irish priest, then but a few months in his diocese, the Rev. Patrick Joseph Bourke. This clergyman roused the religious enthusiasm of his Catholic countrymen in the district allotted to him across the island from Fourteenth to Forty-second Street; and having found lots adapted to his purpose on Twenty-fifth Street near Ninth Avenue, purchased them and laid the corner-stone of a church,

to which Bishop Hughes, from his devotion to one of the greatest names in the Irish calendar, wished to assign the name of St. Columba.

That holy man, the third in the wonder-working Triad of Irish saints, whose relics rest at Down, was born at Gortan, in the County Tyrconnel, in 521, of a noble family, and was trained to virtue and sacred learning by St. Finian. He founded the Abbey of Durrogh and a hundred others in Ireland and Scotland, having drawn up for their government a rule based on that of the Eastern monks. His zeal having offended King Dermot, the saint crossed over to the neighboring island, where he converted the northern Picts and Highlanders, and, establishing a monastery on the island of Iona, made it the holy island of Scotland.

Trained in his austere school, with the example of his virtues, miracles, and prophecy, his disciples became a community of saints, and kings claimed the right of being interred on so holy a spot. St. Columba, after a life of missionary labor and monastic austerity, foretold the time of his death, and rising early proceeded to the chapel, where he received the viaticum kneeling before the altar, and slept sweetly in our Lord on the 9th of June, 597. His relics were subsequently translated to Ireland, and enshrined at Down, with those of St. Bridget and St. Patrick.

It was under the patronage of this great saint that

the new church was to be built. The Rev. Mr. Bourke first gathered his little flock in an old frame building on the south side of Twenty-seventh Street, between Eighth and Ninth Avenues, where a livery stable now stands. The floor between the stories was cut away, but the place was too small for the congregation. He then obtained possession of a boat-house on Eighth Avenue and Twenty-fourth Street, and by making openings in the sides, to accommodate those who could not find place within, enabled his parishioners to fulfill the obligation of hearing mass.

The foundations were soon laid, so that the dimensions of the church could be seen, and on Thursday, May 22, 1845, the corner-stone was laid by Rt. Rev. Bishop Hughes, who prefaced the ceremony by an appropriate address to the large audience assembled on the occasion, and which numbered several thousands.

The projected church was to be a plain but solid structure, sixty feet by ninety-four, indulging in no extravagance of architectural detail within or without. The work was prosecuted rapidly, and on the 12th of October, 1845, it was made ready for a solemn dedication to Almighty God.

Bishops and priests began to arrive, and though the day was wet and stormy, not only the pews, which could seat twelve hundred and fifty persons, but even the aisles were filled before the hour fixed for the cere-

mony of the day. At half-past ten the procession issued from the sacristy. The cross was borne aloft between two acolytes, with lighted candles, followed by the master of ceremonies leading the way for the officiating prelate, now his Eminence Cardinal McCloskey, then Coadjutor Bishop of New York. He was supported on the right by the Rev. Mr. Bourke, and on the left by the Rev. John Smith of St. James' Church. At the church door the chant of the Miserere rose as the bishop pronounced the blessing and the dedicatory prayer. Then sprinkling the walls, the procession returned to the sanctuary, singing the Litany of the Saints. The altar was solemnly devoted to its holy purpose, under the invocation of St. Columba, and was beautifully adorned.

A Solemn High Mass was then offered by the Rev. Mr. Bourke, with the Rev. Messrs. Smith and Stokes as deacon and subdeacon. After the gospel the Rt. Rev. Bishop Hughes ascended to the altar, and read his text from the first chapter of the prophet Malachy. The words of the prophecy declare to the Jews the coming of a time when God should cease to accept the sacrifices they then offered, but when to his name should come up an oblation from Gentiles and from Jews, from the rising to the setting of the sun. "The present occasion," said the learned divine, "brings the prophecy to our minds — the dedication of a temple to God, one which has risen up as if by magic. That ceremony is

apparently one of simple import, the dedication of the mere material substance, but the prayer and praise which arise within these walls are not merely for the consecration of these insensible materials, but for the consecration to God of the hearts that are now assembled, and shall continue to assemble here.

"But it is not from the simple dedication that the church derives its importance. It is prophesied that the time should come when the Jewish sacrifice should cease, and a clean sacrifice be offered while humble prayer ascended from pure hearts. It is for this purpose that the Church of Jesus Christ erects her temples. It may be truly said that the whole universe is a fitting temple for Almighty God. God is not restricted within walls, but Jesus Christ, through His Church, has taught us that there is a worship which has built temples in every land in the world, and will continue to build its temples while time endures.

"Here you will hold communion with God, and He with you; and those whom God has put here will speak to you in the name of the Church of Jesus Christ."

The sacred orator then proved the necessity of continually repeated sacrifice in the Christian Church, from the fact that sacrifice alone was the most perfect and complete recognition of the divine supremacy, and that if the new dispensation did not possess this mode of recognition, it would be inferior to the old Mosaic institution.

Whilst in the principles of Catholics there was a perpetually continued sacrifice, there was still no variation, no plurality of sacrifices, as in the Mosaic law; much less was there any substantial difference between the sacrifice of this day and the sacrifice of Calvary. "For at all times the victim (Christ) being the same, and the priest (Christ) the same, the sacrifice must be the same. The victim, the same Christ, now impassible, is always the victim, none other in the doctrine of the Church; and although there may be many ministering priests, there is still but the one High Priest, who 'remains a priest forever, according to the order of Melchisedec.' Of all the doctrines revealed in the New Testament, there is none so clearly expressed and so full of comfort as that of the Real Presence. Jesus instituted this sacrifice as the last mark of his divine love, that He might never be absent, but always present with us.

"Let us then, beloved brethren, properly regard the privileges we enjoy. Let no thought, no action escape us that shall do dishonor to the doctrines we profess. Let us render our temple more worthy by our lives, by following in the footsteps of our blessed Saviour. If we do this, we shall soon arrive where outward sacrifices shall cease to be necessary, and we shall sit at the right hand of our Father, and the mantle of his love shall be forever spread over us."

At the close of the mass, the Bishop gave his

benediction, and as the exquisite music died away, the procession of bishops, priests and clerics moved from the sanctuary.

The new church was very neatly fitted up, with a simple but beautiful altar and tabernacle. The congregation was soon numerous, and the eloquence of the pastor drew crowds from all parts of the city, especially when he preached, as he occasionally did, in Irish. But he was not fitted for the management of financial affairs, and his confidence was abused, so that St. Columba's was soon almost hopelessly involved, and after a pastorship of only nine months, the Rev. Mr. Bourke withdrew and returned to Europe. He was assisted during his brief pastorship by the Rev. P. Bradley.

In 1846, the Bishop committed the care of the church to the Rev. Michael McAleer, who has continued to be its pastor to the present day. Introducing order and system into every department, he soon reduced the debt, which exceeded the real value of the church, and at last completely cleared it off. When relieved from the burden he proceeded to remodel the church; the increased congregation required more accommodation. He provided new pews, put up large galleries to seat several hundred, erected a new and far finer altar, and added a suitable vestry.

But though the church was thus fitted up for the service of God, the education of the young was an im-

perious want. A site was purchased, in 1854, for the purpose of erecting a parochial school, which was completed in 1856. The boys' department was placed under the Brothers of the Christian Schools, who in 1878 numbered two hundred pupils; while the Sisters of Charity, who have for twelve years guided the girls of the parish in the way of knowledge and piety, have five hundred and fifty under their care, as well as a hundred of the younger boys.

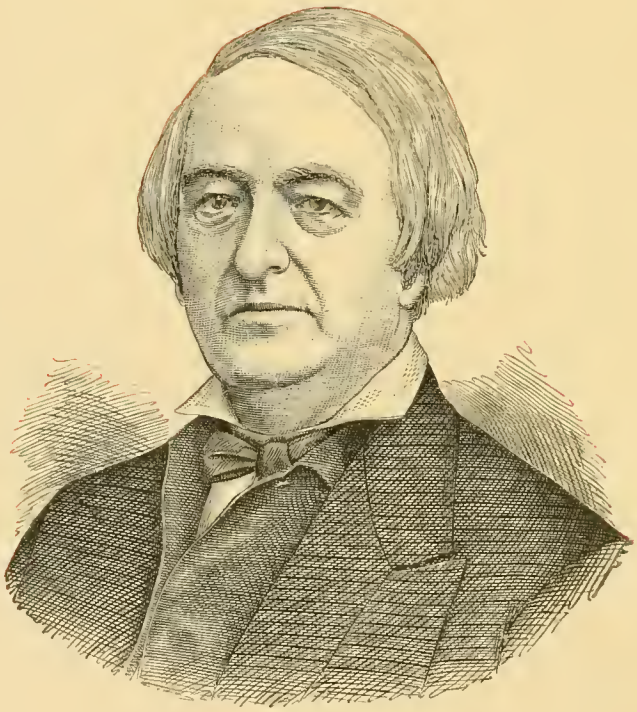
To afford a higher course of education for young ladies whose parents could afford to pay for the advantages afforded by an academy, the Sisters of Charity opened in 1866 the Academy of St. Angela, in Twenty-second Street, where they have fifty pupils.

There are many societies connected with the church—the Society of the Living Rosary; the Sodality of the Sacred Heart, for the young men; the Children of Mary, for the young ladies; the Conference of St. Vincent de Paul, for work among the poor; St. Columba's Children's Aid Society, for the benefit of abandoned and destitute children; a Temperance Society; the St. Columbkille Society, and the Young Men's Library Association.

Roll of Honor.

CHURCH OF ST. COLUMBA.

Aspell, Catharine, Mrs.
Barker, James.
Beatty, Edward.
Boylan, Frank.
Brophy, John.
Buchanan, James.
Byrne, Michael.
Caine, Michael.
Callaghan, Cornelius.
Campbell, James.
Campbell, Patrick.
Churchill, Michael.
Clifford, Dennis.
Comerford, James.
Cooney, Henry.
Cooney, Thomas.
Conroy, Matthew.
Cullin, Richard.
Curley, Patrick.
Daley, James.
Daly, Ellen, Mrs.
Donnelly, Edward J.
Donnelly, James, Mrs.
Duffy, James H.
Duffy, John.
Dunn, Patrick.
Egan, Bridget, Mrs.
Egan, Joseph.
Faley, James.
Farrell, Andrew F.
Farrell, John, Mrs.
Felhen, James.
Finney, Miss.
Fitzgerald, James.
Fitzpatrick, Bernard.
Flanagan, James.
Flood, John.
Foley, John.
Foley, Katie, Miss.
Fox, Patrick J.
Fuller, William.
Gallaghan, Michael.
Galnar, John.
Gamfell, James.
Gibbons, Mary A.
Gomien, Miss.
Grant, John Oscar.
Handy, John.
Hannon, J. D.
Heaney, Jane.
Hendricks, Edward.
Higgins, Hugh.
Horne, Maria, Mrs.
Houlihan, Michael.
Hughes, Francis.
Irwin, Henry.
Irwin, John.
Judge, Nicholas.
Kennedy, John, Mrs.
Kennedy, Nicholas.
Lawlor, John.
Leary, Andrew.
Logan, Thomas.
McAleenan, Henry.
McConnon, Patrick.
McCue, Mary, Mrs.
McDermott, Peter.
McDonald, Joseph.
McKay, Kate.
McMahon, James,
McStay, Francis.
Malone, Philip.
May, William.
Moore, Miss.
Morris, John.
Morton, Mrs.
O'Connor, William.
O'Donnell, John.
Ogilvie, James.
O'Gorman, Richard.
Quinn, Daniel.
Quinn, Patrick J.
Quinn, John H.
Reilly, Christopher.
Reilly, Francis J.
Reilly, James.
Reynolds, John.
Riger, Jacob.
Schmidt, C. A.
Skehan, James.
Smith, James.
Toner, James.
Toy, John.
Walsh, John.
Walsh, Michael.
White, John J.



Mich. McAleer

REV. MICHAEL McALEER,

PASTOR OF ST. COLUMBA'S CHURCH.

THE venerable pastor of the Church of Columbkille is probably the oldest priest in the City of New York in years and ordination. He is a native of the County Tyrone, Ireland, where he first saw the light in the year 1811. Before he passed the years of boyhood his family emigrated to America and settled at Frederick, Maryland. As he evinced a taste for study, his parents, after he had mastered the rudiments in the school of the place, made every sacrifice to place him at Mount St. Mary's College, Emmettsburg, which he entered in the year 1828. After being graduated, his piety and love for the house of God led him to seek entrance among those who were preparing for the holy order of priesthood. Dr. Purcell, then president of that venerable institution, welcomed him warmly, and pursuing his course with many who became famous in the church—one as the first American cardinal, another as Bishop of Chicago, another as Bishop of Brooklyn—he was ordained in 1837.

When the Rev. Mr. Purcell was promoted to the See of Cincinnati, he urged the young priest, whose learning, piety, and spirit of discipline he had noted, to accompany him to the West. After spending three years

of labor in the Diocese of Cincinnati, in Canton, Carroll County, he was touched by an appeal of the Rt. Rev. Dr. Miles, Bishop of Nashville, for missionaries, and at once responded to the call, well aware of the difficulty and hardship of the field. Bishop Purcell, though loth to part with a good, active, and zealous priest, finally consented, and Rev. Mr. McAleer went to Tennessee. There he and the Rev. John Maguire were appointed to travel together throughout the diocese, to preach in every town not already provided with a pastor, and to administer the holy sacraments to all who might apply to them. He was thus the first priest in our times to say mass or erect a church in Western Tennessee. He was at one time accompanied by the late Archbishop Spalding, then a missionary priest in Kentucky. Their discourses, popular in style, full of solid and convincing argument, produced a decided impression on the clear Western minds, and prepared the way for future churches. Rev. Mr. McAleer soon erected a beautiful brick church at Memphis, of which he became the pastor, attending stations at a great distance—Fort Pickering, La Grange, Bolivar, Jackson, and other points. Here, after some years, he was assisted by a Dominican Father, Thomas S. Alemany, now Archbishop of San Francisco.

His reputation for learning had not been lost in this hard missionary work, and in 1846 he was selected by the Rt. Rev. Matthias Loras, Bishop of Dubuque, as his

theologian, to accompany him to the Sixth Provincial Council of Baltimore, and he attended the sessions of that venerable body in that capacity.

At its close he was received by Archbishop Hughes into his diocese, and assigned to the Church of St. Columba, then sadly in need of a priest who could save it from threatened ruin. As we have seen, he cleared it of a load of debt that would have appalled most men; remodeled the church edifice, rendering it more attractive to his people and more worthy of the dignity of our incomparable liturgy; organized the schools for the Christian education of the young, and has successfully labored to keep alive a spirit of faith and devotion.

His zeal was shown in a remarkable manner during the terrible cholera season of 1849. His parish was especially afflicted by the fatal disease, and for weeks the devoted priest slept only on a sofa in the parlor, with his horse and wagon standing all night before his door, ready to carry him to any point of his district where a stricken Catholic claimed the consolations of religion. He was upheld almost supernaturally, facing the heat by day and want of sleep at night, in his faithful and untiring discharge of his duties. It is easy to conceive with what respect his flock regarded his devotion and courage.

As he advanced in age, he was attacked by pneumonia, which several times threatened to end his life,

or, at least, his usefulness, but he recovered completely, and still, in his sixty-eighth year, is discharging his parochial duties with all the zeal of forty years ago.

The rapid increase of population in that part of the city has made his duties as onerous as ever; for, though parishes have been formed in the district originally assigned to St. Columba's, the flock under his charge is greater than it was on the day of his appointment.

During his long pastorate, Rev. Mr. McAleer has had several assistants—Rev. Francis Monaghan of the Diocese of Armagh (1846–8); Rev. James Cummiskey; Rev. Terence Scallan, who after several years' labor in city missions became pastor at Haverstraw; Rev. Titus Joslin, a convert and author; Rev. William H. Neligan, once a Protestant clergyman in Ireland and England, who embraced the faith he had before earnestly opposed, and whose pen has enriched our literature with many learned and devotional works; Rev. H. O'Hara; Rev. James T. Barry, and Rev. A. Molloy. The present assistants of the venerable pastor are the Rev. George C. Murphy and Rev. M. Montgomery.

CHURCH OF ST. CYRILLUS AND ST. METHODIUS.

(BOHEMIAN.)

EAST FOURTH STREET.

NEW YORK, in one respect, recalls Jerusalem on the day of Pentecost; it has among its Catholic population "devout men out of every nation under heaven." To all these, each Catholic church is a home. The land, and the manners of the people, the stir and bustle of business, the rapid moving of car and boat under the mighty impulse of steam, may all be strange; but before the altar of God, when the Holy Sacrifice of the Mass is offered, or the Sacred Office is sung, or our Lord from the monstrance pours his blessing upon them, the feeling pervades their hearts that here they are at home. Yet even with this there comes the desire which the Holy Ghost on the day of Pentecost gratified by a miracle — the longing "to hear in their own tongue, wherein they were born, the wonderful works of God."

There were temples in our city where, during mass, the gospel was preached in English, French, German, and Italian; but the Bohemians wished to hear the words of salvation in their own language. In December, 1874,

they organized two religious societies — that of St. Wenceslaus and that of St. Ludmila. Thus brought together, they found a priest of their nationality willing to devote himself especially to them.

This his Grace the Archbishop readily permitted, and the late Rev. Father Krebesz of St. Nicholas generously placed the basement of that church at their disposal. A few months encouraged the pastor and his little flock to endeavor to secure a place especially for their own use. Such was the zeal and regularity shown by the Bohemians, that in March, 1875, the property 316 East Fourth Street, between Avennes C and D, was purchased for the sum of twelve thousand five hundred dollars, and blessed for use as a Catholic church under the invocation of St. Cyrillus and St. Methodius.

These two holy brothers — brothers according to the flesh and in spiritual life and missionary labors — were born at Thessalonica, of an illustrious senatorial family, and are regarded as the apostles of Bohemia, Moravia, Silesia, Croatia, Bulgaria, Bosnia, Russia, and almost all Slavonic nations, for whom they translated the liturgy into their own language. Borgias, King of the Bulgarians, Borivoj, Duke of Bohemia, and other princes of those parts, were won by them to the faith and love of Christ. Methodius was made by the Pope Archbishop of Moravia, but Cyril remained a simple monk. They died about the year 900, and their bodies were laid with

honor under the altar of a very ancient chapel in St. Clement's Church at Rome, as if to attest that the countries where war has recently raged were converted by missionaries from the Roman See. These saints set up at Bunzlau a statue of the Blessed Virgin, which was for centuries afterwards a place of pilgrimage, and was visited by St. John Nepomucene just before his martyrdom.

Soon after the modest church of these apostles of Eastern Europe was opened, the Rev. George Weidlich, who had done so good a work, found that his health was too much broken to attempt to minister to the little flock he had gathered.

The Rev. A. V. Vacula was then appointed priest of the Bohemians, and has since successfully administered the parish. Finding the building already too small for the congregation, he enlarged it at a cost of six thousand dollars, and thus had a commodious and more worthy church. On the 12th of December, 1875, it was solemnly dedicated by the Very Rev. William Quinn, Vicar General of the diocese, who delivered a sermon in English, and another in Bohemian was given by the Rev. A. V. Vacula. The High Mass was said by the Rev. Father Ivo Prass, the Superior of the Capuchins in New York, who attended with several Fathers of his community.

The pastor felt that a school was indispensable, and

in the early part of October opened one in the basement of his church. The attendance, at first only twenty-five, soon increased to about a hundred, and has been continued with success.

Soon after the dedication the Rev. Mr. Vacula instituted the St. Mary's Society for girls, and that of St. Aloysius for the boys of the congregation, to associate the younger members of his flock together in pious exercises, that each should be a support to the other in the trials and temptations that beset the rising generation in a great city.

In May, 1877, the Society of the Knights of St. Wenceslaus was originated. They attended a Solemn Mass on the 28th of September, when a beautiful flag was presented to the society by the pastor, and blessed by the Rev. Mr. Weyman of the Church of St. Stanislaus, several of the prominent members of the congregation being sponsors for the banner.

A. V. Vacula

REV. A. V. VACULA,

PASTOR OF THE CHURCH OF ST. CYRILLUS AND ST. METHODIUS.

THE Rev. A. V. Vacula was born at Osek, Archdiocese of Olmutz, in Moravia, on the 15th of August, 1845, and was educated at the gymnasium at Kremsier, from which he entered the University of Vienna in 1865. After two years spent there, he resolved to embrace the clerical state, and pursued his theological studies for three years in the University of Olmutz. Feeling called to devote himself to the American missions, he was sent to the American College at Louvain in 1869, and there ordained for the Diocese of Baltimore, on the 10th of September, 1870, in the College of the Jesuit Fathers at Louvain.

At the desire of his parents, he returned to his native city and said his first mass in the Church of the Exaltation of the Holy Cross, and during the temporary illness of the parish priest and his assistant, officiated for two months

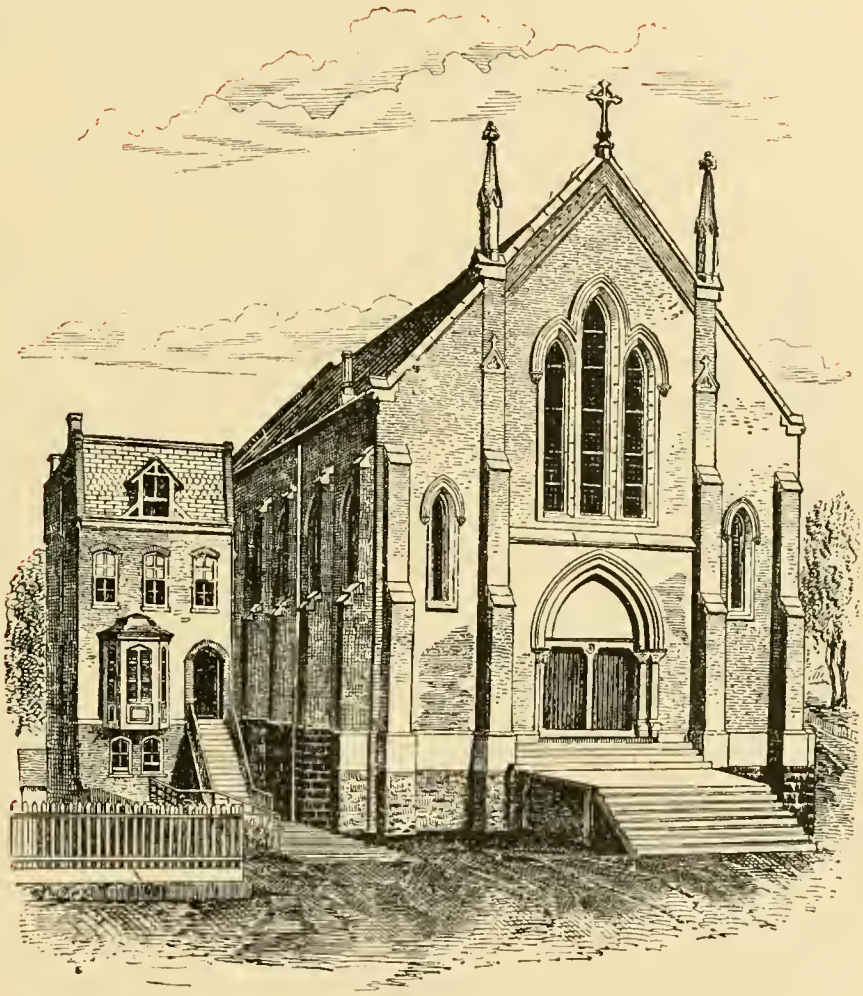
He then came to this country, arriving December 1, 1870. Repairing to Baltimore, he was placed by the late Archbishop Spalding in charge of a congregation, and erected the Church of St. Wenceslaus, on Central Avenue,

above Baltimore Street, which was dedicated by the late Bishop Verot of St. Augustine, May 20th, 1872.

The Rev. Mr. Vacula ministered to this congregation of Bohemians for about two years. He was then for a year chaplain of the Baltimore University Hospital. After this first exercise of the ministry in the Diocese of Baltimore he came to New York, and was appointed to the Church of St. Cyrillus and St. Methodius, on the 27th of September, 1875.

His active zeal has done much to mould the little congregation of Bohemian Catholics into an earnest and devoted body, their faith being kept alive by pious associations and the influence of the schools.

Their present prosperity, if not the origin of their church, is due, in no small degree, to the patience and the intelligent zeal of the clergyman who now fills the responsible position of pastor in this church.



CHURCH OF SAINT ELIZABETH.

WEST ONE HUNDRED AND THIRTY-SEVENTH STREET.

THE CHURCHES OF SAINT ELIZABETH AND SAINT JOHN.

FORT WASHINGTON AND KINGSBRIDGE.

FORT WASHINGTON recalls by its name the struggle in the days of the Revolution, when Magaw's and Shea's regiments of the Pennsylvania line, which numbered many Irish Catholics, so stubbornly held out against an overwhelming English force. As a part of our island where Catholic blood flowed in the cause of American Independence, it was well that it should be hallowed by religious associations; that the noblest worship ever offered to the Almighty might there bind us with our fellow-believers of the days that tried men's souls.

In 1869, the Most Reverend Archbishop established the parochial district of Fort Washington, embracing the northern spur of the island to the other side of that stream which still retains the name associated with the legends of the Dutch epoch.

This district was confided to the Rev. Cornelius J. O'Callaghan, who took the preliminary steps to gather the Catholic population, saying mass in the public school-houses at Fort Washington and Spuyten Duyvil. The Catholic population was mainly in two bodies, somewhat

widely separated, and it was not easy to fix upon a central location that would be convenient to both. Difficulties seemed to discourage the priest first assigned to this mission, but in October, 1870, the Rev. Henry A. Brann, D.D., whose scholarly instincts and tastes seem to stimulate his activity in parochial labors, and especially in that creative power often so necessary to a clergyman who finds himself in a parish without a roof to cover his head or shield the altar he must rear to the Most High. He was to complete, by dedicating to the service of God the upper end of Manhattan Island, the work begun at the Battery by the Jesuit Fathers two centuries before.

The more pressing want seemed to be in the portion of his district near Kingsbridge, and to this point he gave his first care. He enlarged by purchase the site already obtained, and at once began to erect a modest frame church, which was speedily completed, at a cost of about ten thousand dollars, and in a few months after his arrival he could request his Grace the Most Reverend Archbishop to honor him and his little flock by solemnly dedicating it to the worship of the Holy Trinity. The Archbishop, who had blessed so many fine ecclesiastical structures, did not decline, and on the 4th of December, 1870, the little Church of St. John at Kingsbridge was dedicated according to the Roman ritual. The Rev. Mr. McNeirny, now Bishop of Albany, sang the High Mass, Manhattan College contributing to the solemnity of the oc-

casion by its band, which formed the choir. The Archbishop delivered one of his ever-happy and edifying sermons, that linger like a sweet memory for years, associated with the occasions on which they are pronounced. The heavenly dove had found a nest for herself where she might gather her young ones.

Under the care of Dr. Brann a congregation of about four hundred now worship in this church, and about thirty-six are yearly brought to the baptismal font to be added to the flock of Christ.

The other portion of his district would require a church of greater size, and there were evidences that means would not be withheld to give Catholicity there a church that would not reflect on the generosity of her children. Dr. Brann was fortunate in obtaining a spot suitable for his purpose near the Hudson, the old Rio San Antonio de las Montañas. On One Hundred and Eighty-seventh Street and Broadway he laid the foundation of the Church of St. Elizabeth. This tasteful and beautiful edifice of brick with Ohio brown stone facings is fifty-four feet in front by a depth of one hundred and twenty-five feet, and is highly creditable to Mr. N. Le Brun, the architect. The interior adornment, and the altar with its tabernacle, are pure in taste, and inspire the devotional feeling befitting a sacred edifice.

The Most Rev. Dr. McCloskey again honored the parish of Fort Washington by coming, on the 14th of

January, 1872, to dedicate this church to St. Elizabeth. After the water, blessed with holy rite, had been sprinkled on the walls, and the dedication services been performed, the Rt. Rev. Bishop McNeirny sang the High Mass, the sanctuary being graced by the Rt. Rev. Bishop Corrigan of Newark and many of the priests of the city. The Church of St. Francis Xavier gave its choir, with the famous Dr. William Bergé as director, to honor the new church. After the gospel, the Rt. Rev. Bernard J. McQuaid, Bishop of Rochester, preached the dedication sermon, riveting the attention of the faithful, who crowded the sacred edifice.

The ground for the Church of St. Elizabeth—a name that recalls at once the holy mother of the Precursor of our Lord, and of dear St. Elizabeth of Hungary, and her holy niece, St. Elizabeth of Portugal—was given by Joseph Fisher and the late James Gordon Bennett. It is eighty feet in front by one hundred and sixty-four feet in depth, at the corner of One Hundred and Eighty-seventh Street and Broadway. The church found liberal benefactors. Charles O'Conor, Esq., gave ten thousand dollars toward the erection of the sacred edifice, James Gordon Bennett five thousand, Joseph Fisher two thousand. The main altar is the gift of the two daughters of Mr. Fisher; the marble altar at the side was presented by Mrs. Paul R. G. Pery. The altar-piece, painted by May, the American artist, after Murillo's Immaculate Conception,

was given by the present James Gordon Bennett. All the stained-glass windows were presented. That in the sanctuary was given by Mrs. Charles M. Connolly; the front window, a memorial of the Rev. John Kelly of Jersey City, was presented by Eugene Kelly, Esq.

The church, with the rectory, cost about a hundred thousand dollars, and is one of the most elegant on the island—indeed, one of the few in which individual contributions have formed a considerable part of the cost.

Thus, in less than two years, the Rev. Dr. Bramm had, in the district which he found churchless, reared two temples of our holy religion, giving the faithful all the advantages enjoyed by other parts of the island. He made his residence at St. Elizabeth's, visiting every Sunday and holiday the Church of St. John, to offer mass there.

He then built on the ground adjoining St. Elizabeth's a rectory, a fine three-story building with a Mansard roof, so that for years the parish will need no additional outlay for church or parochial residence.

Since he assumed the direction of the parish, Dr. Bramm has been assisted by the Rev. Mr. Lynch, now at Saugerties, Rev. Francis Micene, Rev. George M. Schrader, D.D., and the present curate, the Rev. Daniel J. McCormick.

The congregation of the church does not yet exceed

six hundred, but St. Elizabeth will stand for years and see its aisles crowded to excess. The baptisms number annually about thirty-six.

The parish is not without those pious and beneficent societies which meet what seems to be a general want; and when not gratified in the Church, leave many exposed to be drawn into bodies whose form or object is subject to ecclesiastical censure.

The societies attached to the Churches of St. Elizabeth and St. John are the Confraternity of the Sacred Heart, the Rosary Society, and Temperance Societies. The Sunday-schools are well sustained and number more than three hundred and fifty pupils.

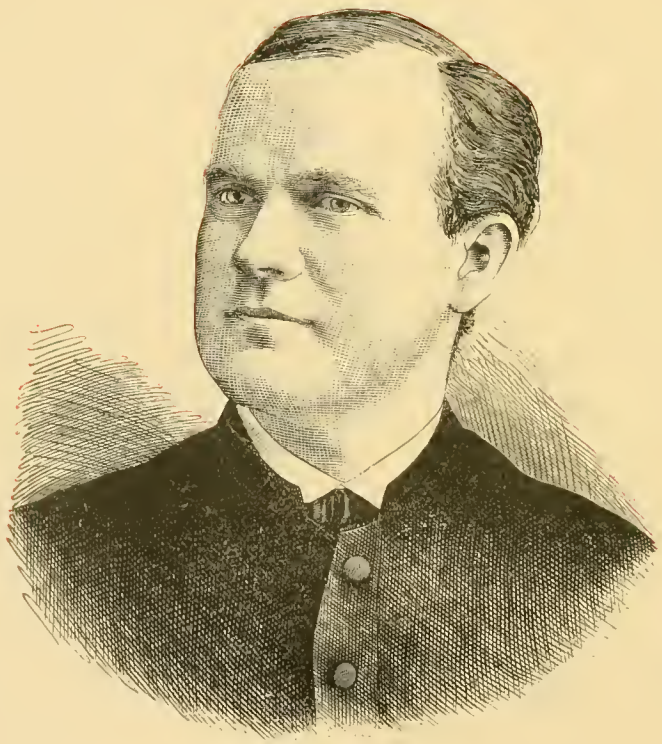
The future of New York City, no one, of course, can foresee. Some incline to think that she has reached the highest point of greatness, and may decline. Others see nothing to check the career of progress in which she has moved for so many years.

Catholicity has more than grown with her growth. The Christian body which a century ago had no priest, no altar, no church, no organized congregation, has her sacred edifices dotting the island from Barclay Street to Kingsbridge. A dense population may yet gather in the upper part of the island beyond the Central Park, and the parochial district of Fort Washington be divided among a number of churches, requiring many priests to fulfill the mission labor incumbent on the clergy.

Roll of Honor.

CHURCH OF ST. ELIZABETH.

Ahern, Timothy.
Barry, Patrick.
Barry, William.
Bergin, L.
Bradley, Daniel.
Brady, P. J.
Britt, William.
Brophy, Michael.
Carney, Patrick.
Carroll, Michael.
Chase, Nelson, Mrs.
Cody, James.
Connelly J. S., Mrs.
Connelly, Chas. M., Mrs.
Corbit, John.
Corkery, Daniel.
Coughlin, P.
Crowley, Edward.
Devlin, John.
Donovan, James.
Duane, Thomas.
Duke, Thomas.
Ecclesine, T. C. E.
Fenton, Thomas.
Finn, Michael.
Flynn, Ann.
Foley, John.
Haynes, Daniel.
Hourigan, Timothy.
Johnson, Mrs.
Kane, L.
King, James.
Loughrane, Michael.
McCaffery, Thomas.
McCarthy, J.
McCormac, Hugh.
McDonald, Barthol.
McDonald, William.
McGinn, Mrs.
McGrane, Mrs.
McIvors, S.
McKeon, Matthew.
Maloney, Joseph.
Maloy, John.
Meehan, James.
Meehan, Patrick.
Murray, Bernard.
O'Conor, Charles.
O'Hallaran, J.
O'Hara, Mrs.
Russell, James.
Rogers, Mrs.
Scallon, Ann, Mrs.
Scallon, Bridget, Mrs.
Whelan, Mrs.
Winters, Patrick.



H. A. Brainerd

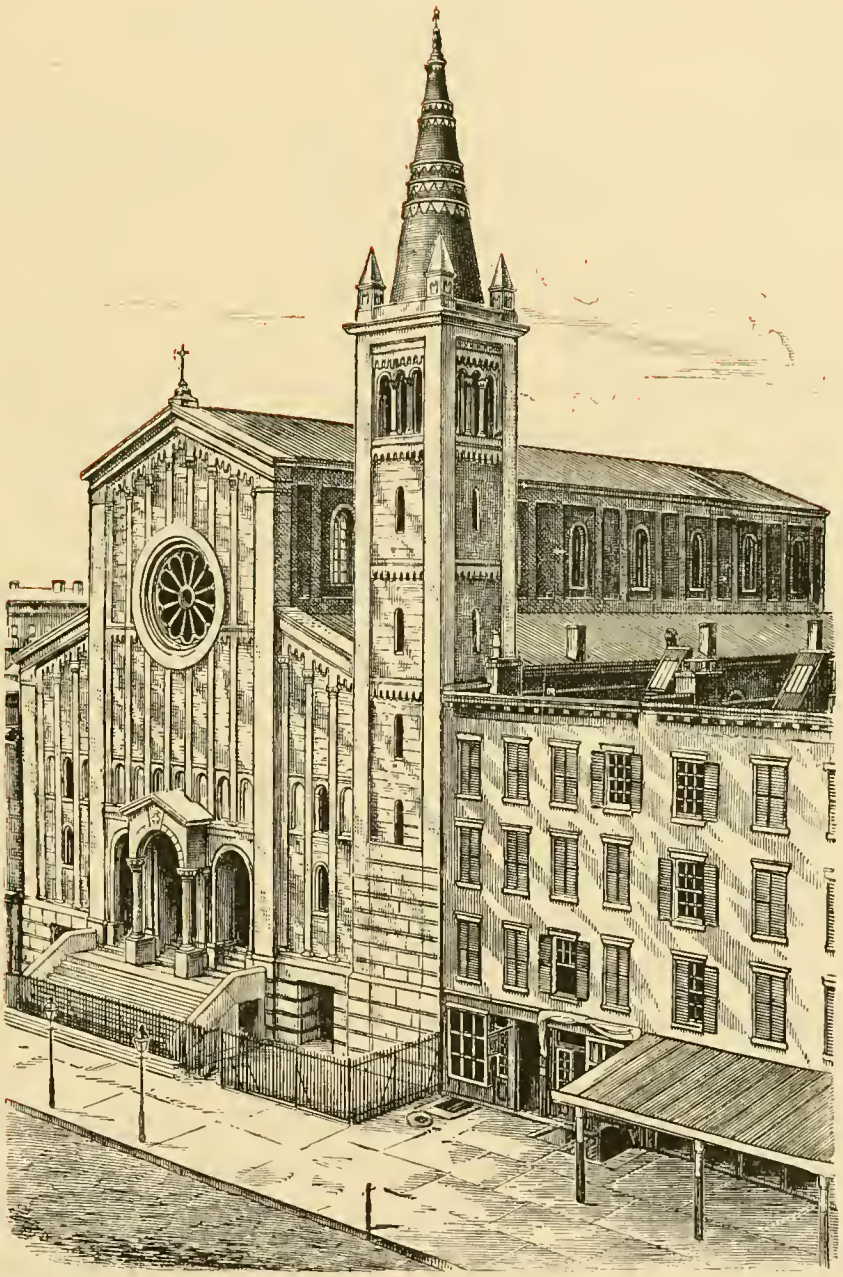
REV. HENRY A. BRANN, D.D.,

PASTOR OF ST. ELIZABETH'S AND ST. JOHN'S.

REV. HENRY A. BRANN, D.D., the present pastor of Fort Washington and Kingsbridge, was born on August 15, 1837, in Parkstown, County Meath, Ireland. He came as a boy to this country with his parents. His classical studies were made in St. Mary's College, Wilmington, Delaware, and in St. Francis Xavier's College, West Fifteenth Street, New York, where he was graduated in 1857. He was originally intended for the law; but an accident in which he was nearly killed, by the falling of a house in Jersey City, during a thunder-storm, turned his mind to the more holy calling of the priesthood. He went to the Seminary of St. Sulpice, Paris, in the fall of 1857, where he remained three years. He then went to the American College, Rome, and was ordained its first priest by Cardinal Patrizzi, on June 14, 1862.

Dr. Brann, on arriving from Rome, in August, 1862, was appointed Vice-President of Seton Hall College, and Professor of Dogmatic Theology in the seminary connected with it. This position he held for two years. He then became assistant in St. Mary's, and afterwards in St. Peter's Church, Jersey City. He was appointed pas-

tor of Fort Lee in May, 1866. In this parish he built the Church of St. Cecilia, Englewood, and the Church of the Holy Trinity, Hackensack. In August, 1867, during the absence of Bishop Bayley in Europe, he came to New York and joined the Paulist Fathers. At the urgent entreaty of the late Bishop Whelan, he went to him as Director of the Seminary and preacher of the cathedral in Wheeling, where he remained for two years. Returning to New York, the Cardinal appointed him, in October, 1870, to succeed the Rev. Cornelius O'Callaghan as pastor of Fort Washington and Kingsbridge. Besides building churches, Dr. Bramm has written many essays, lectures, and translations published in various reviews and magazines. He has also written two metaphysical works—"Curious Questions," and "Truth and Error." A translation of the Abbe Hulot's very severe book on "Dancing," published by Donahoe of Boston; and a translation of Toepffer's pretty little novelette, called "The Inheritance," published by Sadlier of New York, are among the earliest productions of Dr. Bramm's pen.



CHURCH OF THE EPIPHANY.

18 SECOND AVENUE.

CHURCH OF THE EPIPHANY OF OUR LORD.

SECOND AVENUE.

SINCE his promotion to the See of New York, his Eminence Cardinal McCloskey has labored to increase the number of the city churches, to relieve those already existing, which had become overcrowded at every mass. By reducing the size of the parochial districts, the clergy could better attend to the wants of the faithful, and learn to know not only those who came spontaneously to the offices of the Church and the duties of religion, but also the careless and indifferent — those lured away by a false pride or tempted by the wretched proselytizers who traffic in men's souls.

Carrying out this plan, he laid off as a new parish the district between Broadway and the East River, extending from the northerly side of Fourteenth Street to the southerly side of Twenty-fourth Street. The Rev. Dr. R. L. Burtsell asked permission to begin in this field the mission work for which he had shown himself eminently fitted while acting as assistant at St. Ann's Church. He was accordingly assigned to it in 1868, and having obtained a lease of the hall and basement of the Demilt Dispensary, situated on the corner of Twenty-

third Street and Second Avenue, fitted it up as a chapel, and inaugurated the parish on the eve of Epiphany, January 5th, 1868, by celebrating High Mass.

Zealously discharging his duty to the flock here gathered, and to whom he ministered in this temporary chapel for two years, he began to collect means for the purchase of land and the erection of a suitable church. Heading the list with his own subscription of one thousand dollars, he found many ready to contribute to the good work and loth to be outdone by him in charity. Money flowed in so that in one year his collections amounted to $44,545 — St. Stephen's, St. Ann's, and the Church of the Immaculate Conception generously aiding the good work.

In 1868 seven lots were purchased — three on Second Avenue, for thirty-seven thousand five hundred dollars, and subsequently, to increase the length of the sacred edifice, three additional lots on Twenty-second Street and one on Twenty-first Street. The foundation was traced out for a church to front on Second Avenue. The foundation walls soon began to rise, to the joy of the people, and every preparation was made to invest the laying of the corner-stone with interest. On the appointed day, May 30, 1869, the scene around the new church was picturesque in the extreme. Flags and banners were hung out on all sides. Crowds gathered in dense masses, societies from many different churches coming to honor

the occasion; but when the procession appeared, led by the Sodality of the Holy Angels—a hundred young maidens in spotless white—all was hushed; after the processional cross and tapers came the acolytes, a numerous attendance of clergy, and the mitred Archbishop bearing his crosier. In this order they moved to the platform where the future altar was to stand. Then with Very Rev. William Starrs, V.G., as assistant, Dr. McSweeny as deacon, and Rev. Mr. Loughran as subdeacon, the ceremonial began, and the circuit of the new church was made, the chant of the ancient psalm, Quam Dilecta, responded by the attendant clergy. After the prayer Domine Deus, the Archbishop blessed the corner-stone and recited the collect asking God to confirm the stone thus laid in His name. Then he sprinkled it with holy water and traced crosses upon its surface. After the Litany of the Saints and the appropriate 126th Psalm, a box containing memorials was placed beneath the stone, including a parchment thus inscribed: "Pio Nono Summo Pontifice, universam ecclesiam Dei regente, Provinciarum Fœderatarum Americæ Septentrionalis Ulysse S. Grant, Præside, Joanne T. Hoffman Provinciæ Neo Eboracensis Gubernatore; Urbis præfecto A. Oakey Hall; Illmus ac Revmus Joannes McCloskey, Archiepiscopus Neo Eboracensis, templi sub invocatione Epiphaniæ Domini Nostri Jesu Christi et protectione SS. Magorum, curæ pastorali Richardi L. Burtsell commissi, oratore Rev. Guglielmo Morrogh, die 30mo

Maij, auspice Maria Virgine, anno salutis 1869 primum lapidem in fundamentum posuit."

Then the stone was laid in its place with prayer and again sprinkled with holy water, and the procession moved on with solemn chant.

An eloquent discourse was then delivered by the Rev. Dr. Morrogh, in which he noted especially the peculiar and beautiful title of the Epiphany, which the church was to bear. Then, with the blessing of the Most Reverend Archbishop, the vast crowd retired.

The church thus auspiciously begun under the protection of the Three Holy Kings — Gaspar, Melchior, and Balshasar, as tradition has given their names — went rapidly up, through the quickening zeal of the pastor.

It was to be of no mean proportions, with a front of sixty-six feet on Second Avenue, and a corresponding depth of one hundred and forty-five feet. The style of architecture adopted was the Lombard, which in its purest forms was produced in northern Italy in the twelfth and thirteenth centuries. It has seldom been copied in this country, but the selection justifies the taste of the clergyman.

The basement story is of Quincy granite, and the superstructure of Ohio and Belleville sandstone. The tower at the south-east angle is surmounted by a cross, which is one hundred and twenty-five feet above the basement. A wide flight of steps leads up gradually to a wide porch, twelve feet deep and thirty feet long, sup-

ported upon arcade piers and giving access to the nave. The interior will seat sixteen hundred and fifty persons, and accommodate comfortably two thousand. With the usual series of masses on Sundays and holidays, all the faithful in the parish are thus enabled to fulfill the absolute obligation of hearing mass.

The architect, Mr. N. Le Brun, succeeded in combining great elegance with the requirements of the parish, making it commodious without marring its beauty, and truly ecclesiastical in its general scope and in the more minute details.

Nothing occurred to thwart the pious desires of the priest and people. The Church of the Epiphany rose like a beautiful tree, showing that with God's blessing they had not labored in vain that built it.

The solemn dedication took place on the 3d of April, 1870. The Very Rev. William Starrs, Vicar General of the diocese, officiated, assisted by the Rev. Messrs. Burtsell, Loughran, McSweeny, McGlynn, McCarthy, Healy, Bodfish, and others representing the clergy of the diocese. After making the circuit of the church without, the procession, led by the Sodality of the Blessed Virgin, entered the main door and moved up the middle aisle, chanting the Litany of the Saints. Again the long line passed around the walls of the church within, sprinkling and blessing it, and the celebrant concluded the ceremonial with the prayer of dedication.

Then the altar was adorned, and the Rev. Dr. McGlynn of St. Stephen's Church offered a Solemn High Mass, with Dr. McSweeny as deacon and the Rev. Mr. Loughran of the Epiphany as subdeacon. The sermon was preached by the Rev. Thomas S. Preston of St. Ann's Church, taking as his text the words of the Wise Men, those sainted Kings of the East: "Where is he that is born King of the Jews? For we have seen his star in the east and have come to adore him." Unfolding the lessons taught by the faith and courage of these holy pilgrims, he appealed to his hearers to make use of the additional opportunity now held out to them to live a life of grace and walk constantly in the fear of God; to be Catholics in fact—not in name alone, but in practice—and thus to do their part in stemming the tide of infidelity that threatens to undermine the Christian Church, and to do all in their power to save this, the land of their love—for whose prosperity they would willingly lay down their lives—from the terrible consequences that ensue to every nation that forgets God and spurns His divine law.

The parish is still under the care of the Rev. Dr. Burtsell, who has been assisted from time to time by other priests, among whom may be mentioned the Rev. P. Loughran, who was curate for about eight years.

In 1869, a parochial free school was inaugurated in a house, 236 East Twenty-second Street, belonging to the

church. About three hundred and thirty scholars attended. Owing to the great expenses of the erection of the church, the school was discontinued after a severe struggle of three years.

Not to allow the children's religious education to be neglected, in September, 1873, a more thorough system was inaugurated in regard to the Sunday-school, at which some nine hundred children had been in regular attendance since the formation of the parish. For this purpose Christian doctrine classes were formed on three evenings during the week, from seven to eight o'clock.

On Tuesday, the pastor gave an instruction to all children who had been confirmed and were over fourteen.

On Wednesday, one of the assistant priests instructed the girls between ten and fourteen years.

On Thursday, the other assistant priest instructed the boys between ten and fourteen years.

This system has been found very successful. Of the six hundred children that attend these classes, upwards of three hundred and fifty are monthly communicants, and the regularity and attendance at the classes have increased each year.

In February, 1871, the Redemptorists gave a mission of three weeks. About six thousand approached the sacraments. In February, 1874, the Dominicans gave a three weeks' mission, hearing about five thousand five hundred confessions. And in February, 1877, the Paulists,

in a two weeks' mission, enabled about five thousand to approach the Holy Table.

In 1876, R. L. Burtsell paid a visit to the Holy See, and, in an audience with the Holy Father, Pius IX., obtained a special plenary indulgence for the parish of the Epiphany; and in Lyons, France, purchased splendid church vestments, superior to any known in the United States, for the Church of the Epiphany.

In the year 1868, the pastor, Dr. Burtsell, made a personal census of parishioners, taking all the adults' names and the number of the children, and found within the parish limits nine thousand nine hundred and sixty-eight Catholics. The parish limits then extended from the north side of Eighteenth Street to the south side of Twenty-fourth Street, from Fourth Avenue to the East River. About 1876 the parish was extended to Broadway. Hence at the present day, owing to the extension of the parish limits and accession of Catholics to the district, the parish of the Epiphany holds probably at present about eleven thousand Catholics.

The exterior of the church is one hundred and forty-five feet long by seventy-five feet front; the interior is about one hundred and thirty feet long by sixty-three feet wide, and has a seating capacity of one thousand six hundred and fifty persons; admitting about five hundred and fifty more standing.

Roll of Honor.

CHURCH OF THE EPIPHANY OF OUR LORD.

Ahern, Philip.
Bergin, Thomas.
Boyle, Richard.
Brady, Marcus.
Brady, Terence.
Brannigan, James.
Capper, Edward J.
Carroll, John M.
Cooke, Charles.
Corrigan, John.
Cotteleer, Ann, Mrs.
Courtney, Patrick.
Coyle, Patrick.
Creeden, Timothy J.
Cronan, John.
Delaney, James.
Delaney, Dennis.
Delany, Daniel.
Dempsey, Owen.
Donohue, John.
Donohue, Timothy.
Donovan, Michael.
Duane, John E.
Duffy, John.
Farrell, Michael J.
Fitzgibbon, Michael.
Fitzgibbons, Morris.
Fitzsimons, Garrett.
Fox, Ann.
Generty, Joseph.
Goodwin, Samuel.
Graban, Henry.
Green, Edward.
Hanley, John T.
Kedian, James.
Kelly, Lewis J., Mrs.
Kelly, Patrick.
Keveny, Martin J.
Kiernan, Hugh.
Lannigan, James.
Ledwith, Edward.
McCarthy, John.
McCauly, Francis.
McCluskey, Joseph.
McCormick, Patrick.
McDermott, Patrick.
McDonald, Edward.
McDonald, John.
McDonnell, Ann, Mrs.
McGann, Patrick.
McGuiness, Denis.
Maheer, Eliza.
Moore, James.
Moore, Jane, Mrs.
Mullane, John.
Murtagh, Patrick.
O'Brien, Francis.
O'Brien, Richard.
O'Brien, William.
O'Connor, Charles.
O'Connor, David.
O'Connor, Joseph G.
O'Neil, Charles.
O'Neil, Cornelius.
Pagan, William.
Power, John.
Purcell, James.
Purcell, Francis R.
Reilly, James.
Reisenweber, George C.
Rourke, Francis.
Scanlon, John.
Smith, Peter.
Timoney, John.
Trainor, James J.
Torpey, William.
Tynan, Laughlin.
Ward, John.
Willis, Edward.

R. L. Burtsell

THE REV. RICHARD LALOR BURTSELL,

PASTOR OF THE CHURCH OF THE EPIPHANY.

RICHARD LALOR BURTSELL was born April 14, 1840, in New York City, and baptized in St. Mary's Church by the Rev. Walter Quarter, receiving the name of Richard Lalor in remembrance of his paternal grand-uncle.

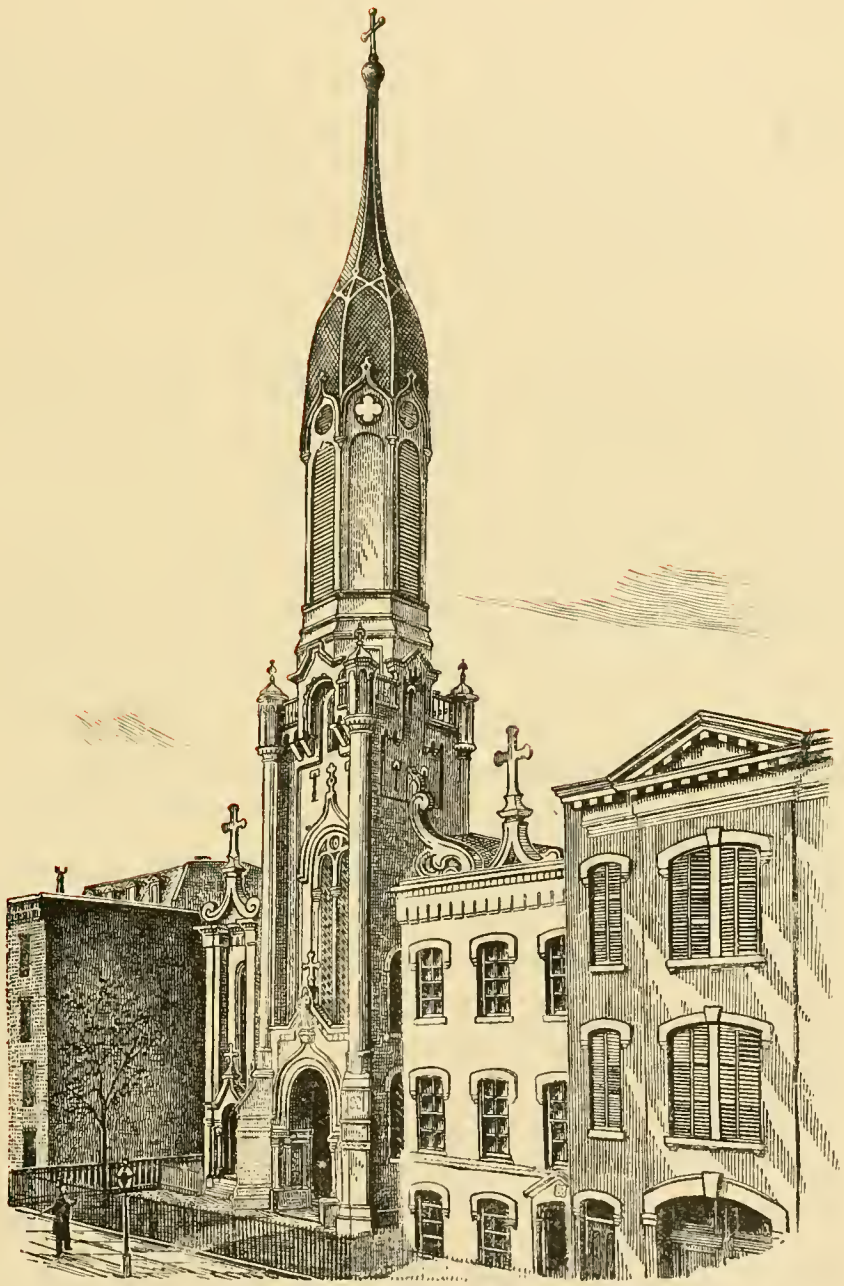
His father, John Low Burtsell, was of a family resident in New York City for over a century; whose mother, Mary Lalor, was a cousin of the Miss Lalor who introduced the Visitation nuns into the United States.

His mother, Dorothea Morrogh, of Cork City, Ireland, was related by blood to the O'Donoghues and by kinship to the O'Connells of Kerry; and on her mother's side related to the Plowdens of Shropshire, England, known for their staunch adherence to the Catholic faith since the Reformation of Henry VIII. Her grandfather, Francis Plowden, wrote the "History of Ireland."

R. L. Burtsell, about 1847, went to the school of the Sisters of Charity attached to St. Peter's Church in Barclay Street, then to the French school attached to St. Vincent de Paul's in Canal Street; about 1849 to the Jesuits' College in Third Avenue, and continued to attend

it when it was transferred to Fifteenth Street; in 1851 he proceeded to the Sulpitian College, Montreal, Canada. To complete his theological course he was sent, in 1853, to the College of the Propaganda in Rome, Italy, as convictor. He became an alumnus of the Propaganda in 1857; there he took the degree of Doctor of Philosophy in 1858, and the degree of Doctor of Theology in 1862; was ordained priest in the Church of the Propaganda by Mgr. Clementi, Archbishop of Damascus, *in partibus infidelium*, and Nuncio to Mexico, on August 10th, 1862. He said first mass on the Feast of the Assumption following. On August 17th, he was admitted to a private audience of the Holy Father, Pius IX., who, after granting many privileges, gave him also a special blessing, in his own handwriting, in these words: "Dominus dirigat gressus tuos, and sit semper in ore tuo." (May the Lord guide thy steps, and be always on thy lips.) The Rev. Dr. Burtsell left Rome for the United States on August 20th, 1862, and on arriving in his native country was, in November, 1862, appointed assistant at St. Ann's Church, Astor Place.

In 1876 the Rev. Dr. Burtsell paid a visit to Rome, and in an audience with the Holy Father obtained a special plenary indulgence for the parish of Epiphany.



CHURCH OF SAINT FRANCIS OF ASSISI.

WEST THIRTY-FIRST STREET.

CHURCH OF SAINT FRANCIS OF ASSISI.

THIRTY-FIRST STREET, BETWEEN SIXTH AND SEVENTH AVENUES.

THE Church of St. John the Baptist had been established on the western side of the city for the Catholics near the banks of the Hudson, but tares had been sown among the wheat; dissensions and a want of harmony retarded the progress of the faith, and proved a stumbling-block to many. This finally led to a division of the congregation. In the year 1844, the pastor of St. John's, the Rev. Father Zachary Kunz of the Order of St. Francis, from the Province of the Immaculate Conception in Hungary, resolved to establish a new church where part of the old congregation might find more consolation and peace. The Most Reverend Archbishop approved the project, and Father Kunz prepared to begin a new church. A fitting lot was soon procured in Thirty-first Street, between Sixth and Seventh Avenues.

The corner-stone was laid in the year 1844, with the usual ceremonies, and a modest but solid little church was erected before the end of summer, and it was solemnly dedicated to the service of Almighty God on the 1st day of August, under the invocation of the seraphic St. Francis of Assisi, the holy founder of the Friars Minor. The Right

Rev. John McCloskey, the coadjutor bishop, officiated, assisted by the pastor and several other clergymen. After the rite of dedication a sermon was delivered by the Rev. Father Rumpler, in German, followed by a discourse in English by the prelate still among us, whom we are proud to honor as a Cardinal of the Holy Church.

It was well indeed in our great commercial city, where men are so carried away by the insane desire for wealth that they lose religion, honor, and honesty, to have proposed as a model one who, in an age when trade seemed to absorb all minds, renounced the wealth of his father, a merchant prince of his day, and all the flattering future before him, to become poor and humble for Christ's sake.

John Bernardon obtained the name of Francis from his early proficiency in French, acquired to insure greater success in conducting trade with France. Brought up in wealth, taught to look forward to wealth, he early felt to use it only to relieve the poor, and sought to become poor to follow Our Lord, who was the poorest of the poor. Rejected by his father, he devoted himself to the care of the sick, and to repairing churches by soliciting alms. He thus repaired the little church of Our Lady of the Angels, Portiuncula, which became his residence. Here others joined him, and the Order of Friars Minor arose on the 16th of August, 1209. It has filled the world with the odor of its virtues, its many saints in all orders

and ranks. To America it gave some of its earliest and most devoted missionaries. They were among the first and noblest pioneers of the faith in our territory; more than half the heroic men who laid down their lives for the faith within the limits of the United States having been sons of St. Francis of Assisi.

If the Saint loved poverty, he must have loved the church in his honor in our city, for its early history is a history of struggle and poverty. Yet it had consolations. On the 10th of September, 1847, the eve of the feast of St. Francis, the Rt. Rev. Bishop Hughes blessed a bell for the church, thenceforth to ring out the Angelus. It was the third Catholic bell in the city, and the second to ring the thrice daily devotion of Catholicity. The next day the Bishop gave confirmation to a hundred children of the parish. A procession met him outside the door of the church, the members of the Third Order of St. Francis, with lighted tapers.

Its reverend founder, Father Zacharias, continued to administer its affairs till 1848, when he was succeeded by the Rev. Father Alexander Martin, of the same order, who, after spending several years in the Holy Land, and especially in the Church of the Holy Sepulchre at Jerusalem, came to this country. He was a pious and devoted priest, and during the prevalence of the cholera nearly fell a victim to it — the Rev. Mr. Bayley, afterwards Archbishop of Baltimore, calling one day on him, found

him in a state of collapse. Overcoming some of the difficulties, he began to enlarge the front of the church, retaining the rear portion of the old structure till better times should enable this to be rebuilt in a better and more enduring form. By this enlargement he gained much space for the accommodation of his parishioners, who, as the buildings increased in that part of the city, began to fill the church beyond its means; the devotion of many English-speaking Catholics to the great St. Francis and his order leading them to make this church their special resort.

The church, as thus enlarged and renovated so as to be a commodious edifice sixty-four feet wide by one hundred and fifty in depth, was solemnly dedicated by his Grace Archbishop Hughes, on Monday, March 28th, 1853.

The Rev. Father Alexander retired in the year 1855, and the Most Reverend Archbishop appointed as pastor the Rev. C. Frederic Rudolph, a priest of the Diocese of Mentz in Germany. He directed the parish till 1864, and was much respected and beloved by the faithful under his charge. Zealous to add to the dignity of divine worship, he erected a spire on the church, and gave it three bells, whose chimes should ring out the Angelus and call the faithful to the service of the Almighty.

The death of Rev. Mr. Rudolph, in his fifty-ninth year, June 15, 1864, left the church without a pas-

tor, and as the Franciscans had so increased in the United States, especially since their introduction from Italy into Western New York as to form a province, the Most Reverend Archbishop McCloskey resolved to confide the church to the order founded by its holy patron. The Provincial, then the learned Rev. Father Pamfilo da Magliano, known as an ecclesiastical writer and prudent superior, accepted the charge, and selected the Rev. Father Andrew Pfeiffer, O.S.F., to assume the direction of the church, which then became really Franciscan. He was also Guardian of the Convent, in which, from time to time, other Fathers came to labor under him.

One of the first efforts of Father Andrew was to put the parochial schools on a better basis. There had been a school for boys; to this he gave new life, and for the girls he introduced into his parish the Missionary Sisters of the Third Order of St. Francis, three of whom arrived from Tyrol on the 5th of December, 1866, to begin their good work. For them he erected a suitable home adjoining the church, at No. 99 West Thirty-first Street. The first year they could report one hundred and twenty-seven girls, the pupils in the boys' school numbering eighty. Their pupils now number more than three hundred girls, and the department for the boys, under a Brother of the Third Order, shows a similar increase.

In 1870 the Rev. Eugene Dikovich became Guardian of the Franciscan Convent and pastor of St. Francis. He renovated the church, both exterior and interior, and hopes soon to replace the still existing part of the old edifice by a more worthy structure.

The congregation is not by any means a large one, nor does it number many on whom Providence has showered wealth with a hand of profusion; but they generally feel that their patron saint should be honored in this great city by an edifice grander in its proportions and design.

This they hope in time to accomplish, and with the self-sacrificing body of clergy at their head, this great result will probably be attained ere many years have passed.

But whatever the future may bring forth, the present pastor feels it incumbent on him to do all in his power to render the church and all its appurtenances fitted to accomplish all that any parish can require.

In this view he has already done much to show that the Church of St. Francis is fully sensible of every want and prepared to meet it. With a congregation thus holding up the pastor's hands, half the battle is already won. Aided by the generosity of his flock, the Rev. Eugene Dikovich has added a new and fine organ, to give the music of the church due solemnity and effect in the various offices of religion. He has also erected

a new parochial school-house, adapted to the wants of his parish, and well supplied with all requisites.

This church has connected with it the Third Order of St. Francis, a religious order instituted by St. Francis for persons living in the world. It is termed the Third Order — that of the Friars Minor being the first; that of the Nuns or Poor Clares being the second. It has been encouraged by the Sovereign Pontiffs, and has numbered in its members some of the most illustrious Catholic names in all countries — kings and queens, statesmen, writers, artists, soldiers, who all died in the habit of St. Francis.

There are also established in the congregation of St. Francis of Assisi, Rosary, Purgatorian, and Altar societies; as well as associations in honor of St. Anthony, St. Peter, and St. Henry.

Eugene Dikovich.
O. S. F.

REV. EUGENE JOHN DIKOVICH, O.S.F.,

PASTOR OF THE CHURCH OF ST. FRANCIS OF ASSISI.

THE Reverend Father of the Order of St. Francis who now directs the parish dedicated to the holy founder of the Friars Minor, Rev. Father Eugene John Dikovich, is a native of Hungary, born in the County of Moson, on the 27th of January, 1841.

After studying the classics with the Benedictine Fathers of Sopron, he entered the Order of St. Francis on the 11th of October, 1857.

Here he pursued the usual studies to fit him for the priesthood, had completed his course of philosophy, and had just begun his theological studies, when he was admitted to his religious profession on the 9th of November, 1862.

Two years later the young friar of St. Francis received the holy order of priesthood, on the feast of Candlemas, in the year 1864. He was immediately appointed to the temporary charge of several parishes in the neighborhood of his convent, discharging his duties in such a manner as to commend him to his superiors.

On returning to his convent he was appointed to

deliver the Sunday sermon in the collegiate church in the city of Tirnavia, and besides discharging the duty thus devolved upon him for two years, he gave catechetical instruction in the convent school of the Ursulines in that city.

The same honorary post of Sunday preacher in the convent church at Strigonium was filled by Father Eugene from 1868 to 1870, after which he was sent by the General Superior of the Franciscan Order to the United States, and attached to St. Mary's Province.

In the new field thus opened to his zeal he did not remain inactive; he was soon assigned by the provincial to the position of guardian and pastor of the convent and church of St. Francis of Assisi, in West Thirty-first Street. His ability and eloquence have made him highly esteemed, and the church prospers under his care. His associate is the Rev. Polycarp Güth, O.S.F., ex-Custos, and there are also in the convent two lay brothers. The Very Rev. Charles da Nazzano, O.S.F., for several years Provincial of the American Province of the Immaculate Conception, also resides in this house.

CHURCH OF SAINT FRANCIS XAVIER.

WEST SIXTEENTH STREET.

CHURCH OF SAINT FRANCIS XAVIER.

WEST SIXTEENTH STREET.

THE Fathers of the Society of Jesus were, in the persons of the heroic priests—Isaac Jogues, Francis Joseph Bressani, and Simon Le Moyne—the first to visit the city after its settlement by the emigrants from Netherland. They were the first to establish Catholic worship and a Catholic institution of learning here in the days of James II.; they labored earnestly here as devoted missionaries and able educators in the days of Fenwick and Kohlman.

In the year 1846, the late Most Reverend Archbishop Hughes, regretting that the Diocese of New York had ever lost the services of an order so intimately connected with the earliest efforts of the Church in the city and State, invited to New York a number of the Fathers who belonged to the Province of France, and who had for some years been connected with the Diocese of Louisville. He confided to their care the College of St. John, which he had founded at Fordham, as well as the theological seminary established at the same place.

Their zeal sought also a field in the City of New

York as missioners and teachers. Encouraged by the Most Reverend Archbishop, they purchased a church on Elizabeth Street which had been erected and used by a Protestant denomination.

This edifice was thoroughly repaired, and fitted up for a Catholic church, chiefly under the direction of the Rev. Father Peter Verheyden, S.J., who frescoed the interior in a most artistic manner. This new church was dedicated on Saturday, July 31, 1847, as the Church of the Holy Name of Jesus, by the Rt. Rev. John McCloskey, D.D., Bishop of Axiern and Coadjutor to the Bishop of New York. The Rt. Rev. William Quarter, D.D., Bishop of Chicago, also took part in the ceremony, as did a great number of the clergy of the diocese. After the performance of the ritual of dedication, High Mass was offered pontifically by the Bishop of Axiern, now a cardinal of the Holy Roman Church, the Rev. William Starrs of St. Mary's being assistant priest, the Redemptorist Father Tappert, deacon, and the Rev. Gabriel Rumpler, subdeacon. The master of ceremonies was the Rev. D. W. Bacon, subsequently Bishop of Portland. After the gospel, a sermon was preached by the eloquent Father Ryder, President of the College of the Holy Cross, Worcester, Mass.

The Jesuit Fathers fitted up the basement of this church for an academy, the nucleus of a future college, and were encouraged with the hope of being able to

find scope for their zeal. But their anticipations were rudely dissipated. On the 22d of January, 1848, the fire, through a defective flue, made its way between the plastering and the wall, and unperceived spread through the whole building, till it found vent in the steeple, where it blazed out fiercely. Then it was too late to save the church, which was soon one mass of flames, burning as long as there was any fuel to feed them.

The Church of the Holy Name of Jesus, after its brief existence of about six months, passed from the list of our houses of worship.

The Jesuit Fathers did not rebuild it, and for some years difficulties impeded the commencement of a new church in a more favorable locality. At last, in 1850, they purchased several lots, extending from Fifteenth to Sixteenth Street, between Fifth and Sixth Avenues, and began to erect on Fifteenth Street the College of St. Francis Xavier, and on Sixteenth Street the church of the same name. The project and the execution were due in a great degree to the Rev. Father John Ryan, who had already erected the first church at Yonkers. The architect was Mr. William Rodrigue, and the plan of the church was the Roman, which has always been more commonly adopted, in churches of the Society of Jesus, than either Gothic or Grecian.

The corner-stone was laid on the 24th of September, 1850, and the Rt. Rev. P. N. Lynch, D.D., Bishop of

Charleston, delivered on the occasion a happy discourse, which was listened to with marked attention by the crowds who assembled to witness the ceremony. The want of more and larger churches was at this time sorely felt, and all hailed with delight every accession of priests and every additional church. Many of the older structures were in evident need of enlargement or rebuilding, even if new churches accommodated part of their already overflowing congregations.

The Church of St. Francis Xavier, thus begun under most favorable auspices, was completed in the following year, and was solemnly dedicated on the 6th of July, 1851, by the Most Rev. Archbishop Hughes. After the blessing of the sacred edifice according to the rites prescribed by the Church, a Solemn High Mass was offered, and his Grace delivered a sermon befitting the occasion.

Among the distinguished Fathers who have from time to time been pastors, or engaged in the ministry at this church, may be mentioned the Rev. Fathers Michael Driscol, Joseph Durthaller, Joseph Loyzance, Isidore Daubresse, W. Moylan, John Larkin, Hippolyte Deluynes.

Father John Larkin was one of the most eminent members of the order in this mission. He had been connected with the Society of St. Sulpice, and a professor of great ability in their seminary at Montreal before he became a Jesuit. After he entered the order he was, in 1850, appointed by Pope Pius IX. to the See of

Toronto, Canada; but in his humility he labored so earnestly to avoid the honor that he was allowed to remain in his order. He died suddenly, on the 11th of December, 1858, just after leaving the confessional, in which he had spent the whole afternoon. He was to have preached the next day in St. James' Church in behalf of the parochial schools. Archbishop Hughes himself replaced him, almost too full of emotion to speak.

Father Hippolyte Deluynes, who was almost constantly attached to this church, till his death in 1877, had been Professor of Theology in Kentucky, where he entered the order. Learned, deeply versed in the Scriptures, of a clear and penetrating mind, he enjoyed universal esteem.

Soon after the erection of the church and college, the Fathers in charge of the parish prepared to do all in their power for the cause of education. A substantial building was raised in Nineteenth Street, at a cost of some $20,000, for the purposes of a boys' school, which was placed under the care of the Christian Brothers, who have continued to direct it to the present time. The Ladies of the Sacred Heart had established a convent within the bounds of the parochial district, assigned to the Church of St. Francis Xavier. These religious, the most accomplished of teachers, direct an academy for young ladies in the building fronting on Seventeenth Street, and in Eighteenth Street conduct the

parochial school. The influence of their teaching has been of incalculable advantage.

The choir of the church, under the direction of Dr. William Bergé, who under Father Verheyden had become the organist of the Church of the Holy Name, attained a high standing in musical circles. The music was always grand and decorous, free from the meretricious liberties which so often shock true Catholic feeling.

Being at the time of its erection in one of the most fashionable quarters of New York, the Church of St. Francis Xavier was for years a center of the most distinguished Catholics of the city. Here on a Sunday would be seen at mass, army generals like Meagher and Ferrero, painters like Leutze, men of wealth like Thomas E. Davis.

The history of the church has been marred by only one accident, which cast a gloom over it for a time. The Church of St. Francis Xavier was, in March, 1877, attended by thousands anxious to benefit by the instruction given at a mission, eloquent sermons on all the fundamental doctrines of the church—the necessity of a Christian life, sincere repentance, and preparation for death and the great final account. On the evening of Thursday, March 8th, while Father Langeake was delivering a sermon on death, during the mission to the women, some boys or other persons, from levity or a desire to profit by the confusion for thievish purposes, put

their heads in at the church door and called out, "Fire! Fire! Fire!" Instantly a panic spread among those nearest the door, and a frantic rush was made to escape from the building, which they supposed to be in flames. The crush on the gallery stairs was tremendous, as each tried to push a way through, regardless of the safety of others. The clergy at the altar reassured the mass of the congregation and continued the services, in order to dispel all fears. Father Merrick, the pastor of the church, who had been engaged in the basement hearing confessions, rushed to the front on hearing the noise above, and did all that human power could do to still the storm and quiet the alarmed and frightened people. Calm was at last restored. With the help of cool men, the clergy and sexton raised and carried out those who had fallen, and opened the way to the street. It was only then that the extent of the disaster was known. Seven lives were lost and seven persons were seriously injured by the thoughtless or wicked trick.

The church had been considered safe, and more than ordinary precautions had been taken against any real fire — there were three doors, all opening outwardly, and the stairs from the galleries had but one turn, and were lighted. So strong was all the work that nothing gave way under the tremendous pressure.

The funeral services for those who perished by the disaster were most impressive. "One of the victims," said

Father Langcake on that occasion, "was a good, pious woman, and had received communion the very morning of the disaster. One young girl, Mary Casey, whose body is here before you, was well known as a good, pious girl. She came to mass every morning. All of them were well prepared. We have every reason to feel consoled, because God did not treat them harshly. Do not consider it, then, as a proof of God's unkindness.

"God loves victims, requires victims. It is His way. Did He not make His divine Son Jesus a victim? and no one was more pleasing to God the Father than Jesus, His Son; and yet He was the great victim. He was nailed to the cross of Calvary, and died between two thieves. After Jesus came another, the purest of mere human beings, Mary, the Virgin Mother of Jesus. What a victim she was! How her heart was pierced with grief! The seven-edged sword of sorrow pierced that heart through and through. After them came the saints. Victims they were, that poured out their blood for the faith, all for the love of God. What does this prove? It proves that God loves victims; that he wants victims in order to appease His anger against a guilty and fallen race. He chose His victims, but chose them kindly and mercifully. He chose them in His goodness from those that were well prepared in a good moment. 'Weep not, then, as they that have no hope.' My dear friends, you have everything to hope! We have made it our duty

to offer the adorable sacrifice of the mass for those that have perished and their relatives and friends who are so much affected by the disaster. This morning every sacrifice — some twenty-five in number — was offered for the victims. I have just offered Solemn High Mass for the dead, especially for those whose bodies are now in the church."

This event induced the Fathers to carry out an intention long entertained, that of erecting a new, larger and more substantial church. The want of such an edifice had been felt, but the condition of affairs seemed to require a prudent delay.

Between the old church and Sixth Avenue was a row of seven houses. These were purchased, and four taken down entirely, and three in part; a portion of the college also being demolished. The plan of a new church was drawn up by P. C. Keely, the architect. It will be of brick, with a façade of light granite, in the Roman style. In its dimensions it is to be a noble temple to the Almighty, seventy-seven feet in front, with a depth of one hundred and eighty-four feet. The transept has a width of more than a hundred feet, and is forty-five feet wide. The sanctuary will be spacious and elegant.

There will be galleries at the side and front, and two choir galleries, each with an organ electrically connected, so that one player can control both.

The front elevation of the church will be one hundred and four feet, with towers rising one hundred and eighty feet. These dimensions show that the church will be vast and commodious. The basement will be eighteen feet high, to give a fine chapel for the use of the children. Every precaution will be taken for easy exit—there will be five main entrances in front, with other doors at the side and rear. The church will seat twenty-five hundred, and be an imposing edifice. The corner-stone of this new church was laid with great solemnity on the 5th of May, 1878, the following inscription, in the most exact lapidary style, from the pen of the Rev. Father C. Piccirillo, S.J., having been placed under the stone: —

D · O · M ·
IN · HONOREM
FRANCISCI · XAVERI
APOSTOLI · SOSPITATORIS · ORIENTIS
LAXIORIS · TEMPLI · OPERE · ADSVRGENTE
ANNVENTE · IOANNE · McCLOSKEY
S · R · E · CARDINALI
NEOEBORACENS · PONTIFICE · MAIORE
GVLIELMVS . QVINN
EIVSDEM · DIŒCESIS · IVRE · VICARIO · MODERATOR
SOLLEMNIBVS · CAERIMONIIS
QVAS · PATRITIVS · N · LYNCH · CAROLOPOLIT · PONTIFEX
CONCIONE · AD · POPVLVM · HABITA · CONDECORAVIT
LAPIDEM · SACRVM · AVSPICALEM · STATVIT
$\overline{\text{III}}$ · NON · MAIAS · ANNO · $\overline{\text{M}}$ · $\overline{\text{DCCC}}$ · $\overline{\text{LXXVIII}}$
LEONE · $\overline{\text{XIII}}$ · PONT · MAX
RVTHERFORDIO · B · HAYES
BOREALIS · AMERICÆ · FŒDERATÆ · PRESIDE

LVCIO · ROBINSON
NEOEBORACENS . REIP · GVBERNATORE
SMITH · ELY · IVNIORE
NOVIEBORACI · VRBIS · PRÆFECTO

QVVM . ÆDES . IAM . XXVII . ANNOS . VII . MENSES . X . DIES . HONORI
S . FRANCISCI . XAVERI . DICATA . FREQUENTIAE . CVLTORVM . IMPAR
ESSET . PATRES . S . I . PETRO . BECKX . SVMMO . ORDINIS . PRÆPOSITO
ADPROBANTE . TEMPLVM . COMMODIVS . OPERE . ET . CVLTV
SPLENDIDIVS . EXCITANDVM . DECREVERE . ADMONITIV . ET . INSTANTIA
THEOPHILI . CHARAVX . NEOBORACENSIVM . CANADENSIVM . QVE
SODALIVM . MODERATORIS
ADSITAS . QVAQVA . VERVS . PRIVATAS . ÆDES . AD . SEPTEM . COEMERVNT
EARVM . QVE . QVATVOR . FONDITVS . TRES . PARTIM . DEMOLITI . SVNT
ET . COLLEGIVM · IPSVM . MEDIA. ALA . EXCISA . DETVRBAVERVNT
VT · TEMPLI . MOLITIONI
AREA . PATERET . IN . FRONTEM . PEDES.
LXXXIII . IN . LONGVM . PEDES . CLXXXVI.
TEMPLVM . INSVPER . GERMINATVM . AB . INCHOATO . EVEHENDVM . EXORNANDVM
QUE . PATRITIO . C . KEELY . ARCHITECTO . COMMISSVN . EST
AD . INGENTES . OPERIS . SVMPTVS . CONATIBVS . SODALIVM . S . I . PIETAS
CVLTORVM . STIPE . CONLATA . DONIS . QVE . ADFVTVRA . ERIT
HENRICVS . HVDON . RECTOR . COLLEGI . IVVENTVTI . RELLIGIONE . BONIS
QVE . ARTIBVS . INSTITVENDAE . ITEMQVE . DAVID . MERRICK . VICE
SACRA . ECCLESIÆ . CVRATOR . ARDVVM . OPVS . SOLLERTIA . STVDIIS QUE . OMNIBVS
PROMOVEBVNT

AVE · FRANCISCE · SODALIS
SI · AMPLIORES · TIBI · ÆDES
A · SOLO · EXCITAMVS
AST · TV · AMPLIORE · TVITIONE
COLLEGIO · SODALITATAQVE · NOSTRÆ
VOLENS · ADESTO · FOVETO
BENE · IVVATO

This corner-stone was laid on the afternoon of Sunday, May 5th, with the prescribed ceremonies and prayers, by the Very Rev. William Quinn, Administrator of the Diocese during the absence of his Eminence Cardinal McCloskey. The platform and the neighboring houses were decorated

with flags, and an oil painting of the titular saint of the church was displayed in the view of all. At four o'clock the procession emerged from the old church. The cross-bearer and acolytes were followed by the children of the Sunday-school and members of sodalities established in the parish, and passed through the walls of the new church to the large cross erected there. With the inscription, photographs of Pope Pius IX. and Leo XIII. were deposited. The sermon was preached by the Right Rev. P. N. Lynch, D.D., Bishop of Charleston, who had, as we have seen, officiated in a similar manner at the commencement of the old church.

He dwelt in his sermon on the wonderful growth of Catholicity in this country, especially in the city and Diocese of New York, where the churches were mainly the work of the poor — of those dependent for a livelihood on their daily toil — but who, in the deep sense of their indebtedness to God, gave freely of their hard-earned and scanty remuneration to the service of the sanctuary.

The new structure is advancing prudently and with care. Much is yet to be done, but the congregation evince a zeal and generosity that insure its completion in a style to endure for years, and give the parish a church fully adequate to all their wants.

Roll of Honor.

CHURCH OF ST. FRANCIS XAVIER.

Aylward, James B.
Burke, M., Mrs.
Butler, Agnes T., Mrs.
Campbell, Mary, Miss.
Cassin, Timothy.
Crotty, John B.
Dean, Mary, Mrs.
Dowd, James.
Duffy, Philip.
Fitzsimons, John.
Fitzsimons, Michael.
Higgins, Simon.
Kean, Thomas.
Kelly, John, Mrs.
Kensilla, Thomas.
Lyddy, Daniel R.
Lynch, J. J.
McCabe, Thomas.
McCann, Owen.
McVey, John.
Mara, Lawrence P.
Mooney, Owen.
Murray, Peter.
O'Brien, Michael.
Patterson, James.
Reardon, John.
Roach, Thomas.
Ryan, William.
Sellers, Augustin.
Smith, Michael.

REV. DAVID MERRICK,

PASTOR OF THE CHURCH OF ST. FRANCIS XAVIER.

THE Rev. David Merrick is a native of New York City. He was born February 19, 1833, and received his education in St. John's College, Fordham.

Resolving to devote himself to the service of God, and feeling a vocation for the religious state, he entered the Society of Jesus, July 21, 1853, and after years spent in teaching and in the theological studies, received holy orders.

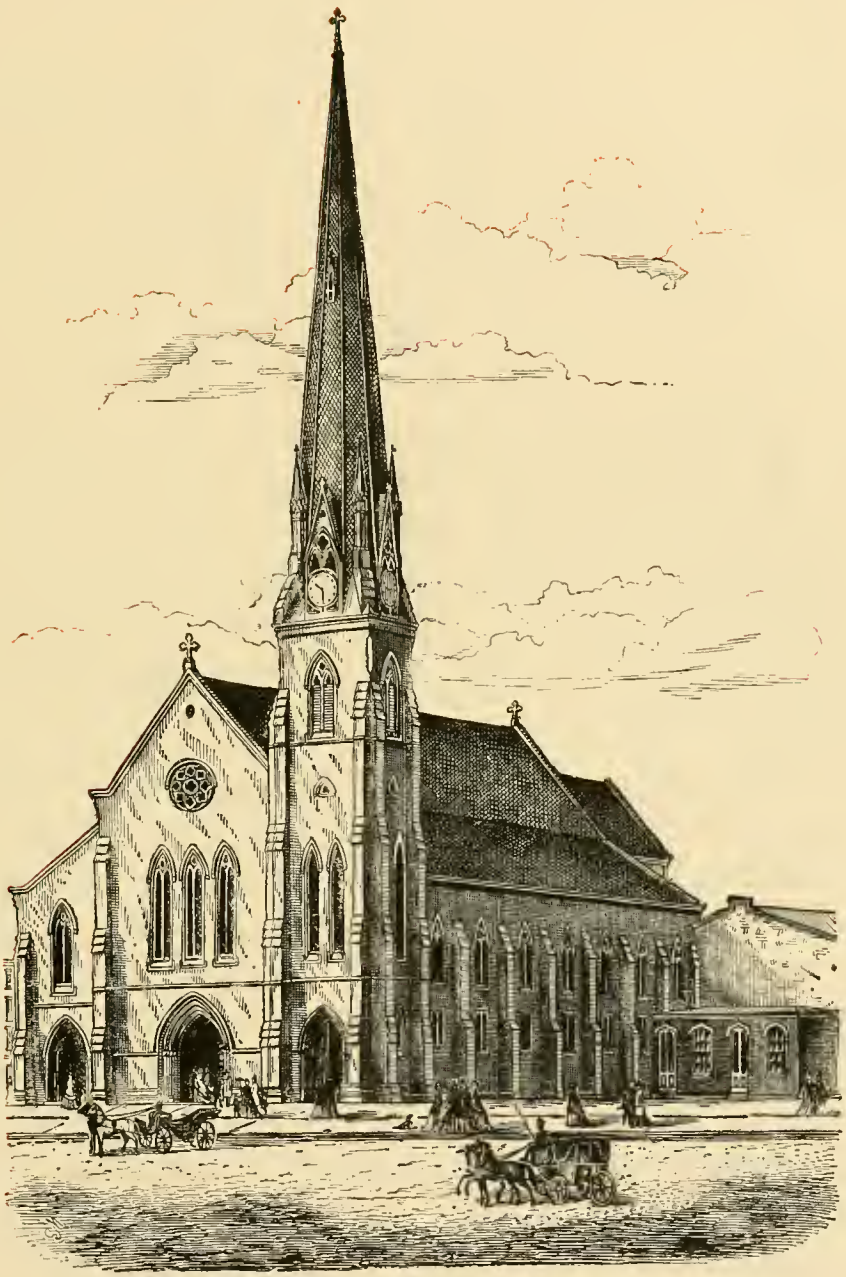
After his ordination he was employed in the missionary work of the parish, and has now for several years been pastor of the Church of St. Francis Xavier, esteemed as an eloquent and learned preacher, an able administrator, and a devoted priest.

Two volumes from his pen, "Lectures on the Church" and "Sermons for the Times," have been most favorably received and widely read. Of Father Merrick's "Lectures on the Church," the *Catholic World* said: "They are logical, solid, and at the same time easy to be understood. He refutes the Protestant doctrine on the Rule of Faith, and establishes the Catholic rule, ending with the cul-

minating point of the supremacy of the Pope in government and doctrine. The proofs of the latter from English history are remarkably appropriate and well put. The style of the reverend author is pure and pleasing."

With the Fathers appointed to assist him in St. Francis Xavier's, Father Merrick attends also St. Vincent's Hospital, No. 195 West Eleventh Street, the oldest and largest Catholic hospital in the city, which is directed by the Sisters of Charity; and also St. Joseph's Home for Aged Women, No. 203 West Fifteenth Street, where those overtaken by years and infirmities receive the kindest attention from the same devoted religious.

Other Fathers of the same order, residing in the college, which adjoins the church, attend the Catholics in the city institutions on Blackwell's Island, the poor children on Randall's Island, the emigrants on Ward's Island; while the prisons have for years received the visits and care of a priest who has identified himself with that excellent work—the Rev. Father Henry Duranquet, S.J.



CHURCH OF SAINT GABRIEL.

EAST THIRTY-SEVENTH STREET.

CHURCH OF SAINT GABRIEL.

EAST THIRTY-SEVENTH STREET.

THE Church of St. John the Evangelist, East Fiftieth Street, for some years accommodated the Catholics in that district of the city, but it soon became evident that the parish was too large for one pastor, and the church too small for the Catholics already within its boundaries, and especially so in view of the increase that the next few years would bring.

His Grace the Most Reverend Archbishop Hughes laid off a new parochial district south of that assigned to St. John the Evangelist, and confided to the Rev. William Clowry, who had been assistant pastor at St. Stephen's, the task of organizing a new congregation and erecting a church.

A site for the sacred edifice was a gift. Among the converts who, year by year, brought to the Catholic Church the culture, experience, and judgment which had made them respected in the land, was Henry J. Anderson, for many years Professor of Mathematics in Columbia College, and to his death a member of the Board of Trustees of that institution. Not only in the

paths of mathematics and the exact sciences, but in various departments of learning he held the highest rank.

Step by step he was led to the Catholic Church; a correspondence to divine grace making him act on the convictions of his intellect. From his conversion, in 1853, he gave the Catholic body not only the example of a scrupulous and childlike practice of all Christian duties, but his personal service in aid of institutions and organizations. He was President of the Upper Council of the Society of St. Vincent de Paul; and filling the same position in the Society for the Protection of Destitute Roman Catholic Children in the City of New York, he rendered incalculable service in furthering the welfare of the New York Catholic Protectory. When the Catholic Union of New York was founded, a unanimous voice called him to preside over its councils.

In the new parish, placed under the care of the Rev. Mr. Clowry, Dr. Anderson took a deep interest, and he conveyed to the church, in 1859, eight lots on East Thirty-seventh Street, worth at least twenty-five thousand dollars, as four additional lots purchased by the pastor showed.

The new parish was placed under the invocation of the angel Gabriel, the messenger chosen by God to announce to the Blessed Virgin Mary that the hour of redemption had come, and that of her, the Virgin so long announced, was to be born the Saviour of the World.

For the prophet Daniel, centuries before, the angel Gabriel had lifted the veil of futurity and heralded that event in which he was to appear so conspicuously.

On the church to be raised in his honor, his effigy might stand with the words of Holy Writ: "I am Gabriel who stand before God: and am sent to speak to thee, and to bring thee these good tidings."

The Rev. Mr. Clowry's first care was to erect school-houses for the parish. These were completed towards the close of the year 1859, and the first floor of the male school was duly blessed as a chapel. A large congregation, numbering fifteen hundred, assembled here, and for five years it was the temporary church, three masses being said every Sunday morning.

Meanwhile the pastor zealously employed his time and influence to collect means to justify him in commencing the erection of the church. The breaking out of the late civil war, and the distress and gloomy forebodings that filled the country, prevented the good work, and it was not till the year 1864 that the building of St. Gabriel's was undertaken in earnest and the corner-stone laid.

The architect to whom the work was intrusted was Mr. H. Engelbert, who selected the Gothic architecture of the thirteenth century, and reared a church of great beauty.

The church fronts on Thirty-seventh Street, about two

hundred feet east of Second Avenue. The depth of the building is one hundred and thirty-eight feet, and the width sixty-eight feet. The nave is thirty-eight feet in height, and the side aisles thirty-five feet. The height of the front is seventy-eight feet, and of the tower and spire one hundred and eighty-six feet. Brown stone from the Belleville, New Jersey, quarries was used in the front of the edifice; the side and rear walls are of brick, with brown stone trimmings. The ceilings of the nave and aisles are groined, and rest upon eighteen gracefully formed cluster columns. The chancel is finished in the richest style of ornamentation, and possesses a new feature in the shape of two arches—the interior one twenty feet wide, and the exterior one thirty, so that the large altar can be seen from every part of the church. This altar is finished with a very rich screen of open tracery work, with statues, and a large painting of the Annunciation in the centre. This painting is a copy, by Mazolini, from Guido's celebrated painting of that Mystery. There are two side altars, elaborately finished, one of which is dedicated to the Blessed Virgin and the other to St. Joseph.

The church seats sixteen hundred persons and cost eighty thousand dollars. Most of this large amount was collected by the Rev. Mr. Clowry in sums of from one dollar to five hundred.

The church was dedicated on the 12th of November,

1865. The altars were beautifully adorned, and the whole interior decorated. At the appointed hour, his Grace the Most Reverend Archbishop McCloskey, attended by the Very Rev. William Starrs, V.G., issued in procession from the vestry, the cross and acolytes leading the long line of clergymen. After the ceremony prescribed by the ritual had been completed, and the sacred edifice dedicated to Almighty God under the invocation of the holy angel Gabriel, the procession re-entered the sacristy. The altar was then prepared, the priest attired for the celebration of the holy sacrifice appeared with his deacon and subdeacon; the Archbishop and Bishop Lynch of Charleston occupying the places of honor in the sanctuary. The mass was then proceeded with, the celebrant being the Rev. Father Baratta, assisted by the Rev. A. Donnelly as deacon and the Rev. James Conron as subdeacon. The sermon was preached by Bishop Lynch of Charleston, S. C., who said: —

"In the divinely inspired records of the old dispensation, the Temple of Jerusalem ever stands out in most remarkable prominence. It was the subject of prophecies and promises before it was built. The sacred page narrates with great minuteness the gorgeousness of its many ornaments, and the inspired writers dwell with rapture on the glories of the day spent in its dedication to the Lord.

"Soon after our first parents went out of the Gar-

den of Eden they offered sacrifices to Him, and gathered together stones and built them an altar. Throughout the patriarchal ages altars were built. These altars were dedicated to God, and the memory of the sacrifices offered upon them sanctified the places where they stood, and no man ought to approach the same without reverence and awe.

"Then God, with a strong hand, gathered together his people from the land of Egypt and made them a people to himself. In their wanderings they bore about with them, during ages of expectation, the tabernacle, in which sacrifices were made, until the fullness of time came. Jerusalem was chosen as the sacred site. And by the command of God the people gathered together the material which was to build the temple.

"In the fullness of time revelations came to the human race through Jesus Christ. Not alone in Jerusalem were sacrifices to be offered to the Lord, but from the rising of the sun to the going down of the same, everywhere, in all ages, shall sacrifice and oblation be offered to the Lord God Almighty. The new law — the Christian law — was given to man.

"During the ages of persecution it was in the catacombs that the Christians worshiped in secret, for there they were hidden from the light of the sun and the surging anger and wrath of their persecutors. These catacombs were the refuge of Christians for two hundred years.

"For a time the Emperor's sword would be sheathed, and then the Christians came out and erected some humble churches.

"But at length Christianity triumphed over all its enemies, and the Christians came forth radiant from the catacombs. Then very soon indeed was erected over the tomb of St. Peter the Basilica.

"Years rolled on, and wherever Christianity was preached, there more churches in the form of the Basilica were erected. These churches were seen raising aloft their golden domes everywhere and in all lands. Then the work of Christianity spread further and wider, and these churches multiplied and were erected in that style which is styled Christian by pre-eminence, and with which pagan antiquities seemed to have no connecting link. Then it was that the people built those churches which still stand unequaled in their artistic beauty, and unequaled in the power they have to impress devotion upon the souls of men.

"The highest and the noblest work in which a man can engage is that of building churches. For what, my brethren, is a church? What is the meaning of the word? The house of the Lord. The Lord has given you worldly goods, and you take from them some portion and set it aside to His glory, and you give it to Him as if it were a gift. And He in His goodness is pleased to accept it and make it more fruitful of benefits to yourself.

"Love your church; revere it, frequent it; for in this church will the new-born child be brought that it may be washed in the holy waters of baptism. Here too, when the child is grown up, it will return to receive such early instruction in divine truth as is adapted to its intellect. Here too the youth will return to receive the grace of confirmation. Here too will those come who are called to the holy state of matrimony, to be blessed before the altar, and to be strengthened and prepared to fulfill the duties of their new state. Here too you may come to worship Christ and partake of your Lord's supper. Here too you will come to hear the revelation of divine truth and to have your duties made manifest to you. Here too will come the mortal remains of the departed Christian that the prayers of the Church may be said in his behalf.

"This is what the Church is—a link between God and man—between earth and Heaven. Love, therefore, revere and frequent your church."

After the dedication of the church the Rev. Mr. Clowry set to work to perfect the system of Catholic education which he had introduced, and he succeeded, in spite of many obstacles, in making St. Gabriel's schools the pride of the parish.

The reverend founder of St. Gabriel's is still its pastor, after nearly twenty years' labor among his flock. He has been assisted from time to time by the Rev. John

B. Baratta, Rev. B. J. O'Callaghan, Rev. Thomas J. Welch, Rev. Andrew Canary, and his present curates, the Rev. William A. O'Neill, Rev. Nicholas J. Hughes, Rev. James J. Flood, and Rev. William F. Brady.

The provision made in this parish for the Catholic training of the young is ample. St. Gabriel's Select School, at Nos. 229 and 231 East Thirty-sixth Street, numbers one hundred and twenty young ladies as pupils, under the careful training of Sisters of Charity.

The parochial schools for gratuitous education, established in 1859, are very large. The boys, under the direction of those experienced instructors, the Brothers of the Christian Schools, number eight hundred and ninety; and the girls, taught by Sisters of Charity, are estimated at five hundred; so that in this parish alone more than fifteen hundred of the young are receiving a sound and thoroughly Catholic education, the whole burden of which falls on those who cannot in conscience intrust their children to the schools of the State, for which they are taxed.

Connected with the church are the following societies: St. Vincent de Paul Conference—President, James Darlington; Vice-President, Patrick Tierney; Treasurer, James Dempsey; Secretary, T. J. Finley. St. Gabriel's School Association—President, Hon. John Mullaly; Vice-President, P. H. McDonough; Recording Secretary, Major O'Shaughnessy; Financial Secretary, Wm. T. Goggins;

Corresponding Secretary, F. P. Carroll. Young Men's Musical and Literary Association, presided over by officers elected annually. Besides these there are other societies, such as the Sodality of the Sacred Heart, the Rosary and Scapular societies, the Society of the Children of Mary, &c., which are directed by the priests of the church.

Roll of Honor.

Adams, Bridget, Mrs.
Ahern, Cornelius.
Banan, William.
Bannon, Owen.
Berker, Francis.
Berrigan, Eliza.
Bowen, Daniel.
Boylan, Ann, Mrs.
Boylan, Mary.
Boyle, John.
Boyle, Margaret, Mrs.
Boylston, Edward.
Brady, James.
Bransfield, Honora.
Brady, Hanna.
Brady, Maria.
Brady, P.
Breen, Michael, A.
Brennan, James.
Brennan, John.
Brennan, P.
Britt, Mary, Mrs.
Brown, Richard J.
Browne, Pat'k F., Mrs.
Browne, Richard.
Burns, Maria, Mrs.
Byrne, Patrick.
Byrnes, Denis.
Byrnes, John.
Byrnes, Lawrence.
Byrnes, Michael.
Cain, Michael.
Callaghan, Joseph, Mrs
Callahan, James.
Callahan, Jeremiah.
Campbell, Owen.
Carberry, William.
Carey, Charles.
Carney, John.
Carroll, E. P.
Carroll, Susan, Mrs.
Carney, John.
Casey, Luke.
Cassidy, Mary A.
Cassidy, Patrick.
Chester, Maria, Mrs.
Chidwick, John B.
Clark, J.
Clark, Kate.
Clancy, Michael.
Clifford, Michael.
Coffey, John.
Coffey, Peter.
Coleman, Hugh.
Collins, Patrick.
Connell, T.
Connelly, Rose E. Mrs.
Connelly, Felix.
Cooney, James F.
Courtney, J.
Conway, Arthur.
Corrigan, John J.
Corrigan, Patrick.
Costello, Mary.
Coughlin, Thomas.
Crawford, Mary.
Creamer, Michael.
Cronin, P.
Crowe, Michael.
Cunningham, Patrick.
Cunningham, Thos. F.
Curran, T.
Daley, Catharine, Mrs.
Daley, James.
Daly, John David.
Darcy, John,
Darcy, D,
Delaney, Peter.
Delaney, William.
Dempsey, James.
Dennis, C.
Derwin, James.
Devine, Catharine, Mrs
Devlin, James.
Diehl, Michael.
Dillon, Patrick.
Dineen, James.
Dolan, John.
Dolan, Margaret.
Donegan, Eliza.
Donnelly, John.
Donnelly, Joseph.
Donnelly, Patrick.
Donnolly, T. P.
Donohue, Michael, Mrs
Donohue, Thomas.
Doody, Ellie, Miss.
Dooley, John.
Doonan, Patrick J.
Dougherty, A. T.
Dougherty, Cornelius.
Dougherty, Patrick.
Downs, Patrick.
Doyle, John.
Duane, Michael.
Duffy, John.
Duffy, Owen.
Dunley, Joseph.
Dunn, Eliza.
Dunn, John.
Dunn, Michael.
Ennis, Margaret.
Erwin, Annie, Mrs.
Fagan, John,
Fallon, Daniel.
Farley, J.
Farrell, Hugh F.
Farrell, John.
Farrelly, Patrick.
Fawcett, Francis.

Feeley, Hannah.
Finnelly, T.
Fitzpatrick, John.
Fitzpatrick, Michael D.
Fitzpatrick, Patrick.
Fitzsimmons, Eliza.
Fitzsimons, G.
Flannagan, George.
Flannery, Bridget.
Fleming, Patrick, Mrs.
Fluhr, Ann, Mrs.
Flynn, A.
Flynn, J.
Foley, James F.
Foley, John.
Foreman, James.
Freeman, John.
Fullen, Patrick.
Gallagher, John.
Gallagher, Michael.
Gallagher, Patrick.
Gallagher, Terence.
Gannon, Andrew.
Gannon, Bridget, Mrs.
Gannon, Julia.
Garrahan, Ann, Mrs.
Garry, Joseph.
Gavin, Michael.
Gaynor, Edward.
Gehegan, Michael A.
Geraty, Martin.
Gibney, Ann.
Goggins, William T.
Golden, Charles.
Grace, William, Mrs.
Grady, Mary, Mrs.
Grady, Michael.
Gregory, Thomas.
Hall, Robert.
Hallon, Patrick.
Hatton, Patrick.
Healy, Thomas.
Heaney, Pierce.
Hedrick, Mary, Mrs.
Hefferan, Patrick.
Higgins, John, Mrs.
Higgins, Patrick.
Hogan, James.
Hope, John,
Horlihy, Margaret.
Houlahan, John.
Hughes, James.
Hughes, Peter.
Jones, P.
Kane, Hugh.
Kane, Thomas.
Kavanagh, Edward.
Keating, James.
Keefe, James.
Keegan, Alice, Mrs.
Kehoe, Edward.
Kehoe, Michael.
Kelly, Catharine, Mrs.
Kelly, Edward.
Kelly, James.
Kelly, Patrick.
Kelyberg, Ber'd, Mrs.
Kennedy, Kate.
Kennedy, Lawrence.
Kenny, P.
Kevelin, Bridget.
Kiernan, Bridget.
Kiernan, L. D.
Kindelon, Patrick.
King, Patrick,
Kinsella, Robert.
Lambert, Patrick.
Lambert, Timothy.
Lambert, William.
Laverty, Mary J.
Leddy, Felix.
Lee, Mary, Mrs.
Leip, James.
Leonard, Catharine.
Leslie, Francis, Mrs.
Lestrange, Patrick.
Levins, James F.
Looram, Patrick.
Love, Michael.
Lowery, Thomas.
Lynch, John.
Lynch, T.
McAuliffe, Florence.
McAuliffe, John J.
McBride, Owen.
McCabe, Mary.
McCabe, William.
McCaffery, John.
McCahill, Maggie.
McCarthy, G.
McCarthy, James.
McCormick, Bridget,
McCrosson, Rose.
McCue, Elizabeth, Mrs.
McCullen, Morris.
McDonald, John.
McDonough, Patrick.
McEvoy, Ellen, Mrs.
McGee, Patrick.
McGinn, Patrick.
McGlew, Christopher.
McGrath, Michael.
McGrath, Patrick.
McGurren, John.
McIntyre, Annie, Mrs.
McKee, Patrick.
McKenna, J. Mrs.
McNally, J.
Madden, Michael F.
Madden, Owen.
Madden, Peter.
Mahony, James.
Marcella, John.
Markey, G. W.
Markey, James.
Martin, P.
Masterson, Ed. Mrs.
Mead, Michael.
Meehan, Kate,
Meeks, John, Mrs.
Meskell, John.
Milligan, Cath., Mrs.
Moloney, T. F.
Morgan, Matthew.
Moore, Catharine.
Mordan, John.
Morgan, J.
Morris, Patrick.
Mulligan, Catharine.
Mulligan, James.
Mulsley, Mary.
Murphy, John.
Murphy, Thomas.
Murphy, Timothy.
Murray, John.
Mutel, August.
Noonan, John.
Norris, John H.
Nugent, Matthew.
O'Brien, Dora.
O'Brien, J
O'Brien, Joanna, Mrs.
O'Connell, Jeffrey, Mrs
O'Connor, Connell.
O'Connor, John, Mrs.
O'Donnell, B.
O'Donovan, Tim'y J.
O'Hara, James.
O'Hara, Mary.
O'Gara, John W.
O'Grady, Mary, Mrs.
O'Keefe, Thomas.
O'Rourke, Bernard.
O'Shaughnessy, John.
O'Sullivan, Hanna.
Otterson, Francis.
Padden, John.
Phillips, H. M.
Pollard, Daniel.
Powell, Daniel.
Powell, Thomas.
Prunty, James.
Purcell, Patrick.
Quin, Julia, Mrs.
Quinn, Lawrence H.
Radican, Eliza.
Readen, Julia.
Reahill, Ann.
Reddy, Mary.
Reilly, Edward.
Reilly, Ellen.
Reilly, Kate.
Reilly, Mary.
Reilly, Rose.
Reynolds, Peter.
Reynolds, Thomas.
Rice, Michael M.
Robinson, James.
Ryan, Bridget.
Ryan, Thomas. F.
Sage, Patrick.
Scott, Nicholas.
Seery, Bernard, F.
Seward, Matthew.
Shaughnessey, J.
Shea, D.
Shea, Mary T. Mrs.
Sheehan, M.
Sheridan, James.
Sheridan, Richard.
Skahan, James E.
Slater, J.
Slater, Patrick.
Smith, Alice, Mrs.
Smith, Charles.
Smith, James, Mrs.
Spillane, Morris.
Stokes, John.
Stringer, James.
Sullivan, Dennis.
Sullivan, John.
Sweeney, Paul.
Thornton, John N.
Tucker, John.
Tulley, Thomas F.
Turley, Richard.
Tyrrell, Margaret, Mrs.
Walsh, John.
Walsh, Matthew.
Waters, Benjamin.
Waters, Patrick.
Weir, Rose.
Whalen, James.
Whalen, Thomas.
Whelan, Henry, Mrs.
Willoughby, Mary, Mrs
Woodlock, David.
Woods, F.
Woods, John.

Wm St. Clowney.

THE REV. WILLIAM H. CLOWRY,

PASTOR OF ST. GABRIEL'S CHURCH.

THIS worthy priest, who has so long enjoyed the confidence of his ecclesiastical superiors and the attachment of the flock confided to his care, was born in the County Carlow, Ireland, in the year 1822, and was educated at Carlow College, from which he passed to the celebrated seminary of the Irish clergy at Maynooth.

Having become connected with the Diocese of New York, he was assistant to the Rev. Dr. J. W. Cummings at St. Stephen's Church from the year 1857 till he began his labors in St. Gabriel's parish, two years later. The history of that church is the record of his exertions to give his parishioners a noble temple, while it evinces his care of their spiritual interests and his devotion to the education of their children.

His zeal was manifested on many an occasion to be remembered, but was heroic during the terrible draft riots, which for several days deluged New York City in blood.

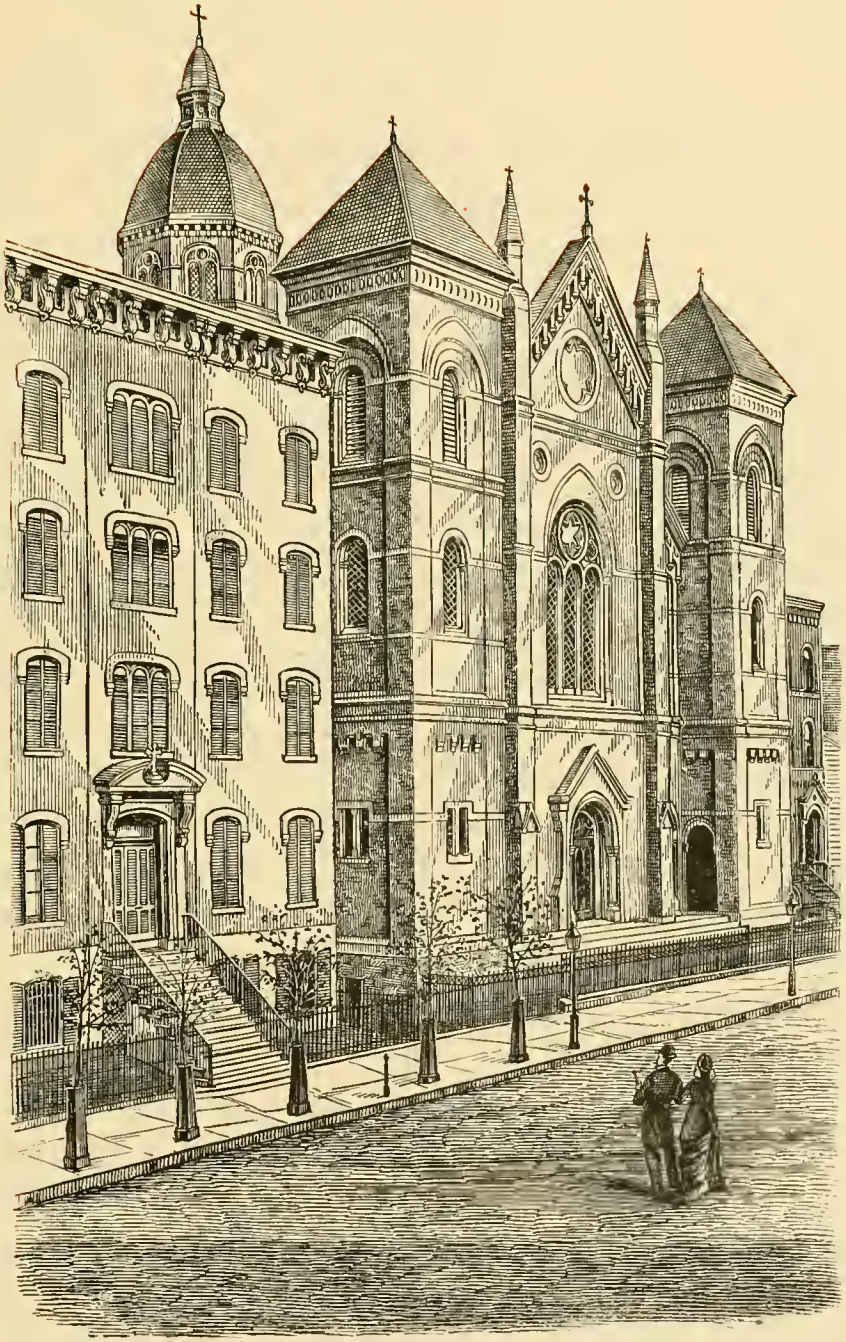
In the general care of his parish, and especially in the institutions for spreading among his flock the benefits of a sound Christian education, and in those catecheti-

cal instructions which are given in the Sunday-schools, the Rev. Mr. Clowry has been ever an unremitting and zealous priest.

He has, too, called in the services of those zealous priests belonging to religious orders who devote themselves especially to giving missions in our churches, and whose instructions and exhortations rouse the dull, the torpid, and the negligent, by the picture of the fearful penalty they incur, while by portraying God's love and mercy they win them to a better life and encourage the good to perseverance.

The mission given in the parish of St. Gabriel by the Redemptorist Fathers Wissel and Petch, with their associates, in November, 1873, afforded great consolation to the reverend pastor.

He has had the direction of the Sisters of Mercy of this city for many years, having been appointed to that charge by his Eminence Cardinal McCloskey. A more striking proof of the confidence felt by his Eminence in the sacredotal experience, judgment and prudence of the pastor of St. Gabriel's is seen in the fact that he has selected him as a member of the Council of the diocese, whose advice he takes on all important matters.



CHURCH OF THE HOLY CROSS.

WEST FORTY-SECOND STREET.

CHURCH OF THE HOLY CROSS.

WEST FORTY-SECOND STREET.

THIS church recalls the memory of the first Catholic priest who is known to have visited Manhattan Island and exercised his sacerdotal functions among civilized men upon it. Father Isaac Jogues, who was rescued by the Dutch from the hands of the blood-thirsty Mohawks, descended the noble Hudson with his deliverers, who, out of respect for one who had suffered so much in his labors to extend the gospel, named an island in the river after the missionary.

Father Jogues was a lover of the cross, and in one of his writings styles himself a Citizen of the Holy Cross, because the cathedral of his native city, Orleans, was dedicated to the Holy Cross. In his devotion to the symbol of our salvation he composed a litany.

A church above St. Columba's was called for about the year 1852, and the Most Reverend Archbishop confided to the Rev. Joseph A. Lutz the task of looking after the spiritual interests of the faithful in that part of the city, many of whom had found it almost impossible to attend any of the churches regularly, especially with their younger children, on account of the distance.

So impressed was Archbishop Hughes at this time

with the wants of the Catholics in the city, that he resolved to defer his cherished project of commencing the work of a new cathedral in order to give the Catholics in the city every opportunity of hearing mass and approaching the sacraments.

During the Jubilee there had been between seventy and eighty thousand communicants; and, as he inferred from this, there were at the time on New York island a quarter of a million of Catholics. He felt the urgent need of building at once eight or ten new churches. Looking rather at the pressing want than any æsthetic idea, he proposed to make them plain and solid, not to cost more than fifteen thousand dollars each.

To carry out the work of church extension he projected a society like that established in France to aid foreign missions, the well-known Association for the Propagation of the Faith. A large association in which each member paid a weekly trifle would give a fund from which loans could be made to each new church, and when returned by it, loaned to others.

On the 15th of February, 1852, at the close of his sermon in the Cathedral, he called a meeting after vespers and there unfolded his plans.

The Church of the Holy Cross was one of the first fruits of his appeal; and though the projected association never attained the development he desired, it roused the Catholic body to renewed effort.

The Rev. Mr. Lutz obtained a place as a temporary chapel in West Forty-second Street, between Eighth and Ninth Avenues, and in this Chapel of the Holy Cross gathered his new congregation. Roused by the words of their Archbishop and by a sense of their own needs, the faithful showed every appreciation of the advantages thus offered them of enjoying the ministrations of their holy religion in their midst, and the priest was encouraged to purchase ground for the erection of a permanent church. The temporary structure was well attended; lectures were delivered, and other means adopted to interest the Catholics in and around the parish in the good work.

The corner-stone of the new church was solemnly laid, and the interest of the people and their pride in being among the first to carry out the Archbishop's wishes led them to strain every nerve to carry on the work without any useless delay. They were soon rewarded by its completion. It was not by any means a poor, plain structure, but a fine ecclesiastical edifice.

The Church of the Holy Cross was finally completed towards the close of the year 1854, and was solemnly dedicated on the 17th of December in that year, by the Very Rev. William Starrs, Vicar General of the diocese, who, after the usual ceremony by which the Church blesses buildings for the offering of the divine sacrifice, which is the center and sun of the whole system of her worship, offered a Solemn High Mass, assisted by the

reverend pastor, and by the eloquent Augustinian, the Very Rev. Dr. Moriarty, who preached on the occasion.

The church thus erected by the Rev. Mr. Lutz in honor of the Holy Cross, was a brick edifice, constructed in Roman style, one hundred feet in depth by a width of seventy-five, capable of seating fourteen or fifteen hundred comfortably. There was no elaborate ornamentation, but it was grand and imposing; the tall spire, towering one hundred and sixty feet, making it a conspicuous object in that part of the city.

The Rev. Mr. Lutz, in 1855, was transferred to the Church of the Immaculate Conception. The Rev. Thomas Martin, O.S.D., was then sent to this church. Of his ministry here, Archbishop Hughes said: "From St. Bridget's he went to the then hardly formed congregation in Forty-second Street, where, without haranguing, he began silently and noiselessly to work to show them their way through their difficulties until the people began to understand themselves and to be a congregation — a numerous congregation." Soon after, the Rev. Patrick McCarthy became pastor of the Holy Cross. During his pastorship the Church of the Holy Cross met with an accident hitherto unexampled in the history of the Catholic sanctuaries of the city. It was struck by lightning in 1867, and so injured as to require a thorough examination. The result was by no means satisfactory. It was very apparent that the work had not in the first instance

been properly done. Competent architects and builders pronounced the walls unsafe down to their base.

The congregation found themselves deprived, as it were, of all their sacrifices and generous contributions. There was no alternative but to take down the church and rebuild it from the very foundation.

The Rev. Mr. McCarthy at once began the necessary work. The old edifice was taken down, and the present Church of the Holy Cross was completed in the year 1870. It is a spacious, cruciform building, in the transition style of Byzantine. The depth is one hundred feet, and the width seventy-two feet, expanding to ninety-two feet in the transepts. Over the intersection of the nave and transept rises a cupola, lighting the sanctuary and nave. This is a dome on a square basis, gradually running into the octagon form, and finishing with a lantern semicircular in the ceiling and one hundred and twelve feet high from the church floor. The whole height from the street curb to the top of the cross surmounting the dome is one hundred and forty-eight feet. The front, which is massive and imposing, is of pressed Philadelphia brick trimmed with Belleville stone intermixed with polished bluestone. In construction it is one of the most solid and substantial churches in the city. The altar is handsome and imposing, composed of two arched towers, with a crenelated curtain between. In front of this stands the elegant tabernacle. Above it hangs a paint-

ing of the Crucifixion, which was the altar-piece of old Holy Cross.

The windows are filled in with rich stained glass, with appropriate designs, emblems, and monograms.

The church was erected after the designs of Henry Engelbert, architect, and will seat, including the galleries, fifteen hundred, with standing room for six hundred more.

This fine church was dedicated on the 7th day of May, 1870, the feast of the patronage of St. Joseph. The ceremony was performed by the Very Rev. William Starrs, Vicar General of the diocese, assisted by a host of clergymen, including Rev. Father Danbresse, Rev. Dr. McGlynn of St. Stephen's, Rev. M. Curran of St. Andrew's, Rev. Mr. Gleason of Brooklyn, Rev. Mr. Conron of Staten Island, Rev. Mr. Bodfish, Rev. R. Brennan, and Rev. Dr. Burtsell. After the dedication a Solemn High Mass was offered, the reverend pastor being the celebrant, Rev. Messrs. Flanelly and Brophy deacon and subdeacon, and Rev. George Murphy master of ceremonies. The music, under the direction of the organist, Mr. Gomien, was a fine rendition of Haydn's First Mass. The Very Rev. Mr. Starrs preached—congratulated the congregation at the completion of a work which had engaged their anxious attention for the last two years. The church was, he said, rebuilt in a manner creditable to the generosity and charity of the people and the zeal and devotion of the pastor.

After the communion the Rev. Mr. McCarthy addressed his flock. "They had had many trials and many difficulties to encounter," as he told them, "but with the blessing of God they had surmounted them, and the brilliant result was there visible to all. Again they were enabled to take their place among the churches of New York."

The Rev. Patrick McCarthy remained in charge of the parish till his death, August 7th, 1877. He was ever zealous in the discharge of his duties, and was remarkable for his great charity and love of the poor. During his long pastorate he was assisted by several clergymen—the Rev. Patrick Egan for about six years, the Rev. J. Nilan for three, the Rev. W. Flanelly for five, the Rev. Martin J. Brophy for four, and by others for shorter terms.

As parish priest of the Holy Cross, his Eminence next selected the Rev. Charles McCready, who still directs the congregation, assisted by the Rev. Maurice Dougherty, the Rev. Joseph Campbell, and the Rev. Joseph Smyth. The present pastor has freed his church from much of its heavy burden of debt, and besides done much to make the "Holy Cross" more fitting to elevate the heart to heaven. The high altar has been in part reconstructed and renewed in fine taste. The altar of the Sacred Heart has also been beautified, and surmounted by an elegant painting of Our Lord under that consoling title.

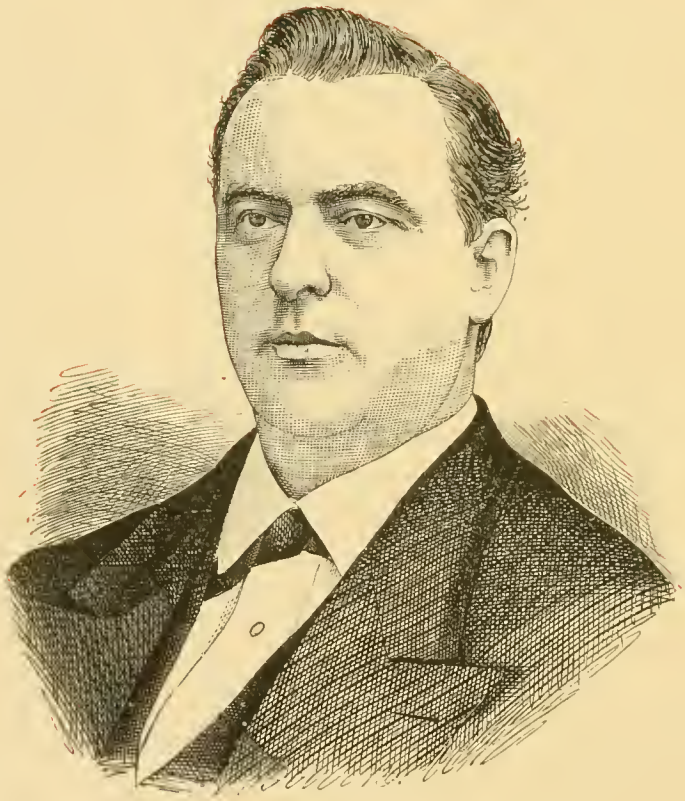
The parish of the Holy Cross is well endowed with educational institutions. The Sisters of Charity have, within its boundaries, Holy Cross Academy, founded in 1859, with a hundred and fifty young ladies as pupils; St. Vincent's Industrial School, with a hundred and sixty pupils; and a girls' parochial school, with six hundred pupils.

The annual marriages in this church are about sixty-four; the baptisms over six hundred. Although the parish of the Sacred Heart was formed principally from Holy Cross about two years ago, there is very little diminution perceptible in the number of attendants or the income of the church.

Roll of Honor.

Archer, Charles, Mrs.
Baily, Joanna M.
Ball, Jane.
Bardy, Matthew.
Beglin, Michael.
Berrigan, William.
Bowes, John J., Mrs.
Bowman, George.
Brady, Thomas.
Brogan, Patrick.
Burke, James.
Burke, Patrick, Mrs.
Burns, James.
Byrne, William P.
Cain, Michael.
Calhoun, Henry.
Callan, Bernard.
Carey, Cornelius.
Carley, Patrick.
Carroll, John.
Carroll, Margaret, Miss.
Carroll, Michael.
Carroll, William.
Caruther, Patrick.
Casey, Bernard.
Clarkin, Christopher P.
Cleary, John.
Clifford, Timothy.
Coffey, Martin.
Coffey, William.
Cooney, James.
Corey, William.
Corkery, Daniel H.
Costello, Patrick.
Cowan, Patrick.
Coyle, Catharine.
Coyle, Dominick.
Coyle, Francis H.
Craden, Patrick.
Crane, Owen.
Crosby, Mary, Mrs.
Cross, Michael.
Curren, Patrick.
Cushing, Thomas, Mrs.
Cusick, Maggie.
Davis, Benjamin.
Delahant, Patrick.
Delmore, James.
Denue, Maria, Mrs.
Devine, J. C.
Devine, Margaret, Mrs.
Dewhurst, James.
Dewhurst, John.
Disel, John N.
Dobson, Francis.
Doherty, Daniel.
Dolan, Hugh.
Dolan, James.
Donnelly, Dennis.
Donohue, Michael, Jr.
Doran, Alice, Mrs.
Downey, John.
Doyle, C. M.
Doyle, John, Mrs.
Doyle, Thomas.
Duane, Margaret.
Duane, William.
Duggan, John, Jr., Mrs.
Dunn, Thomas.
Dux, Jacob.
Early, William.
Edmonds, A. R., Mrs.
Edwards, L.
Fallahee, James.
Farmer, William.

Ferrell, Bryan.
Fitzgerald, Johanna.
Fitzpatrick, James.
Flanigan, George.
Flynn, James.
Flynn, Joseph.
Freeman, Hugh.
Gallagher, John.
Gallagher, Rodger.
Garvey, J., Mrs.
Garvey, Margaret.
Gibbins, Austin.
Gleason, Michael, Mrs.
Gonnoud, James.
Goodman, John.
Gordon, George.
Gordon, Robert.
Grant, Thomas.
Gray, Ann.
Gray, John.
Greenam, Edward.
Griffiths, N. J.
Guinevan, William.
Hackett, Thomas.
Haden, Joseph.
Hagen, Matthew.
Halligan, James.
Halligan, Thomas.
Hamblin, Jane, Mrs.
Hand, Bernard.
Hanson, Susan.
Hart, John.
Hart, Peter.
Haviland, Ann, Mrs.
Haydon, Mary, Mrs.
Hennessy, William.
Henry, John.
Hepburn, William.
Holbrook, John.
Hughes, Hugh.
Hughes, John.
Hurst, George.
Joyce, William.
Kane, Patrick.
Keating, William J.
Keenan, Thomas.
Kehran, James.
Kiernan, Maggie, Miss.
Kellehar, Thomas.
Kelly, Daniel.
Kelly, Henry.
Kelly, Lawrence.
Kelly, P.
Kemble, James.
Kennedy, James.
Keys, Mary.
Kinley, James.
Kitson, Maria.
Laracy, Michael.
Leahey, Daniel.
Leahy, Patrick.
Leonard, Terence.
Logan, J. J.
Logan, Matthew.
Lonergan, Thomas.
Looran, Michael.
Lulves, Otto.
Lunny, Peter.
Lynch, Hugh.
McAdams, Thomas.
McBain, Thomas.
McCabe, James.
McCann, Hugh Gregory.
McCartney, Thomas.
McCormick, Patrick.
McCormick, William.
McCue, James, Mrs.
McCullough, Henry.
McCullough, John.
McCullough, Peter.
McDermott, James.
McDonald, Patrick.
McDonnell, Daniel.
McDonnell, Peter.
McGary, Bridget, Mrs.
McGee, Michael.
McGinley, Roger.
McGinty, Catharine.
McGirr, John.
McGowan, Peter.
McGrane, Anna, Mrs.
McGuiness, John.
McGuire, Eliza.
McHugh, Michael.
McIntyre, Charles.
McIntyre, P. B.
McKeever, John.
McKenna, John.
McKenna, Michael.
McKevitt, Henry, Mrs.
McLaughlin, P.
McLoughlin, Dennis.
McLoughlin, Peter.
McLoughlin, P. J.
McMahon, Patrick.
McManus, John.
McNabb, Elizabeth, Miss.
McPartland, Hugh.
McPartland, S.
Maher, James.
Mahon, Bridget.
Mahony, Patrick.
Male, John.
Maloney, Dennis.
Mardon, Fannie M., Mrs.
Miller, John, Mrs.
Molloy, John.
Morrissey, Edward, Mrs.
Morrissy, Jeremiah.
Mulholland, James.
Mullins, John.
Murphy, John.
Murphy, Patrick, Mrs.
Murray, Hugh, Mrs.
Murray, William.
Nugent, John.
Nugent, Patrick.
Nunnery, P.
O'Brien, James.
O'Brien, John.
O'Brien, Patrick.
O'Brien, Thomas.
O'Brien, Thomas J.
O'Calahan, Timothy.
O'Connor, Patrick.
O'Donnell, Nicholas.
O'Donovan, Jeremiah.
O'Flaherty, Edward.
O'Neil, Francis.
O'Neil, George.
O'Neil, Owen.
O'Neil, Peter G.
Payten, James.
Phelan, Michael.
Plumb, Emilie, Mrs.
Powers, Lizzie.
Purcell, William J.
Quinlan, John B.
Quinn, Henry.
Quinn, Peter.
Rafter, Margaret.
Reid, M.
Reilly, Jeremiah.
Reilly, Luke.
Reilly, Margaret.
Reilly, Terence F.
Reynolds, James.
Reynolds, John.
Roach, Ellen.
Rock, Lawrence.
Rooney, Hugh.
Ruddy, Francis.
Rulves, Otto.
Ryan, Philip.
Secor, S. M.
Seward, Michael.
Sheedy, William.
Sheridan, James.
Sheridan, Mary.
Sherry, Edward M.
Shevlin, Hugh.
Sievin, Catharine.
Smith, Samuel.
Spellissy, Denis A.
Stack, John.
Tallon, Eliza.
Thorp, Patrick.
Tracey, Patrick.
Treanor, James J.
Treanor, Matthew.
Tulley, Michael.
Victory, Thomas.
Ward, Owen.
Ward, William.
Warren, Joseph.
Warring, C. B.
Washburn, Jethro.
Welsh, Delia.
Whelan, Michael.
Whelan, Paul.
White, John.



Chas. McCready

REV. CHARLES McCREADY,

PASTOR OF THE CHURCH OF THE HOLY CROSS.

THE pastor of the Church of the Holy Cross was born at Letterkenny, in the County of Donegal, Ireland, in 1837, and after a course of classical study, in which his piety and ability were alike manifest, was selected by his Bishop, the late Dr. McGettigan of Raphoe, as a student from his diocese at Maynooth.

In that venerable institution he justified the hopes entertained, but his thoughts were already turned to a field far from his native diocese. He came to America before he concluded his theological course, and entering Mount St. Mary's, Emmettsburg, finished his divinity studies while acting as one of the professors of that institution. Upon his ordination, in 1866, he was appointed assistant pastor at the Church of St. John the Evangelist, Fiftieth Street, New York, and for three years zealously discharged his duties in the large parish then attached to that church.

In 1869 he was transferred to St. Andrew's Church, where he remained two years, when he was transferred to St. Stephen's. Here, during six years, a heavy share of parochial work fell to his lot, besides which he attended the numerous Catholic patients in Bellevue Hospital.

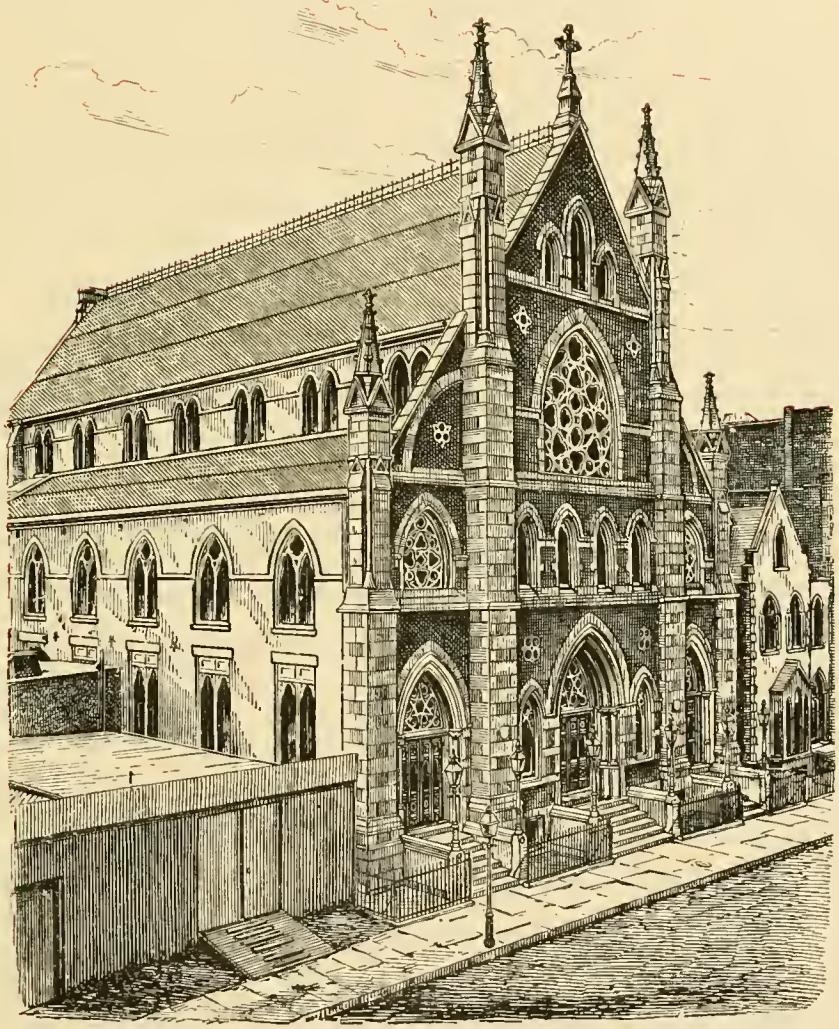
His merits were recognized, and in 1877 his Emi-

nence Cardinal McCloskey appointed him parish priest of the Holy Cross. He found his church struggling under a load of debt, which, notwithstanding the difficulties of the times, he resolved to reduce at once, and his efforts proved that he had not miscalculated his own zeal and energy, or the generosity of his flock.

As the churches of the diocese have all been consecrated to the Sacred Heart of Jesus, he made it his great object to excite this devotion to our Lord in the hearts of his parishioners. The result was singularly consoling. The daily masses, at hours when the faithful workingmen can attend them, are frequented to a degree that is seldom seen; the confessionals, regulated so as to enable all to approach, are thronged; and the fruits of the mission given by the Dominican Fathers seem of a most durable and permanent character.

Deeply attached to his church, he has labored not only to make each of his flock a living temple of the Holy Ghost, by a truly Christian life, and a frequent participation in the graces of which the sacraments are the channels, but also to make the material church, in its outward beauty and neatness, all that can elevate the heart and attest the honor he desires to render to God.

Laboring earnestly for the welfare of his flock, and for the progress of the young in the parochial and Sunday-schools, the Rev. Mr. McCready has won the confidence and esteem of his people.



CHURCH OF THE HOLY INNOCENTS.

22 WEST THIRTY-SEVENTH STREET.

CHURCH OF THE HOLY INNOCENTS.

WEST THIRTY-SEVENTH STREET.

IN 1866, his Grace the Most Reverend Archbishop McCloskey felt, from the representations made to him, that a new church was needed about West Thirty-seventh Street. He confided a district to a clergyman who had already acquired experience in the care of souls, and those arduous duties that so often devolve on a priest, where he has to become a man of business, an architect, and a financier as well as a clergyman.

The new pastor found, at the corner of Thirty-seventh Street and Broadway, a small frame building, an Episcopal Church, known as the Church of the Holy Innocents, the Rev. Mr. Elmendorf being the pastor. The society was not prosperous, and the property was for sale. After some negotiation, in which, as often happens, the price rose when the object was discovered, the Rev. Mr. Larkin purchased the property, and soon after, other adjacent lots, so as to afford a site, not for the future church only, but also for a parochial residence and the parish schools. The real estate thus acquired for Catholic use cost altogether, a hundred and thirty thousand dollars.

Where we have acquired churches which a Protestant denomination had dedicated to our Blessed Lord, or any of the holy mysteries of his Life and Passion, or to any of the saints, it has been the custom to retain the name. In this case the same course was followed. The building had been dedicated to the Holy Innocents—those babes who confessed our Lord, not by their lips, but by their blood—who died by the blow intended in Herod's jealousy and fear for our Blessed Lord himself, the Infant Jesus.

These first of the martyrs of our Lord are honored by the Church on the 28th of December, and their feast is one of those kept during an octave. She honors them too by invoking them in the Litany of the Saints before all other martyrs.

These holy children, baptized in their own blood, became the patrons of the Catholic Church, which was opened in November, 1866. Having thus a temporary place for his flock, the Rev. Mr. Larkin began to prepare for the great and arduous work before him.

The confidence inspired by the spirit and devotion of the Catholic population led him justly to plan a church, not for the moment merely, but one of such proportions as to meet the wants of the parish for many years to come, and of such beauty that the congregation should not feel any desire for a nobler temple.

The corner-stone of the new church was laid on

the 20th day of June, 1869, by his Grace Archbishop McCloskey; and after the venerable prelate had blessed the primary stone, and, kneeling before the cross reared amid the rising walls, recited the Litany of the Saints, and with holy psalms placed the stone in position, the Rev. Mr. Quinn, now Vicar General of the diocese, delivered an address, which was listened to with earnest attention by the vast multitude gathered on the auspicious occasion.

The work on the church was then pushed on vigorously, and the pastor and his flock were equally delighted when the period approached for its solemn dedication.

The position of the church is such that it can be viewed so as to perceive its grand and striking proportions, making it a monument that attracts the eyes of all. It is a Gothic structure, seventy feet wide by one hundred and thirty in depth, built of Belleville stone, ornamented with trimmings of lighter Ohio stone. In the façade is an elegant stained-glass window in honor of St. Cecilia, and in a niche above, an exquisitely carved statue of our Lord, wrought by an excellent sculptor in Milan. There are three spacious entrances, well lighted by ornamental lamps, for services late in the day. The interior has three aisles, giving four ranges of pews. The galleries, which increase greatly the seating room, are supported by carved pillars, which arch gracefully to the roof. There are on each side eight large and seven clerestory win-

dows, all of stained-glass, insuring light and ventilation. These were all gifts of parishioners.

The altar is of white marble, the altar-piece being a Crucifixion in fresco by Brumidi. At each side of the altar stands a statue—the Blessed Virgin and St. Joseph—alongside of which fine paintings can be seen, one of them, a fine old canvas, showing the Massacre of the Holy Innocents. There is also a side altar dedicated to the Sacred Heart of Jesus, above which is a painting of our Blessed Lord displaying his heart inflamed with love for mankind. The church will comfortably seat nearly fifteen hundred people.

This fine structure was dedicated on the 13th of February, 1870, by the Very Rev. William Starrs, then Vicar General of the diocese. Mr. Starrs preached on the occasion, taking as his text the words of Genesis xxviii. 16, 17, so appropriate to the occasion: "And when Jacob awaked out of sleep, he said: Indeed the Lord is in this place, and I knew not. And trembling he said: How terrible is this place. This is no other but the House of God, and the gate of heaven."

The large attendance of clergy, the music of Mercadante rendered by a choir of forty-four voices, with the swelling tones of the organ and accompanying instruments, made the whole a scene to linger long in the hearts and memories of all present.

At the vespers, in the evening, a brilliant and in-

teresting discourse was delivered by the Rev. Dr. Boyle of Washington, who, taking as his text St. Matthew xviii. 20, dwelt on the faith of the Church as formally declared by the Fathers of the Vatican Council.

Including the site, the church and school cost three hundred and six thousand dollars, of which one hundred and twenty-five thousand dollars are still unpaid. The contribution of the amount already paid, besides what is necessary each year for the maintenance of divine worship and the schools, is most creditable to this new congregation. Among the first and most generous subscribers were Eugene Kelly, James Wallace, Henry L. Hoguet, Thomas and John Murphy, M. Fitzsimons, E. Martin, and Thomas Maher.

The average attendance is about five thousand; five masses being said every Sunday, to enable every member of the congregation to fulfill the obligation of hearing mass.

The parish school, which is directed by several Sisters of Charity and eight lay teachers, numbers nine hundred and fifty pupils.

There are several societies connected with the church, one of the most important being the Building Association, whose zeal may be seen in the fact that in one year it raised ten thousand four hundred dollars. Besides this are the Temperance Society, R. H. Bermingham, President, and the Ladies' Temperance Society, Neal Farrell, Presi-

dent; a Library Association, with a collection of several hundred volumes; an Altar Society; while a Society of the Sacred Heart, a Sodality of the Blessed Virgin, and a Rosary Society, show how well every means is employed to keep religion alive in the hearts of the people.

The Church cannot but excite general devotion to the Holy Innocents. "Innocent victims," says the pious Butler, "became the spotless Lamb of God. And how great a happiness was such a death to these glorious martyrs! They deserved to die for Christ, though they were not yet able to know or invoke his Name. They were the flowers and the first fruits of his martyrs, and triumphed over the world without having ever known it or experienced its dangers. They just received the benefit of life to make a sacrifice of it to God, and to purchase by it eternal life. Almost at the same time they began to live and to die; they received fresh air of this mortal life, forthwith to pass to immortality; and it was their peculiar glory, not only to die for the sake of Christ, and for justice and virtue, but also in the place of Christ and in his stead. How few, perhaps, of these children, if they had lived, would have escaped the dangers of the world, which, by its maxims and example, bear everything down before it like an impetuous torrent! What snares! what sins! what miseries were they preserved from by this grace! With what songs of

praise and love do they not to all eternity thank their Saviour and this His infinite mercy to them!"

Roll of Honor.

CHURCH OF THE HOLY INNOCENTS.

Bannon, Bridget, Mrs.
Brady, John.
Campion, James.
Clarkin, Bartholomew.
Colwell, Patrick.
DeVere, Auguste.
Donohue, John.
Fallon, John A.
Feeley, William B., Mrs.
Fitzsimons, Michael.
Fox, Thomas H.
Hendrick, Edward.
Hoare, Thomas.
Jordan, Mary Jane.
Keenan, Joseph.
Kehoe, Joseph.
King, Grace.
Kirby, A., Mrs.
Larkin, Henry.
McKeon, Peter.
McMahon, Mary Ann.
Maher, Thomas.
Mainey, George.
Welsh, John F.

Jno Lawkin.

THE REV. JOHN LARKIN,

PASTOR OF THE CHURCH OF THE HOLY INNOCENTS.

DEERPARK, in the Parish of Quansboro', County of Galway, on the river Shannon in Ireland, is the birthplace of the Rev. John Larkin, the second priest of the name who has labored in the ministry in the Catholic churches of New York. Having passed through the grammar-school course, including the classics and mathematics, in his native place, he entered Maynooth College in 1843, where he completed his divinity course. At the instance of the Rev. John Kelly of Jersey City he made America the field of his mission labors, and in 1848 presented his credentials to Archbishop Hughes, by whom he was kindly received. But, being induced to move into the interior of the country, he was ordained in Baltimore by Archbishop Eccleston, for the Diocese of Pittsburgh. Immediately after his ordination he was appointed by Bishop O'Connor to fill the position of president of the seminary, during the temporary absence of his brother (the present Bishop of Omaha) on account of ill health. Subsequently the Rev. Mr. Larkin was appointed to the missions of Freeport and Clearfield, in the adjoining counties of Armstrong and

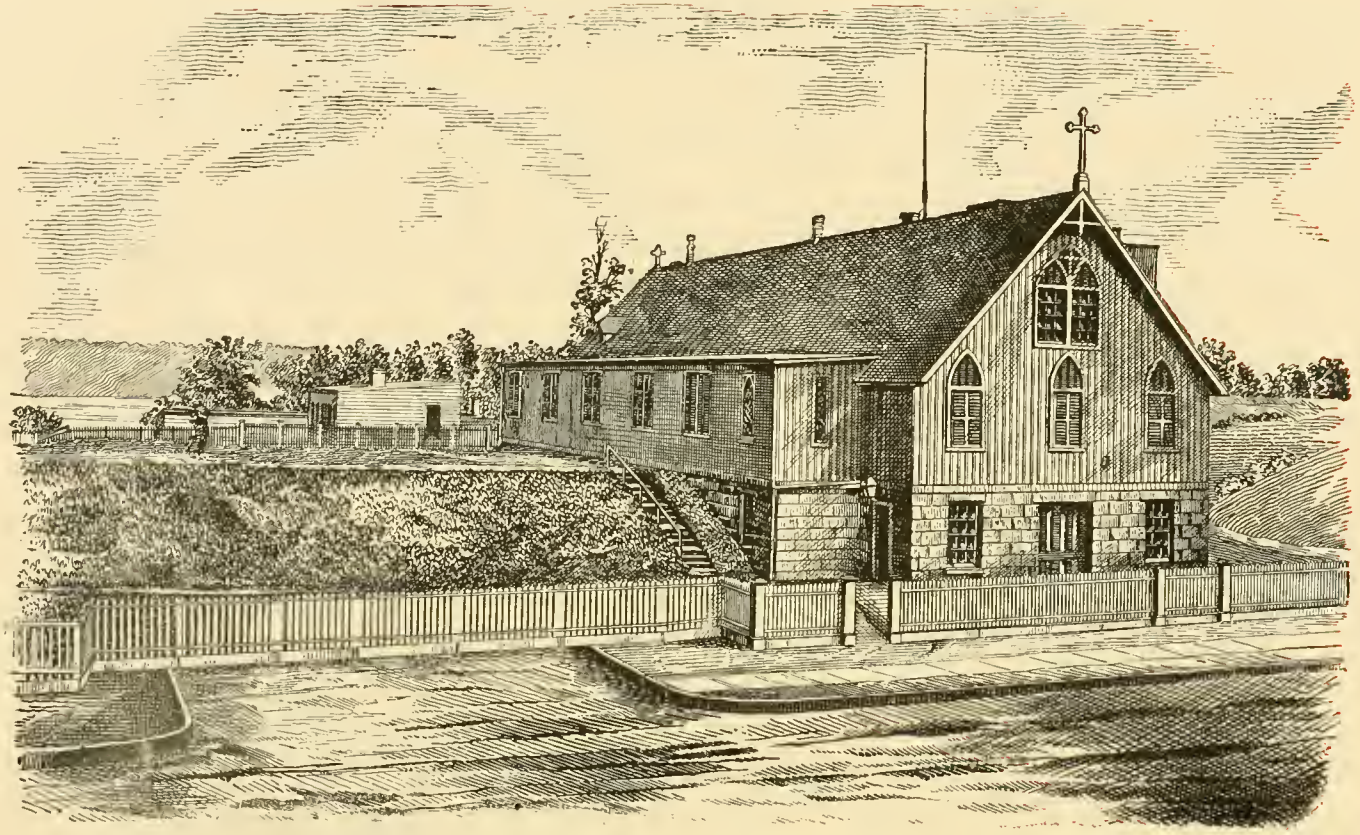
Butler. The church in Freeport was unfinished and in debt; there was no church in Clearfield. In a short time, however, the church in Freeport was finished in a handsome style, and paid for. In Clearfield, where formerly the Holy Sacrifice was offered up in private houses and barns, the neat church of St. John was built and some twenty-five acres of land procured for the church. Resident pastors being appointed for each of these places, Rev. Mr. Larkin was placed in charge of all the missions of the County of Fayette, which embraced a large section of the Alleghany Mountains. During his stay here he paid off the debts of the church at Uniontown, which was much embarrassed.

In 1855, Bishop O'Regan of Chicago visited Pittsburgh, and having heard of Rev. Mr. Larkin's energy and devotedness, begged him to come to his aid in Chicago, where priests were very much needed. The necessary permission being obtained by the Bishop, he consented.

On his arrival in Chicago he was taken as theologian to the Provincial Council of St. Louis. At this council an appeal was made to the bishops of the province for the cathedral of Chicago, whose debts of thirty or forty thousand dollars filled the bishop with consternation. This appeal being favorably received, Rev. Mr. Larkin was commissioned to collect, not only in St. Louis and through the province, but also in New Orleans, Boston, and other places.

Having labored for nine months in this difficult field, he returned to Chicago and was appointed pastor of Galena, where an unfinished church was on the eve of being sold for debt. The former Catholic church had been destroyed by fire, and having been uninsured, the Catholics were left without means or a place to worship. By great exertion the new church was saved to the congregation. The principal debt was paid, and the church so far finished that the congregation were able to use it.

After having established schools, and having placed the congregation in a prosperous condition, the energetic priest left the West and came to New York City in 1861, when he was again received by the Most Rev. Archbishop Hughes, by whom he was made assistant at St. Stephen's Church. Shortly after, he was appointed by his Eminence the Cardinal to the new parish of the Holy Innocents, where he has built a Gothic church—one of the largest and most beautiful in the city. His schools rank among the first in the country. He has also procured a pastoral residence and other parochial buildings. The locality and the relations of these buildings to each other constitute this one of the best appointed ecclesiastical properties in the Archdiocese.



CHURCH OF THE HOLY NAME OF JESUS.

BOULEVARD NEAR WEST NINETY-SEVENTH STREET.

CHURCH OF THE HOLY NAME OF JESUS.

NINETY-SEVENTH STREET AND BROADWAY.

THE holy name of Jesus was to the disciples of our Lord all powerful. In it they cast out devils, they cured diseases; they made the blind to see and the lame to walk. They gloried to suffer for it. Our Lord had taught them that whatever they should ask in His name should be granted to them. Hence St. Peter proclaimed to the Jews: "There is no other name under heaven given to men, whereby we must be saved;" and St. Paul declared to the Gentile converts at Philippi that "God hath given him a name which is above all names: that in the name of Jesus every knee should bow of those that are in heaven, on earth, and under the earth."

The Church has taught her children to revere this holy name, and to show their respect whenever it is uttered; she has set apart a Sunday, soon after the feast of the Circumcision, to honor it in an especial manner, and by the Litany of the Holy Name she asks blessings through it.

A church dedicated to the Holy Name of our Lord existed, as we have seen, for a brief period; but a

title so eminently and peculiarly Catholic was not to be lost.

When, in 1867, the Most Reverend Archbishop confided to the Rev. Richard Brennan a new parish at Bloomingdale, extending from Seventy-fifth to One Hundred and Fifteenth Street, the pastor piously placed his undertaking and his future church under the powerful protection of that name.

The Bloomingdale Catholic Church Association was organized—M. T. Brennan, Esq., President, Charles Dowd, Secretary, and George Finnegan, Treasurer—and twenty-one lots were secured on Ninety-seventh Street and Broadway, extending one hundred and forty-six feet in depth to Tenth Avenue, giving space for church, schools, and a presbytery. The site cost eleven thousand five hundred dollars. But while the new church rose from the ground, a frame building on Broadway, thirty-five feet in front by eighty in depth, was improved and enlarged to become the temporary church of the Holy Name. It was dedicated August 9, 1868; and here the Holy Sacrifice was offered, imploring the protection of heaven on the good work in that name to which such promises of fulfillment were attached. The corner-stone of the church was laid with the usual ceremonies, and every exertion made to complete the church as rapidly as it could be done, with due regard to solidity and endurance.

The solemn dedication took place on the 20th of December, 1868. From far and near, in spite of the wintry weather, the Catholics flocked to the new church, which was densely filled. The Most Reverend Archbishop McCloskey came to bless the church with holy rite, assisted by the Rev. Mr. McNeirny, now Bishop of Albany, Rev. Messrs. Quinn, Hecker, McDowell, Kesseler, Glackmeyer, Boyce, and Brennan.

The procession in imposing array moved down the aisle and around the walls of the church, which were sprinkled and blessed to ask God to relieve them from the curse of man's fall, and make them contribute, not to the ruin but to the salvation of souls. The last notes of the holy rite died away, the incense floated through the air, as the procession retired. A Solemn High Mass followed, in which the Rev. Mr. McNeirny was celebrant, Rev. Mr. McDowell of St. Michael's, deacon, and Rev. Mr. Kesseler of St. Joseph's, subdeacon; Rev. Mr. Brady, as master of ceremonies, giving to all symmetry and order. The Most Reverend Archbishop preached, taking as his text the words of the Psalmist: "I rejoiced at the things that were said me: We shall go into the house of the Lord." (Psalm xxi. 1.) He dwelt on the love of the Church for all that adds dignity to the worship of God, congratulated the congregation on their courage in undertaking so noble a structure, and urged them to persevere till they saw their task completed.

After the mass a Te Deum was finely given, the music being of a high order, St. Joseph's choir rendering valuable assistance.

The church was attended by its reverend founder for several years, gradually increasing in its numbers and advancing in the practice of Christian duties under his care. A mission given by the Paulist Fathers, in May, 1873, brought even the most lukewarm to a sense of their Christian duties. The sermons and exhortations of Rev. Messrs. Deshon, Dwyer, Elliot, and Rosecrans produced as immediate fruit a thousand communions and a new spirit of faith.

In 1875, the Rev. Mr. Brennan was transferred by his Eminence Cardinal McCloskey to the Church of St. Rose of Lima, and the Rev. James Galligan, the present pastor, was installed at the Church of the Holy Name, which has prospered in every way under his care.

The pastors of the Holy Name omitted nothing to interest the congregation in the church, by establishing societies into which all might be induced to enter. The Rosary and Altar societies, the Children of Mary, the Sodalities of the Holy Angels, the Holy Childhood, and St. Aloysius, stimulate the piety of all ages and classes. The Young Men's Literary Society affords those attaining manhood the means of intellectual culture; the Conference of the Society of St. Vincent de Paul blends them together in the great work of charity.

J. M. Gallyan

REV. JAMES M. GALLIGAN,

PASTOR OF THE CHURCH OF THE HOLY NAME OF JESUS.

THE present pastor of the Church of the Holy Name was born in the County Cavan, Ireland, and was educated at St. Patrick's College, in his native diocese, one of the greatest of the literary institutions in Ireland. After he had pursued the course of studies there for four years he resolved to make the United States the field of his missionary labors, and having come to this country he entered the Seminary of Our Lady of the Angels, near the Suspension Bridge over Niagara Falls. His course of studies was, however, suddenly interrupted here by an untoward accident. The institution was destroyed by fire on the 5th of December, 1864. He at once entered the College of St. Francis Xavier, New York, where he was graduated with honor in 1865.

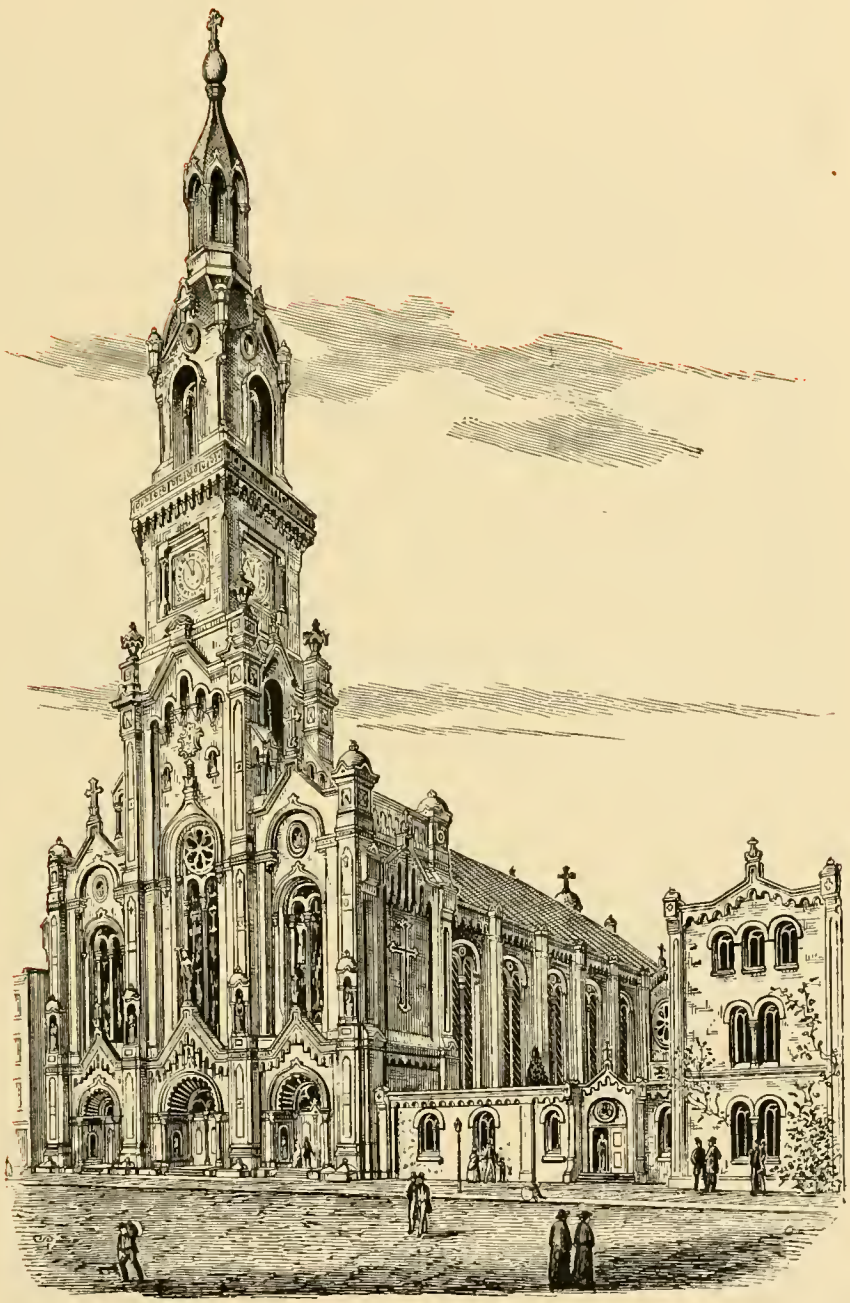
Received as a student for the Diocese of New York, he was sent to the Provincial Seminary in Troy, and after his course of theological training was ordained in that city, in June, 1868.

He was at once assigned to duty in St. Peter's Church, New Brighton, Staten Island. After this he was

assistant in a church of the same name at Poughkeepsie. He was then stationed at the Church of the Holy Innocents, New York, where he rendered essential service to the Rev. Mr. Larkin, and is affectionately remembered by the congregation.

He was appointed to the Church of the Holy Name on the 20th of July, 1875, and has guided with singular judgment a young and struggling church in these times of financial depression, when distress on every side appeals for the consolation of the minister of God, and when of course the means of doing good are less bountifully supplied.

He gives special attention to catechetical instructions, and his Sunday-school numbers nearly three hundred pupils, who are provided with a good library; besides which there is also the Young People's Circulating Library for those more developed.



CHURCH OF THE MOST HOLY REDEEMER.

THIRD STREET.

CHURCH OF THE MOST HOLY REDEEMER.

THIRD STREET, BETWEEN AVENUES A AND B.

THIS imposing church, dedicated to our Lord as the Redeemer of Mankind, is the principal church in the diocese of the religious order founded by St. Alphonsus Liguori, Bishop and Doctor. It would not be easy to chronicle all that they have accomplished for the good of souls since their introduction into the United States. Their influence has been felt in every part of the country, by the bishops, priests, and devout writers whom they have given us.

Three Fathers from Vienna came to this country in 1832, at the request of the Rt. Rev. Edward Fenwick, Bishop of Cincinnati. The Indian missions, on which they first entered, were not the field to which Providence destined them; but when in 1839 they established a convent in Pittsburgh, and in 1840 took charge of a German congregation in Baltimore, their work seemed to be endued with the most extraordinary vitality.

In 1842, the Diocese of New York first received Redemptorist Fathers. Here too the fast-increasing German Catholic population became their special field. The Most

Reverend Archbishop applied to the Rev. Father Alexander Cvitchkowitz, Superior of the Redemptorists at Baltimore, for Fathers, intending to place the Church of St. Nicholas under their care, but when the Rev. Gabriel Rumpler came, the trustees declined to yield the church to the order.

The Most Reverend Archbishop was not inclined, however, to deprive his diocese of such a zealous community. With his encouragement and sanction, Father Rumpler purchased lots in Third Street. On these, in 1843, he erected a residence and school, and also a temporary church. It was a long, plain frame building, looking more like a ropewalk than a church, as you came in view of it; but once you entered, you found yourself in a church, where all was piety, regularity, decorum, and devotion.

This unpretending structure, one hundred and ten feet long and fifty-three feet wide, with two galleries, each fifteen feet wide, was completed in seven weeks, when once it was decided to erect a temporary structure for immediate use, while the more substantial edifice could be completed as means came in. It was solemnly dedicated to the service of the Almighty God on Monday, April 8th, 1844, by Rt. Rev. John McCloskey, D.D., Coadjutor Bishop of New York, under the invocation of our Most Holy Redeemer. The walls and galleries were fairly hidden in the evergreens and flowers which adorned them.

A Pontifical High Mass followed the dedication service, and a sermon was preached in the language of the flock by the Rev. Father Rumpler. The German Catholics of the district soon thronged the plain little frame church, and the zeal of the religious soon excited, in the most careless, higher and better feelings. It was evident that a great and salutary step had been taken for the spiritual welfare of the German Catholics in New York City.

Rev. Father Rumpler continued to mould his parish into shape and organize it thoroughly, for several years. In 1849 he was recalled to Baltimore, and the Rev. Father Joseph Mueller was appointed to guide it. God had so prospered their humble beginnings that the Redemptorists felt courage to commence the erection of a church worthy of our exalted worship, for which no building conceived by the genius of man or framed by his skill in the materials God places in our control can be too grand or noble.

Plans were accordingly prepared by a skillful architect for a fine church, and the corner-stone was laid, with exact observance of the prescribed rites, by the Most Rev. Archbishop Hughes, on the 21st of April, 1851.

The church, as planned by Mr. Walsh the architect, rose rapidly, impressing all with its beauty and proportions. To the Protestant mind it was a wonder. It seemed some vast cathedral, not a mere parish church

for Catholics of a single nationality. When completed, it stood there indeed a remarkable pile. It is a beautiful specimen of the Greco-Roman or Byzantine style, eighty feet wide, seventy feet high, and one hundred and sixty-seven feet in length. Four massive pillars divide the front, and correspond to the chapels within. In the pillars are niches for statues of heroic size. The interior or middle pillars rise thirty-four feet above the side pillars, and above these shoots a spire a hundred and forty-six feet higher, its cross two hundred and fifty feet from the ground. There are three doors in the front, surmounted by richly ornamented gables decorated with chamfers and niches. The middle door has eighteen feet span, and is twenty-four feet high. Above this is a middle window thirty-seven feet high—pouring through its stained glass a mellow light on the galleries—and side windows in happy proportion, supported by beautifully turned columns.

Three domes rise over the altars to a height of sixty-one feet; the central one crowned by a belfry capped by a cross. There are three naves, with massive pillars ranged on either side, supporting its many arches and the groined and richly-corniced roof of azure set with stars.

In the basement there is a fine chapel, nearly square in form.

Such was the church that the Redemptorist Fathers

prepared for solemn dedication on the 28th of November, 1852. At an early hour vast crowds gathered, but the space in front of the church was kept clear by the German Independent Rifles, and by the various benevolent societies, not only of New York, but of Brooklyn, Albany, Philadelphia, and Baltimore, each with banners and badges.

The dedication ceremony was performed by the Most Reverend Archbishop Hughes, attended by the Rt. Rev. John M. Neumann, D.D., C.SS.R., Bishop of Philadelphia; Rt. Rev. John McCloskey, D.D., Bishop of Albany; Rt. Rev. Richard V. Whelan, D.D., Bishop of Wheeling; the Rt. Rev. Dr. Mosquera, Bishop of Bogota; with a multitude of priests and acolytes. The altars were then adorned and a Solemn High Mass celebrated.

After the gospel, the Rt. Rev. Dr. McCloskey of Albany ascended the pulpit and preached an eloquent sermon, taking his text from the Apocalypse, 21st chapter, 2d and 3d verses: "And I saw the Holy City, the New Jerusalem coming down from God out of Heaven prepared as a bride adorned for her husband. And I heard a great voice from the throne saying: Behold a tabernacle of God with men, and he will dwell with them. And they shall be his people: and God himself with them shall be their God."

"It is natural, beloved brethren, that the sentiments which are uppermost within the breast should be the first

to seek for utterance; and therefore is it that the words which I am prompted to address to you upon this truly joyful occasion are words of sincere and earnest congratulation. I congratulate you upon the arrival of this long wished-for day. I congratulate the illustrious Archbishop, who honors you with his presence, and who has the consolation to behold, this day, another beautiful and glorious temple raised to the honor of the living God and adorning his Metropolitan See. I congratulate in a special manner the zealous and pious Fathers whose hearts more than any others must at this moment overflow with feelings of thanksgiving and joy in this happy accomplishment of their labors, their sacrifices, and their toils. I congratulate you, faithful and generous German people, and I congratulate all who are brought within these now hallowed walls and in the presence of this newly consecrated altar, to join in one common chorus of jubilation their united tribute of praise and prayer and thanks. A good work has been successfully accomplished. A labor of love has been happily achieved. Here on this spot, by the side of that rude and simple temple in which but yesterday you worshiped together, there rises in beauteous and striking contrast with it — an evidence not only of your increasing numbers, but also of your increasing generosity and zeal — a grand and glorious temple, fair in its proportions, majestic in its parts, honorable to the mind that conceived and designed

it, creditable to the hands by whose industry it was raised, and more especially to those by whose toils and sacrifices it has been brought to this crowning work here standing, and to stand a monument of Catholic generosity and Catholic zeal existing in the hearts of the people. This is the temple of God, to be bequeathed as a precious legacy to your children, and your children's children, who, in ages to come, shall gather around this same altar and offer up their fervent praise and prayers and bless the names and memories of their fathers. In all this, then, my beloved brethren, there is just cause for my congratulations, and abundant cause likewise for your joy. Yet this, after all, forms but a small portion of the real and more exalted reason for the festivity of this great day. You rejoice, and we all rejoice, because that upon this day this temple has been solemnly and religiously consecrated to the worship of the one true and ever-living God. It was for Him that you have reared it. It is to Him that you have this day offered it; and it is therefore to the God of Heaven, who has this day accepted your offering, and He will come full soon to give the evidence thereof. He will come Himself to take possession of His sanctuary. He will come Himself to make it here His tabernacle—a tabernacle of God with men, where He shall be their God, and they shall be His people. The tokens of His presence will be given, not indeed as they were of old, in the fire that de-

scended from heaven to consume the sacrifice, nor in the coming down in a cloud, filling the temple awfully and terribly with His majesty, so that the priest could no longer administer therein, oppressed with the excess of glory; but He will come with His divinity shadowed and His glory veiled. He will come, even with a real and more abiding presence. He will come in the humble garb of His humanity. He will come as a father and a friend to invite us to approach Him, to allow us to draw near, to listen to our prayers, to hear our sighs, and to receive us to His own loving embrace. And, oh! my brethren, it is this great and mighty truth of Catholic faith that raises every Catholic heart on this proud day. It is this great truth of the real and abiding presence of Jesus Christ in the sacrifice and the sacrament of our altars, that is the true heart, the true life-spring of Catholic piety and Catholic faith. It is this that is the source and centre of all our aspirations, of all our desires, and of all our love. It is this that is the source of all that is grand, and all that is beautiful, and all that is majestic, and all that is holy in the Catholic Church — that spouse coming down from heaven prepared as a bride for her husband; and when God has chosen His tabernacle, He will be with you, your God, and you will be His people.

* * * * * *

"As your pious fathers, in the lands of your birth,

raised you those glorious and majestic piles in honor of their faith, and in attestation of their piety and zeal, so here now, in this new land in which God has placed you—where He has blessed the fruit of your hands and the sweat of your brow—you will show that there is within you the same faith; that the same generosity burns in your bosoms, and that there is the same zeal in all your actions and in all your thoughts. Oh! then let us rally round that altar and around that sacrament. Let us encircle it, not only with material bodies, but with souls full of faith, and full of piety and zeal. Let us love it. Let us come to it in our wants, in our misery, and even in our sin, that there we may be strengthened, that there we may be purified, that there we may be made whole, and that so at all times we may worship within its temple here, so that in another day we may be made worthy to worship in that other temple, where, brought into the light and brightness of God's own glorious presence, and prostrate before the altar of God, we may join in chorus with cherubim and seraphim and archangels and angels:

"Amen. Benediction and honor and glory and praise and wisdom and power and divinity be to Him who sitteth upon the throne, and to the Lamb forever."

The church, in spite of its vast size, was soon fully attended, and school-houses adapted to the wants of a large congregation speedily grew up beside the House of

God. That for the boys was under the care of the lay teachers, while the girls were placed under the direction of the experienced School Sisters of Notre Dame. The present school-house was blessed in November, 1873.

The convent attached to the church was not merely for the Fathers in charge of the congregation, but was the residence of several devoted especially to the great work of giving missions in the various churches throughout the country, to which they were invited, in order, by their series of sermons, instructions, and private conferences, to arouse the faith of Catholics by a clear explanation of their doctrine and duties, and the responsibility resting on each. Protestants anxious to know the real faith and practice of Catholics often attended these instructions, and a mission seldom closed without seeing the Fathers receive some soul, long tossed with doubt, into the peaceful haven of the Church. The Redemptorists began their first English missions in 1851, and have left the impress of their labors in all parts. The Mission Book, to keep alive the fruit of the mission, was published, and has been circulated by hundreds of thousands.

Their convents are also open for private retreats by men who wish to devote a few days to self-examination and prayer.

The rectors of the Church of the Most Holy Redeemer, after the Rev. Father MUELLER, have been: —

1854, Rev. Joseph Helmpraecht, C.SS.R.
1860, Aug., Rev. R. Kleineidam, C.SS.R., *ad interim.*
1861, Feb., Rev. Laurence Holzer, C.SS.R.
1862, May, Rev. Leopold Petsch, C.SS.R.
1865, May, Rev. Maximilian Leimgruber, C.SS.R.
1871, June, Rev. Joseph Wirth, C.SS.R.
1877, July, Rev. Thaddeus Anwander, C.SS.R.

The parochial schools at present contain six hundred and ten boys, under eight Brothers of Mary, and five hundred girls under the School Sisters of Notre Dame.

The same Sisters conduct an excellent academy for young ladies at No. 218 East Fourth Street, where sixty pupils pursue the highest branches of education.

Attached to the church are the Archconfraternity of the Blessed Virgin Mary for the Conversion of Sinners; the Confraternity of the Holy Family; Rosary, Purgatorian and Altar societies, with several sodalities.

The Reverend Fathers at an early period found that there was an especial want for an orphan asylum for the children of German parentage. This led to the establishment of the St. Joseph's Orphan Asylum, now at Eighty-ninth Street and Avenue A, under the School Sisters of Notre Dame. St. Francis Hospital, Nos. 407–409 Fifth Street, is now under the care of the Sisters of the Poor of St. Francis; and also receives the spiritual ministration of the Redemptorists. It contains about two hundred patients, attended by thirty Sisters.

REV. THADDEUS ANWANDER, C.SS.R.,

RECTOR OF THE CHURCH OF THE MOST HOLY REDEEMER.

THE Rev. Father Thaddeus Anwander, of the Congregation of the Most Holy Redeemer, an order of missionary priests founded by St. Alphonsus Liguori, B.C.D., was born at Wendelheim, in Bavaria, in the Diocese of Augsburg, October 28th, 1823. He made his early studies under the Benedictines at their college in Augsburg, but completed his philosophical and theological studies at Freiburg, in Switzerland. He came to the United States on the 8th of January, 1845, and was ordained priest by the Most Reverend Samuel Eccleston, Archbishop of Baltimore, December 6th, 1846.

He was then employed on missions of his order in various parts—for several years in Baltimore, chiefly at St. Michael's Church; then in New Orleans, where he was for some years Superior; then, after a time spent in Cumberland, again in Baltimore.

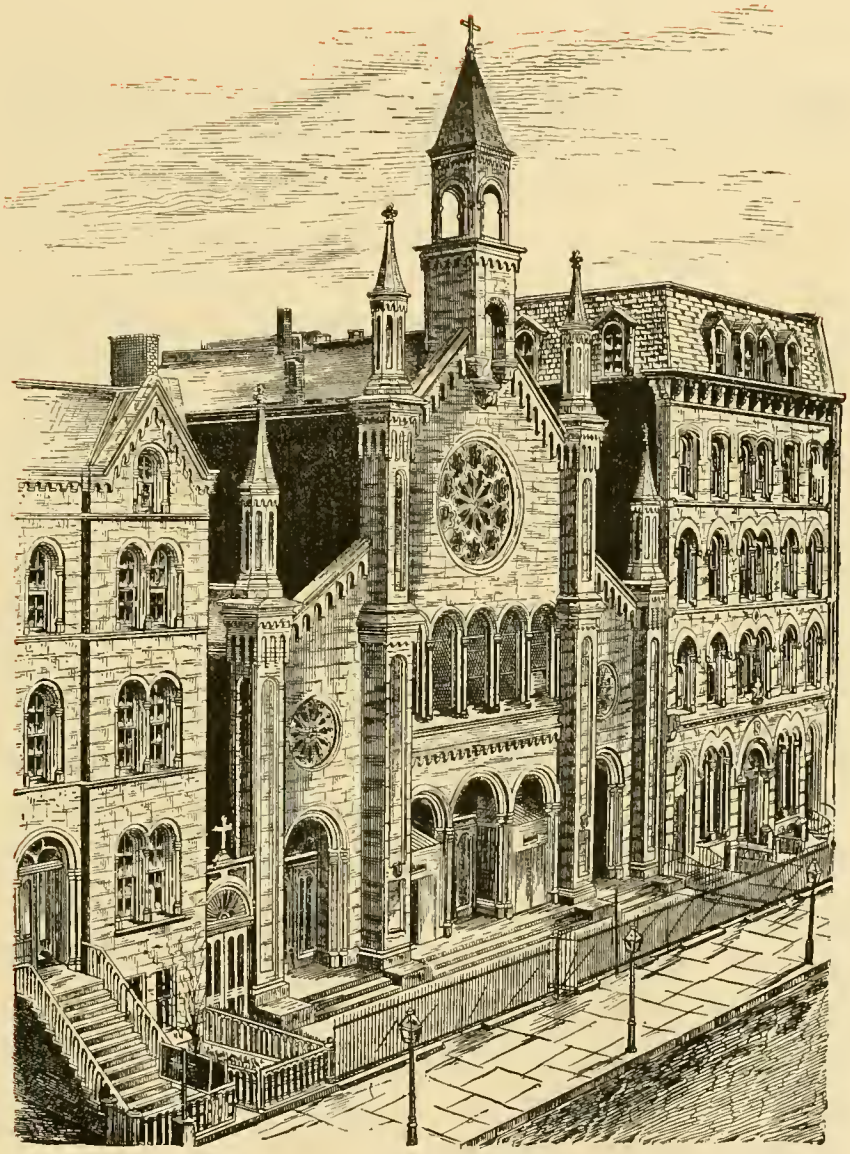
On the 26th of October, 1868, he was made rector of St. James' Convent, connected with the church of that name, on Aisquith and Eager Streets, Baltimore. Subsequent to this we find him at the Convent and House

of Studies at Ilchester, Maryland, at the new mission at Chatawa, Mississippi, where he was Superior; rector of the Convent of St. Joseph at Rochester in 1874, holding that position till his appointment, in July, 1877, as rector of the Convent of the Most Holy Redeemer in New York.

It will be seen that he brings to his position as pastor of this important church, the experience of more than thirty years spent in the active duties of a missionary life, in all the various forms of priestly labor; and moreover, that administrative talent which has placed him during the last ten years almost constantly in important situations as superior of houses and missions.

He is also a member of the Council of his Eminence as Archbishop of New York.

The community at the convent, No. 173 Third Street, in 1878, comprises, beside the rector, the Rev. Robert Kleineidam, C.SS.R.; the Rev. Rhabanus Preis, C.SS.R.; the Rev. Charles Kuenzer, C.SS.R.; the Rev. Charles Schmidt, C.SS.R.; the Rev. Matthias Kuborn, C.SS.R.; the Rev. John T. Blanche, C.SS.R.; the Rev. James Rein, C.SS.R.



CHURCH OF THE IMMACULATE CONCEPTION.

EAST FOURTEENTH STREET.

CHURCH OF THE IMMACULATE CONCEPTION.

EAST FOURTEENTH STREET.

IN view of the increasing number of Catholics on the east side of the city, the Most Reverend Archbishop Hughes, in 1853, secured lots for a new church, which were, however, subsequently exchanged for the site now occupied by the Church of the Immaculate Conception.

The late Sovereign Pontiff, the great Pius IX., on the 8th of December, 1854, declared it to be of faith that the Blessed Virgin Mary was never subject to original sin—that she was conceived without sin, and was thus ever immaculate. Such had been the constant belief in the Church, though not distinctly defined. The faithful throughout the world showed their love and devotion to Mary, hailing this act of the Vicar of Christ as a new crown of glory to their beloved patroness. Archbishop Hughes resolved to erect on the site already acquired a church of the Immaculate Conception as a monument of the great act of Pius IX.

On the 15th of June, 1855, he appointed the Rev. Bernard Farrelly to commence the work. He was a young clergyman recently ordained, zealous and active.

He collected the Catholics of his district in a temporary church on Fifteenth Street, on the 15th of August, and began collecting money to erect the church. His health, however, failed, and early in the autumn he was compelled to resign the undertaking.

On the 25th of October, the Most Reverend Archbishop confided the undertaking to the Rev. John Ryan, an active and zealous priest who had already organized the first church at Yonkers, and erected the Church of St. Francis Xavier in New York City.

He undertook the task of building up a church in the parochial district assigned to him, with all the zeal he had displayed in other fields. He soon enlarged the temporary chapel, in order to accommodate the faithful and give all the opportunity of hearing mass.

Meanwhile the corner-stone of the new church was laid with appropriate ceremonies by the Very Rev. William Starrs, on the 8th of December, 1855, the Archbishop being absent. It was a time of financial distress and panic. Thousands were unemployed, and it was difficult to undertake and carry on the most essential work. The Rev. Mr. Ryan went on collecting for two years, pushing on the work of his church meanwhile. The ladies, to honor the Blessed Virgin by a fair, in November, 1857, contributed not a little to aid him in his work. The fair was held in the new church, and was visited by the Most Reverend Archbishop.

He ascended the platform where the altar was soon to be erected, and addressed the large audience gathered there to hear him. He expressed his delight at their number and at the beauty of the church. "It is a proof," he said, "of your faith and your zeal to promote so noble a work. When the dogma of which the church is to be a memorial and a monument was proclaimed as an article of faith, I was but four or five feet distant from the Holy Father. Just at that moment I resolved on my return to New York to erect a church to commemorate the event. I knew that the Catholics of this city would enable me to carry out that resolution, but I desire especially that the ladies of New York —the children, the daughters of Mary—shall have the credit and honor of this church, raised as a monument of the Immaculate Conception. I feel happy that I have not been deceived or disappointed. How consoling to those who have contributed to this church, as well as to those who conduct and patronize this fair, to reflect that when they and all of us have passed away, and are consigned to our last resting-place, to make way for another generation, many a heart will come before the altar to be here erected, burdened with a load of misery, to send petitions from this shrine to the throne of grace and mercy — that many such a heart will depart from here lightened of its burden, full of joy, of peace, and happiness."

Thus encouraged, the fair met with great success,

so that the good pastor was enabled to complete his church. It was dedicated May 16th, 1858. The Most Reverend Archbishop, interested in a work which he had suggested and encouraged, came in person to bless the work, accompanied by the Rt. Rev. John Loughlin, D.D., Bishop of Brooklyn, and the Rt. Rev. John Barry, D.D., Bishop of Savannah. Besides the pastor of the new church and his assistant, the Rev. Eugene Maguire, there were present clergymen from nearly all the city churches.

The ceremony of dedication took place at eight o'clock, with the usual imposing effect, and the edifice of stone and brick was no longer a common house, but a temple sacredly set apart for the service of the Living God under the invocation of the Blessed Virgin Mary, conceived without sin.

The awful sacrifice of the mass was soon offered with solemn pontifical rite at the newly hallowed altar, by the Right Reverend Bishop Loughlin of Brooklyn, with deacon and subdeacon. His Grace Archbishop Hughes then delivered a sermon, taking as his text the words of the Psalmist: "How lovely are thy tabernacles, O Lord of hosts. My soul longeth and fainteth for the courts of the Lord. My heart and my flesh have rejoiced in the living God. For the sparrow hath found herself a house: and the turtle a nest for herself, where she may lay her young ones. Thy altars, O Lord of hosts: my king, and my God." (Psalm lxiii. 2–4.) After

dwelling on the nature of the consecration and dedication of churches, he said: "This church has received not merely the ordinary blessing. There is a most important consideration to be added to the sacred ceremony. It is the first church on earth which has been set apart to the honor of the dogmatical doctrine of the immaculate nature of the Mother of Christ. The church is doubtless dedicated, as all others are, to the Supreme Being, but it is placed under the special care of the Blessed Virgin as Mary Immaculate. It is the first sacred consecration to the truth of the Immaculate Conception — to the declaration that the Holy Virgin was never sullied by any taint of original sin." He then explained the doctrine, so generally misunderstood; went over the ceremony of dedication, and showed how consonant it was with Scripture and the early records of Christendom. "For so unworthy a minister of Christ as myself," he continued, "I think it sufficient happiness that I have lived to see this last great evidence of the mercy of God to man pronounced as a doctrine by the Head of the Church on earth. I had the happiness to be present at the time that the Immaculate Conception was so declared, and I could not help thinking even then how well it would be for the Catholics of New York to consecrate a temple to God in honor of the event — an event for which every pious Christian can never cease to bless God."

The zealous founder of the church remained its pastor till his death, March 22d, 1861. He had been assisted during his pastorship by the Rev. Messrs. McEvoy, Lutz, Maguire, and Oliver O'Hara. The Rev. Dr. William Plowden Morrogh was then appointed, and his pastorship extended till his death, in Italy, October 23d, 1875. During his long incumbency he was assisted by the Rev. Messrs. C. A. Farrell, P. J. Maguire, John J. Hughes, George C. Murphy, and Patrick Malone.

Dr. Morrogh was a priest of learning and ability, who went from St. Joseph's Seminary to the Propaganda, where he won his doctor's cap. On his return, he was President of St. Joseph's Theological Seminary and pastor of the Church of Our Lady of Mercy.

He erected, early in 1864, a fine school-house adjoining the church, and furnished it thoroughly. Finding the church too small, he began, about 1871, to extend it to Fifteenth Street. Notwithstanding his failing health, he was able to complete this work, making it one of the finest churches in the city. The altar is of marble, surmounted by four stained chancel windows; on which are representations of the Saviour, the Blessed Virgin, St. Joseph, and St. Ann. Under these windows are statues of the Blessed Virgin and child, St. Catharine, St. Teresa, St. Peter, and St. Paul. Handsome altars, dedicated to St. Joseph and the Virgin, stand at either side of the grand altar, while figures of St. Patrick, St. Vincent de

Paul, St. Andrew, and St. Bridget, decorate the stained windows at either side of the sanctuary.

The assistants during the term of Dr. Morrogh were the Rev. Richard Brennan, Rev. Christopher A. Farrell, Rev. William Hussey, Rev. F. St. John, Rev. J. Profillat, Rev. P. McGuire, Rev. John Hughes, Rev. George C. Murphy, Rev. P. Malone, and Rev. John S. Colton.

The church has, since 1875, had as parish priest the Rev. John Edwards, who is assisted in his arduous duties by the Rev. Patrick Malone, the Rev. John Doyle, the Rev. Denis P. O'Flynn, and the Rev. Edward Slattery.

The parish schools, organized soon after the erection of the church, have been fostered with zealous care. The boys, who number nine hundred and twenty-six, are under the direction of seventeen lay teachers, while the girls, who are guided by the Sisters, number eleven hundred and thirty-six. The Catholic population of the parish, by actual count in 1878, was 16,940.

There are many flourishing societies connected with the church — the Ladies' Sodality of the Blessed Virgin, the Sodalities of the Holy Infancy, of the Holy Angels, of the Holy Name; the Living Rosary, Sodality of the Sacred Heart of Jesus, Young Men's Immaculate Conception Sodality, St. Aloysius Sodality, the Immaculate Conception Mutual Benefit Temperance Society, and Conference of the Society of St. Vincent de Paul.

John Edwards

REV. JOHN EDWARDS,

PASTOR OF THE CHURCH OF THE IMMACULATE CONCEPTION.

THE energetic pastor of the populous parish of the Immaculate Conception was born in Killaloe, in the County Clare, Ireland, and was baptized in the church of his native place on the 12th of January, 1833.

His early education was received in the local schools; but when the family, in the spring of 1849, emigrated to this country, he came to the land which figures so brightly in the dreams of many a youth.

His father settled at Hartford, where the young man spent the next four years; then, eager to continue his studies, he came to New York. After three years, his wishes were realized, by his entering the College of St. Francis Xavier. Here he became an earnest student, and so attracted the attention of the Fathers by his faculty for teaching that he was induced to take charge of one of the classes of the college

Here he remained until the fall of 1864, when, anxious to complete his theological course, he entered the Provincial Seminary at Troy, which had just been opened. He passed rapidly through his course, was ordained subdeacon in May, 1866, and appointed by the Bishop treasurer of the Seminary. He received the order of

deacon on August 16th, and was ordained priest by the present Cardinal Archbishop, on August 17th, 1866.

He continued to labor in the seminary for seven years. When he returned to New York, he was sent to help the good Dr. Morrogh at the Church of the Immaculate Conception.

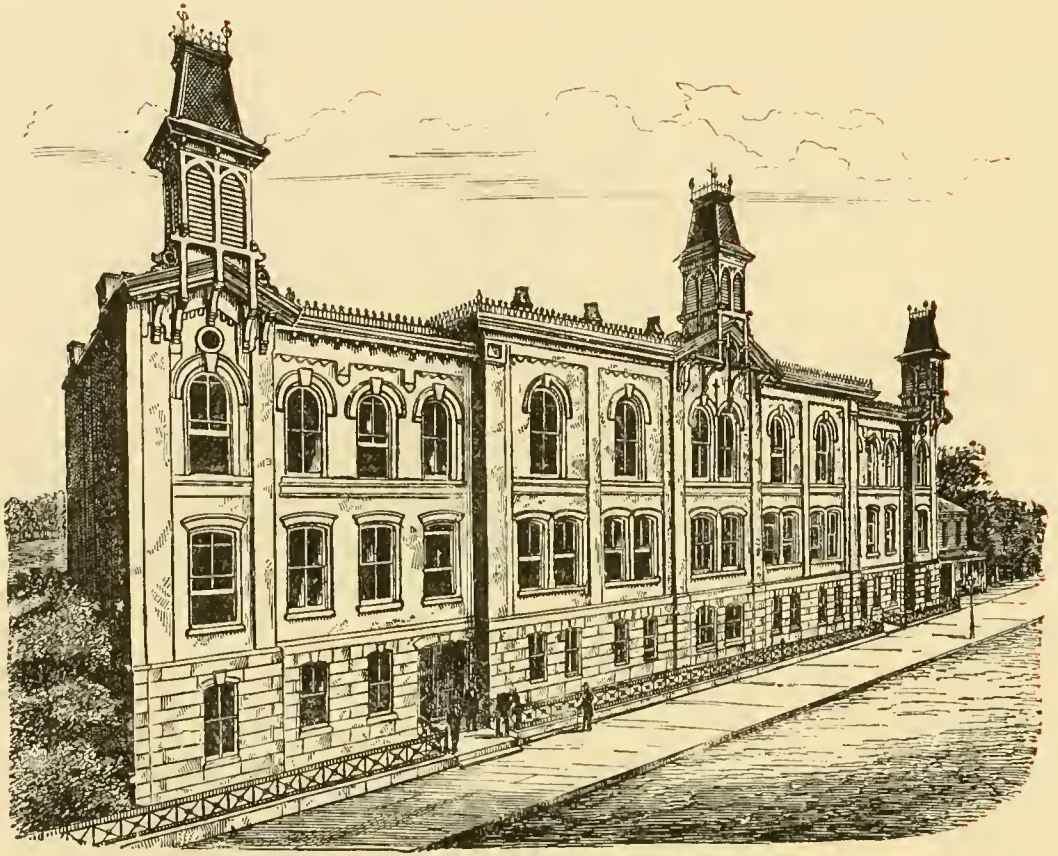
The heavy cares of the pastorate, and his untiring exertions in the cause of Catholic education, so told upon the doctor's health that he was compelled to seek rest abroad. The Rev. Mr. Edwards was appointed to take his place and continue his work; and on the death of the doctor, which occurred the following year, at Albano, Italy, he became his successor.

Devoted for so many years to the cause of education, he could not be indifferent to the wants of the children in the parish. The school-house erected by the zeal of Dr. Morrogh, and the generosity of his people, immense as it seemed, proved inadequate when Rev. Mr. Edwards, by actual count, learned the number of adults and children in his district. He resolved that not a Catholic child of the parish of the Immaculate Conception should remain outside his schools for want of proper accommodations. He has recently obtained a tenement house in the rear of the parochial school, and by removing the partitions and putting it in proper condition, is able to accommodate four hundred more children; and yet, at the beginning of 1878, the schools contained over two thousand children, under twenty-eight teachers.

Roll of Honor.

[EAST FOURTEENTH STREET.]

Alsheimer, Andrew.
Archer, John.
Brady, Patrick.
Brown, James.
Burns, Timothy.
Butler, Margaret, Mrs.
Casey, Hugh.
Conaghy, Patrick.
Connelly, Mary A., Mrs.
Corrigan, William.
Costigan, James.
Cunningham, John.
Cunningham, Patrick.
Dalton, Thomas.
Daly, Thomas.
Donlan, Michael J.
Duffy, Nicholas.
Egan, Michael.
Fagan, John.
Fagan, Thomas.
Finnen, John.
Gallagher, William.
Gibney, James.
Gillespie, Peter.
Goggin, Joseph R.
Golden, Michael.
Goodman, Patrick.
Gough, Michael.
Grinnon, Lawrence.
Hayes, Michael.
Higgins, James F.
Hirchy, Denis.
Hughes, John.
Hurley, John.
Keegan, Patrick.
Kelly, Owen.
Kelly, Patrick.
Kelly, Thomas.
Knape, Carl A.
Lestrange, John.
Loonan, Thomas.
Lynch, John.
McCabe, Charles F.
McCann, John.
McDermott, Philip.
McGough, Terence.
McGuire, Bartholomew.
McInerny, William.
McQuade, Arthur J.
Masterson, Patrick.
Maxcy, D.
Mohan, James.
Monaghan, Thomas F.
Moore, James.
Moore, James, Mrs.
Mulcahy, Edward.
Mulready, Owen.
O'Brien, Hugh.
O'Connell, John.
O'Hare, Henry.
Purcell, Thomas.
Raymond, George.
Reilly, Thomas B.
Relger, Thomas.
Rowe, Thomas.
Rush, Sebastian.
Skelly, James Joseph.
Smith, Honora, Mrs.
Timoney, Francis.
Tracey, John.
Trainor, James.
Wiegers, Eliza, Mrs.



CHURCH OF THE IMMACULATE CONCEPTION.

ONE HUNDRED AND FIFTY-FIRST STREET.

CHURCH OF THE IMMACULATE CONCEPTION.

ONE HUNDRED AND FIFTY-FIRST STREET AND THIRD AVENUE, MELROSE.

IN the year 1852, the Rev. Caspar Metzler, a German priest, then recently added to the diocese, began, with the encouragement of the Most Reverend Archbishop, to collect his Catholic countrymen who had settled in what was then known as Melrose, a new town in Westchester County. The parishioners were neither numerous nor largely endowed with this world's goods; but, rejoicing to have a priest to minister to them, they erected a little wooden church, and some years later built a brick house for the residence of their pastor.

The church was dedicated May 29th, 1853, to the Immaculate Conception of the Blessed Virgin Mary, by the reverend pastor, assisted by other clergymen who came to encourage him in his good but modest work. In this humble shrine the Catholics continued to meet for several years, Rev. Mr. Metzler remaining their parish priest till the year 1864, when he was succeeded by the Rev. M. W. Kaider, who remained about two years. The Rev. Francis Karel, now chaplain of the Missionary

Sisters of St. Francis at Peekskill, was parish priest till 1872, when the Most Reverend Archbishop confided the mission to the Rev. Joseph Stumpe. He found the church far too small for the congregation which had grown up there; and, though tolerable as a temporary chapel, not such an edifice as his congregation should be able to show as an evidence of their attachment to the faith, and of their sense of the dignity of the divine worship.

Before he had been many years in the parish, the question was agitated of annexing to New York City the southern part of Westchester County. This project was finally carried out, and in the running of new streets and grades, the very existence of the old church was endangered. One Hundred and Fifty-first Street was cut down some twenty-five feet, making the position of the old church and the pastoral residence extremely dangerous, so that the former had to be torn down, while steps were taken to move the house.

The reverend pastor did not proceed rashly, as his congregation was not a wealthy one, and the times were extremely difficult, many being unemployed and constrained to use every economy, who, under other circumstances, would have given generously to so sacred a cause. But there was pressing want of a school-house; and, bad as the times were, the Rev. Mr. Stumpe had felt that this could no longer be deferred. He accord-

ingly began the erection of St. Mary's Literary Institute, a commodious school-house, on One Hundred and Fifty-first Street, which he completed in the year 1875. It is one hundred and seventy-five feet in front by sixty in depth. In view of the necessity of abandoning the old chapel, the Rev. Mr. Stumpe fitted up the second floor of the new edifice as a very beautiful little chapel.

On Sunday, October 3d, 1875, this little church, to the joy of the Catholics of Melrose, was solemnly dedicated to the Immaculate Conception of the Blessed Virgin Mary. The Rt. Rev. Thomas A. Becker, D.D., Bishop of Wilmington, Delaware, performed the ceremony, many of the city clergy, with the Very Rev. William Quinn, Administrator of the Diocese during the absence of the Cardinal, being present. After the chant of the Litany and Psalms had ceased, and the prayer been said which gave that place to God's service and asked the Almighty to remove far from it the curse which by Adam's sin fell on all things, a Solemn High Mass was offered on the new blessed altar.

The Right Reverend Bishop of Wilmington officiated pontifically, with the Rev. F. W. Gockeln, S.J., President of St. John's College, as assistant priest; Rev. J. Sorg of Tremont as deacon, Rev. J. B. Bogaertz of New Orleans as subdeacon, and the Rev. Mr. Stumpe, the pastor of the church, as master of ceremonies. The music for the occasion was of a high order. Weber's Mass in G was

finely rendered by the choir; while at the Offertory Verdi's "O Salutaris" was sung with great feeling.

After the gospel, the Rev. Dr. McGlynn of St. Stephen's Church preached, taking as his text, "I am the Bread of Life." (St. John vi.) At the close of the holy sacrifice the Bishop gave his episcopal benediction.

The new part of New York was thus dedicated to the Immaculate Conception, as the old city had already been. Besides the two churches thus named to honor her especial privilege, other churches attest the devotion of New York to the Mother of God. Besides St. Mary's, there are the Church of the Annunciation, the Church of our Lady of the Rosary, the Church of the Mother of Sorrows, the Church of the Assumption.

While preparing to erect the church which is to bear the same title that the parish has now assumed, the reverend pastor has labored to bring his schools up to the highest standard of excellence. He may not be able to lay together the stones of a material temple, but he can form the living members for the church of the next generation, without whom, well instructed and grounded in the faith, the finest church must in a few years become vacant and deserted.

His school for boys is under the care of the experienced Brothers of the Christian Schools, and number two hundred and thirty; the girls' school, somewhat more numerous, with three hundred pupils, is taught by Sisters

of Christian Charity, a community founded in Germany by the Countess Malinkrodt, the sister of the great Catholic leader. Driven from Germany like so many other Catholic religious, of both sexes, by a ruler who disgraces the nineteenth century by persecuting and hounding down women for religion's sake, these good ladies sought a refuge in America, and have made Melrose their first house, connecting in our land the exercises of the convent life with the name of Scotland's fairest abbey.

The new church to be erected on the spot already hallowed by so frequent an offering of the unbloody sacrifice, will be a fine Gothic church of cruciform style, presenting to the view a front of eighty-four feet; and as you enter the portal, a nave of one hundred and eighty-four feet in length will lead up to the holy altar.

Roll of Honor.

Ahrens, Michael.
Alf, John.
Ambach, Conrad.
Amon, George.
Andreas, John.
Angerich, Joseph.
Anton, Peter.
Arnold, Susanna.
Bachmann, John.
Bauer, Ernest.
Bauer, M.
Becker, Michael.
Bender, Joseph.
Brandt, George.
Büchelberger, Bernhard.
Buhr, Nicholas.
Burkhardt, George.
Burkhardt, Michael.
Curley, Bridget.
Dennerlein, John.
Driever, William.
Egbert, Joseph.
Englert, Sebastian.
Evans, William.
Faulhaber, J.
Fisher, Frank.
Frey, Joseph.
Frohnhöfer, Lorenz.
Geiger, Michael.
Geller, M.

Glück, William.
Greubel, John.
Greubel, Nicholas.
Güntling, John.
Haffen, Carl.
Haffen, John.
Haffen, Matthias.
Hauswald, Anton.
Hecht, Babtist.
Hecht, Catharine.
Hefele, Henry.
Hefele, Joseph.
Hefele, Simon.
Heilmann, Elizabeth.
Henning, Amelia.
Herd, Nicholas.
Hester, Lorenz.
Hoffmann, John.
Hohn, Henry.
Hübert, John.
Hutzler, George.
Illig, Catharine.
Illig, Maria.
Kaiser, John.
Kaiser, William.
Kalsch, Elizabeth, Mrs.
Karl, John.
Kaufmann, Michael.
Knauer, John.
Kneipel, Frederick.
Krebs, Carl.
Kretzer, Casper.
Krewet, John.
Kullmann, A.
Kullmann, Isidor.
Kurz, Paul.
Lanzer, Louis.
Lebert, John.
Leifer, Reinhardt.
Loeble, Isidor.
Lucht, John.
Martin, Nicholas.
Massert, Franz.
Mayberger, Joseph.
Meckel, John.
Mehlem, John.
Meise, Henry A.
Merklinger, Catharine.
Messerschmitt, Adam.
Messerschmitt, Joseph.
Messinger, Jacob.
Meyer, Anton.
Meyer, Franz.
Miller, Frederick.
Miller, Jacob.
Miller, John.
Nagengast, George.
Newett, Ignatius.
Nimphius, John.
Norz, John.
Oprecht, J. G.
Platt, Peter.
Pregenzer, Henry.
Pregenzer, Philip.
Preiser, Peter.
Reis, Andreas.
Reis, Lorenz.
Reis, Peter.
Ritter, Christian.
Rohr, Michael.
Ruff, J.
Sauter, Louis.
Sauter, Vinzenz.
Schaefer, Peter.
Schiesser, John.
Schmidt, Adam.
Schneider, George.
Schönhardt, Wendelein.
Schott, John.
Schüssler, Casper.
Schwäbius, George.
Seufert, Catharine, Mrs.
Smith, Gregory.
Spiehler, Anton.
Staab, Adam.
Steinacker, Peter.
Straub, Joseph.
Stumpf, Casper.
Stye, Franz.
Tonner, John.
Tonner, Nicholas.
Trotter, George J.
Truhe, August.
Unlandherm, H., Mrs.
Vetter, Franz.
Vogel, Jacob.
Vogler, George.
Volkommer, Peter.
Vorndran, C.
Wagner, John.
Walter, Simon.
Weber, George.
Werdehoff, Anton.
Werthmann, Gottfried.
Wey, Peter.
Willig, Franz.
Zügner, Lorenz.

Joseph Dümpe

REV. JOSEPH STUMPE,

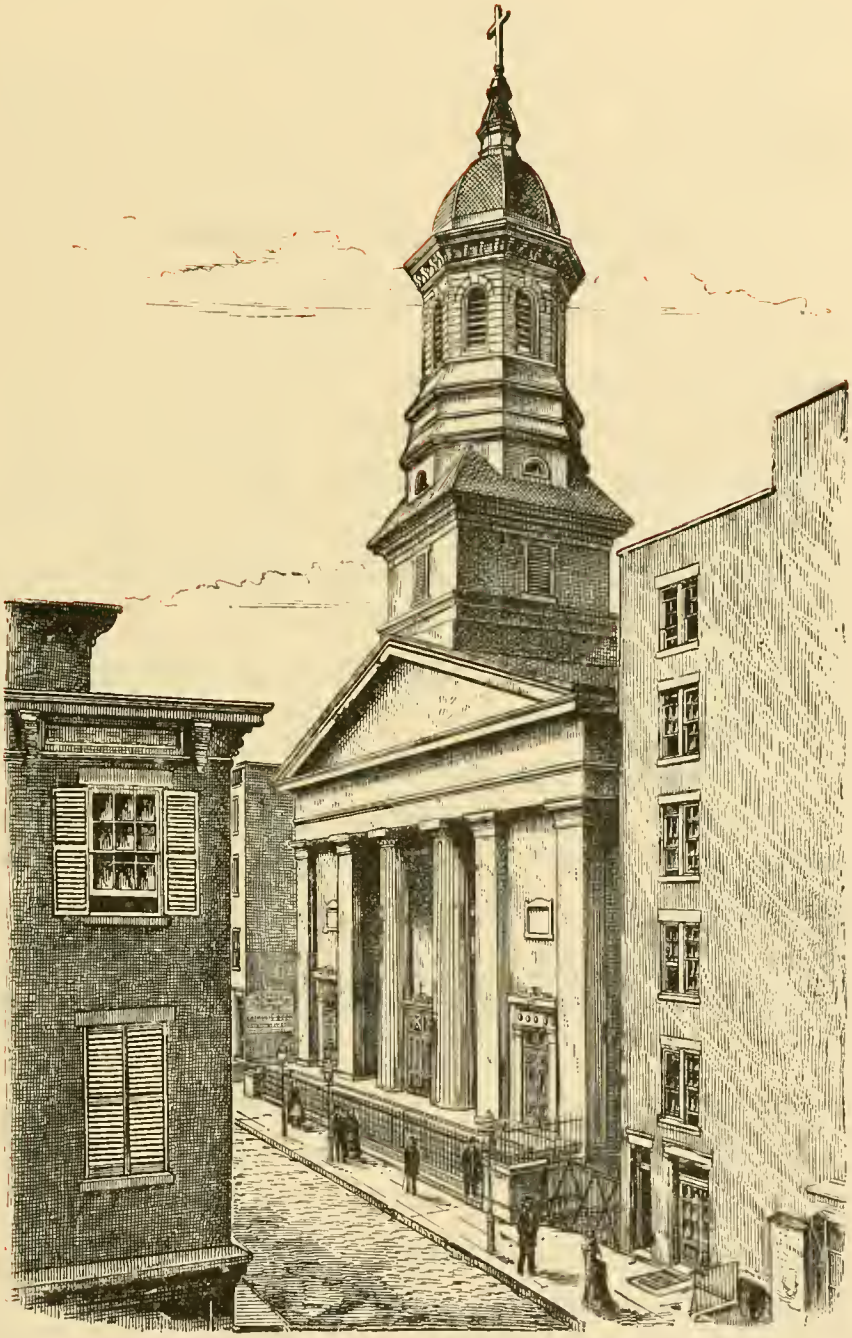
PASTOR OF THE CHURCH OF THE IMMACULATE CONCEPTION, MELROSE.

THE reverend gentleman under whose intelligent care and zeal the Church of the Immaculate Conception promises soon to rival any in the city, was born October 3d, 1841, at Iburg, in the Diocese of Osnaburg, in what was then the Kingdom of Hanover. After his early studies in one of the thorough German schools, he corresponded to the call of divine grace and prepared to devote himself to the sanctuary. America, with its vast needs, came before him as a field for the exercise of the ministry; and he crossed the ocean to offer himself to some diocese where he could be made useful. Completing his theological course, he was ordained, July 4th, 1866, by the late Right Reverend Josue M. Young, D.D., Bishop of Erie, and labored with fruit for some years in that diocese. He erected the new church of St. Joseph, on Federal Hill in the City of Erie, and directed the congregation attached to it from 1866 to 1869. He was then made pastor of the Church of the Immaculate Conception, at Brookville, in Jefferson

County, Pennsylvania. The climate of the lake shore, however, proved very trying to his constitution, and he was at last forced to seek a change. He came to New York well recommended by his ordinary, and was soon intrusted by the Most Reverend Archbishop McCloskey with the care of the flock over which he now presides.

He was appointed pastor of the Church of the Immaculate Conception, at Melrose, in 1872, and has been actively engaged in his duties since that time, as we have already seen.

His career has won the approval of his prelate and the affection of his people. His zeal for education has induced his flock to new courage, and to more than ordinary exertions for the proposed temple.



CHURCH OF SAINT JAMES.

JAMES STREET.

CHURCH OF SAINT JAMES.

JAMES STREET.

TWO of the present Catholic churches in the city originated from one, the name of which has not been perpetuated by either. These are St. James' Church in James Street, and Transfiguration Church in Mott Street. Both these sprang from Christ Church in Ann Street, a church which, during its existence, was under the pastoral care of a learned and most exemplary priest, the Rev. Felix Varela.

He was born in Havana, Cuba, in 1788, and so distinguished himself for learning and piety that after his ordination he was appointed Professor of Philosophy in the College of San Carlos. He published a course of philosophy in Latin and in Spanish, that showed great ability, while his sermons and discourses gave him a widespread reputation. So completely did he obtain the confidence of the people of Cuba, that he was elected to represent the island in the Cortes at Madrid. On the overthrow of the constitutional government he was proscribed, and, retiring to Gibraltar, came to the United States, in December, 1823. His merit was soon recognized,

and the next year he was appointed assistant at St. Peter's. That church had already become too small to accommodate the Catholics in the lower part of the city, and the Rt. Rev. Bishop Du Bois resolved to lay off a new parish on the eastern side of Broadway. This he confided to the Rev. Mr. Varela, whose baptismal entries begin February 24th, 1825. Christ Church in Ann Street, a stone structure sixty-one feet front by eighty in depth, which had been erected in 1794, and occupied for some years by the Episcopalians, was purchased by Bishop Du Bois for nineteen thousand dollars, March 3, 1827. The money was borrowed from a pious Spaniard. The edifice was then fitted up as a Catholic church, and solemnly blessed. Here the Rev. Mr. Varela labored zealously for several years, endearing himself to his flock by his piety, devotedness, and unbounded charity towards the poor. His pen was never idle. Not only did he continue writing works in Spanish, to diffuse true Catholic principles in his native island, but in English he met the assailants of the Church with a learning, a skill, and a perseverance which they did not expect.

During the year 1832, the terrible cholera season, he was assisted by the Rev. Joseph A. Schneller, but on the 27th of October, 1833, during service in the church, and while the priest was actually administering Holy Communion, a terrible panic arose. Excavation for an adjoining building had so strained the walls of the

church that a large crack was made in the wall. Fortunately no lives were lost. Examination showed that the building was yet firm; but it began to yield, and soon after was found to be so insecure that it could no longer be used by the large congregation. Christ Church had to be abandoned, as it was found incapable of being restored. This was all the more to be regretted as the congregation was prospering and a free school had just been opened. Steps were taken to erect a new and suitable building, and lots in James Street were purchased by the bishop for that purpose. Meanwhile, rooms at No. 45 Ann Street were taken, and subsequently the second floor of No. 33 Ann Street, a large and airy hall, was hired as a chapel and blessed August 2d, 1835.

A meeting had been called at Christ Church in May by Bishop Du Bois, inviting all friendly to the erection of the new church in James Street to assemble, but most of the old congregation seemed averse to transferring their parish church so far.

The Rev. Dr. Varela accordingly prepared to look for a site more in accordance with the wishes of most of his old flock, part of whom joined in the erection of the new church in James Street.

The ground at that place had been purchased for twenty-two thousand dollars, and a solid structure begun, which is used to this day, and is the oldest Catholic church edifice in the city. It was completed in the

following year, at a cost of thirty-seven thousand dollars. Never had Catholicity seen in America such a period of trial as that during which this church was erected. A fanatical war on the Church had begun; the country was deluged with the most vile and obscene misrepresentations of the doctrines and lives of Catholics; meetings were held in Protestant churches and in public halls to inflame the minds of the people; and so deluded were the poor masses whom the leaders kept buried in ignorance, that a Catholic convent at Charlestown was burned to the ground by a mob, the Ursuline nuns and their pupils being driven from their home at night by violence, which Massachusetts encouraged, for which she inflicted no punishment, and refused all redress.

Bishop Du Bois, while reluctantly allowing his clergy to engage in controversy, appealed to his Catholic flock to avoid all these anti-Catholic gatherings, and to refrain carefully from creating any disturbance or giving the unprincipled agitators any pretext for the violence they sought to commit. It was amid such a state of things that the Catholics of New York calmly went on erecting the new church in honor of St. James. When it was decided to make it a new parish, the Right Reverend Bishop confided it to the Rev. Andrew Byrne, an Irish priest, who had already shown his ability and zeal in the Diocese of Charleston, where he had been made Vicar General, and who had, as theologian, attended a provincial

council at Baltimore. To his exertions was due the speedy completion of the church and the organization of the parish.

St. James' Church was solemnly dedicated to the holy Apostle by the Rt. Rev. Dr. Du Bois, in September, 1836, with all the imposing ceremonies, the position of the church permitting the ritual to be fully carried out. The array of the clergy on the occasion was imposing, and the moral effect of the whole ceremony on the community was great. Many began to respect the Catholic body for the firmness, self-control, and devotion to their faith which they exhibited under such trying circumstances. At the High Mass a sermon was preached by the Very Rev. Dr. John Power, pastor of St. Peter's Church, whose eloquence held his hearers enthralled.

St. James' Church stood in the center of what was soon a large Catholic population; and though the extent of the parish has been from time to time curtailed by the erection of new churches, it still has, in proportion to its size, one of the largest congregations in the city.

It is a solid and substantial building of the Roman order, surmounted by a cross-capped cupola; the portico supported by two columns, with pilasters at the sides. This leads to the main entrance, over which, on a white marble tablet, is engraved a cross, and beneath, "D.O.M. S. JACOBO." There are two side doors, and over each is

a tablet. One reads: "MY EYES SHALL BE OPENED, AND MY EARS ATTENTIVE TO THE PRAYERS OF HIM THAT SHALL PRAY IN THIS PLACE. 2 Paralip. chap. v." The other: "THIS IS NO OTHER BUT THE HOUSE OF GOD AND THE GATE OF HEAVEN. Gen. chap. v."

There is a high basement, originally used as a school, and frequently the scene of great Catholic gatherings, especially in the early days of the discussion of the School Question. The interior of the church, since its renovations, is finely decorated, and the altar is a very handsome one.

The Rev. Mr. Byrne continued in charge of this congregation for six years, assisted by Rev. John Maginnis, and occasionally by other priests; among these by Rev. D. W. Bacon, afterwards Bishop of Portland, and by the Rev. Myles Maxwell and the Rev. P. Gillick. He then was sent to a new district and founded the Church of the Nativity and St. Andrew's, his merit causing him soon after to be raised to the episcopate as first Bishop of Little Rock, Arkansas. St. James can thus boast of having, as her first pastor and one of her first assistants, clergymen whose merits were so esteemed at Rome as to receive at the hands of the Holy Father a place in the hierarchy.

The Rev. John Maginnis, who had been connected with the church from its foundation, then became pastor,

but was soon succeeded by the Rev. John N. Smith. During his pastorate he was assisted by Rev. Michael McCarron, afterwards archdeacon of the diocese, Rev. William Nightingale, Rev. Andrew Doyle, Rev. Michael Curran, Jr., now for many years pastor of St. Andrew's, and Rev. John Curoe.

The Rev. Mr. Smith was an energetic, brusque, but kind and charitable clergyman, thoroughly devoted to his sacred calling, and much esteemed by his flock. When, in 1847, the emigrant vessels brought over thousands prostrated or soon to fall by that terrible scourge, the ship fever, a call was made for priests. Among those who went down cheerfully to the region of the shadow of death was the earnest and learned Rev. Mark Murphy. He soon sank, a victim of charity, after soothing with the consolations of religion hundreds who had crossed the ocean to seek comfort and happiness, but found them only in the supernatural blessings of their holy faith.

The Rev. Mr. Smith hastened to attend his associate and take his place, but he himself was stricken down, and died five days after, February 16th, 1848, closing heroically a career of twenty years in the ministry, in the dioceses of Baltimore and New York.

The Rev. Patrick McKenna was then transferred from St. James' Church, Brooklyn. The energy displayed on other missions was evinced also here. He soon convinced his flock that much was needed, and they heartily

entered into all his plans for their spiritual improvement. He gave the church a thorough repairing, and purchased ground on which he erected a suitable vestry, which had long been required. A suitable residence for the clergy was also purchased.

But the great want in his eyes was that of suitable school accommodations. To this he devoted himself heart and soul. The parish soon felt the full extent of their duty in the matter of the Catholic education of their children, and were ready to co-operate fully with their pastor in his efforts to enable them to fulfill that duty. Again Protestantism, in its decay, helped the Catholic cause. The Mariners' Church, or Bethel, in Roosevelt Street, was for sale, and was purchased by the pastor of St. James', in May, 1854, for twenty thousand dollars. He went among his parishioners with his subscription list, headed by his own contribution of twelve hundred dollars. Seven thousand dollars were immediately subscribed and paid. The church was then transformed into a Catholic school-house. The impulse thus given to education in the parish has never lost its influence. The whole district was allotted off, and St. James' Free School Society established, under the patronage of Archbishop Hughes. This society, which has been eminently successful, continues to this day, visiting every block weekly, to collect alike means and pupils.

The young Catholics, exposed to every temptation,

are now shielded by a sound religious education, and fitted to encounter the difficulties that beset them. Nowhere, perhaps, have the Catholic body learned to feel so deep an interest in education or such a pride in their schools, as in the parish of St. James, and their efficiency now, due to the labors of the present pastor, is the full growth of the seed planted by the genial Mr. McKenna. His useful career ended in 1858, when he fell a victim to a disease of the lungs, which had already brought him to the verge of the grave. But he never spared himself, and his exhausted frame could no longer rally. He expired February 5th, 1858. He was buried from St. James', which was thronged to suffocation by his weeping parishioners, while the Right Reverend Bishop of Brooklyn sang the requiem, and clergymen from far and near came to render by their presence tribute to an exemplary fellow-laborer. Not unjustly did the eloquent Father Driscol of the Society of Jesus take as his text the words of the First Book of Kings (ii. 35): "And I will raise me up a faithful priest, who shall do according to my heart and my soul, and I will build him a faithful house, and he shall walk all days before my anointed."

The excellent Dominican Father Thomas Martin was then placed by the Most Reverend Archbishop in charge of the Church of St. James, where he discharged parochial duties till his death, in May, 1859, at the age

of 69. Again the congregation had to mourn the loss of a great and devoted priest. Though his connection with St. James' had not been long, he was known and revered by all. His funeral, May 13, 1859, was attended by nearly every priest in the city, with many from the adjoining diocese. After the Office for the Dead was recited by the clergy, a Solemn Mass of Requiem was offered by the Very Rev. Dominican Father Young, with deacon and subdeacon. Archbishop Hughes pronounced the eulogy of the laborious, disinterested priest, who always asked the hardest position; and when he had brought all to peace, or harmony, or regularity—had helped a poor flock to build a church or get rid of a crushing debt—his only anxiety was to begin the same work elsewhere.

The Rev. James Brennan was then appointed; but in 1865 the Most Reverend Archbishop chose as pastor of the Church of St. James the Rev. Felix H. Farrelly, who has infused new life into all departments of his parish. The schools had so increased under the fostering care of the pastor and the systematic zeal of the people, that the old school-house no longer sufficed. In 1868, Rev. Mr. Farrelly erected, on the corner of New Bowery and James Street, a noble building of the most modern style, which throws in the shade some of the Public School buildings that cost the city millions. It is perfect in all its arrangements. The boys' school is in charge

of those excellent instructors, the Christian Brothers, and had in 1878 six hundred and forty pupils. The girls' school, under the Sisters of Charity, numbered no less than eight hundred pupils. The course of study is so thorough, and with such regard not only to mental but also to physical training, that the results have been most satisfactory. Within the last few years no less than fifty graduates of St. James' school have passed the rigorous examination of the Board of Education and received certificates as teachers in the Public Schools.

There is also an Industrial School, in which nearly a hundred orphans or half-orphans are daily fed and educated, who would otherwise fall into the fell hands of those proselytizing bodies which, under the mask of public benevolence, seek to rob the young Catholics of their faith.

In 1877, the church was thoroughly repaired throughout and frescoed, so as to make it highly attractive; and besides the adornment of the material temple, the pastor obtained the services of the Passionist Fathers, who gave a succession of retreats to all classes, which were productive of the greatest good.

The congregation of St. James is estimated at twenty-five thousand, and a floating population of three thousand Catholic sailors. The reverend pastor is assisted by the Rev. William A. Farrell and the Rev. Daniel J. Corkery.

There are many societies connected with the church, all aiming to increase piety among the faithful—the Society of the Sacred Heart, to honor the love of our Divine Lord to man; the Society of the Living Rosary, Young Men's Sodality, and Young Ladies' Sodality. The St. James Temperance Society, dating back to 1846, was mainly instrumental in inducing Father Matthew to visit America. Besides this, there are a Young Men's Temperance Society, a Purgatorian Society, to pray for the dead, and the Society for the Propagation of the Faith.

ROLL OF HONOR.

Ahearn, Patrick.
Aird, James,
Anderson, C. G.
Anderson, Margaret.
Anthony, Joseph.
Bailey, Catherine, Mrs.
Barkerding, Adolph.
Bennett, Mary, Mrs.
Bergman, I.
Bishop, Thomas.
Blackford, James.
Blake, Jefferson, Mrs.
Bonnie, Peter.
Brannigan, Patrick.
Brady, John.
Brassell, Ellen E., Mrs.
Brennan, Jeremiah.
Brett, William.
Brown, Cornelius.
Brown, James.
Brown, Nicholas T.
Buckley, Dennis.
Buckley, Ellen.
Burnett, Peter.
Burns, Edward G.
Byrne, John J.
Cahill, Florence, Mrs.
Callahan, Ann, Mrs.
Callahan, Dennis.
Callan, Edward N.
Campbell, James.
Carey, John.
Carney, Edward.
Carroll, John J.
Cary, Mary, Mrs.
Cavanagh, Martin.
Cavanagh, Peter.
Clark, Patrick T.
Coakley, William.
Cody, Peter.
Colligan, William.
Collins, John J.
Coman, Thomas.
Connell, John.
Conroy, Thomas D.
Costello, James.
Cotter, Johanna, Miss.
Coughlin, Jeremiah.
Courad, Elizabeth M.
Creed, Mary A., Mrs.
Creig, Mary J.
Crittenden, Charles W.
Cronley, Joseph.
Cronin, Honora, Mrs.
Cronin, Michael, Mrs.
Cull, Daniel.
Cunehan, Edward.
Cunningham, Daniel.
Curtin, Hugh A.
Cusack, Michael J.
Dalton, Bridget, Mrs.
Daly, Ambrose.
Daly, Daniel.
Daly, Dennis.
Davis, John.
Davis, Patrick.
Deveraux, Patrick.
Devine, Michael.
Devitt, Patrick S.
Dickson, Mary A., Mrs.
Donovan, Cornelius.
Donovan, Daniel.
Donovan, Ellen, Mrs.
Donovan, Florence.
Doody, Catharine, Mrs.
Doyle, John.
Drought, Henry.
Dugan, Elizabeth, Mrs.
Dugan, Mary, Mrs.
Dunigan, William.
Dunn, Simon.
Dunne, Edward.
Dwyer, Patrick.
Dwyer, Peter.
Eagan, Francis.
Eagleton, Mary Ann.
Egan, Patrick.
Fairgrieve, William.
Farrell, Edward J.
Farrell, Patrick.
Feely, Michael.
Fenton, Thomas.
Ferre, William.
Field, Richard.
Finn, James.
Finn, John.
Finn, Maurice.
Fitzgerald, John.
Fitzgerald, John J.
Fitzgerald, Thomas.
Fitzgerald, William.
Fitzpatrick, John J.
Fitzpatrick, Sarah.
Foley, David E.
Foley, Patrick.
Foley, William.
Foster, Charles.
Gallagher, Bernard.

Gallagher, Bernard F.
Gamble, Thomas.
Gannon, Patrick M.
Gibbons, Michael J.
Gilmartin, Cath., Mrs.
Ginna, Michael.
Gleason, Michael.
Grady, Patrick.
Gregory, Patrick, Mrs.
Griffith, Thomas G., Mrs.
Grimes, Francis.
Gruner, Edward.
Guerin, Margaret.
Haggerty, Catharine E.
Hanifan, Michael J.
Hargrove, Thomas.
Harrington, Michael.
Harrington, Peter F.
Haybyrne, Patrick J.
Healy, Stephen, Mrs.
Hefferman, James.
Hernin, Martin.
Higgins, John.
Hodge, John.
Hogan, Edward.
Howard, Sarah, Mrs.
Hughes, William.
Imperatori, Carlo.
Johnson, Mary, Mrs.
Jones, Richard.
Keating, Ellen, Mrs.
Keenan, James.
Kelly, Thomas, Mrs.
Kennedy, John.
Kennedy, Michael.
Kennedy, Thomas, Mrs.
Kent, John.
Kerrigan, James.
Kilgore, Patrick.
Kirby, Mary.
Kirk, William P.
Knott, William.
Lapp, Henry.
Largan, Michael J.
Leary, Patrick.
Lefoy, James.
Lester, John.
Lombard, Richard.
Long, Sarah, Mrs.
Lovejoy, Stephen.
Luddy, James A.
Lynch, Johanna, Mrs.
Lynch, Julia, Mrs.
Lynch, Michael.
Lynch, William.
McAlister, John.
McBride, John.
McCabe, Patrick.
McCabe, Terence.
McCaddin, Daniel.
McCaffery, Owen.
McCarthy, James.
McCarthy, Joseph P.
McCarthy, Thomas.
McCusker, James.
McDonald, James.
McDonnell, Daniel.
McDonnell, James.
McElroy, Matthew.
McGinley, Thomas.
McGrath, Thomas.
McHale, Austin.
McInerney, Martin.
McKillop, Henry E.
McKillop, James J.
McLaughlin, Dennis.
McLaughlin, Edward.
McLaughlin, George.
McLaughlin, John.
McMahon, Patrick.
McNamara, John.
McNiff, Peter.
McPhillips, James.
McVay, Daniel.
Madden, Mary.
Magee, John.
Maguire, Bernard.
Maher, Thomas, Mrs.
Mahoney, Daniel F.
Mahoney, Joseph.
Mahoney, M. J.
Malone, Patrick.
Manning, Lewis.
Melville, Mary, Mrs.
Miller, Margaret, Mrs.
Mitchell, George.
Moore, Francis G.
Moran, Roger.
Moriarty, Daniel.
Moriarty, Patrick.
Morris, Joseph V.
Morris, Patrick.
Morris, Thomas R.
Morrison, Edward.
Mulcahy, Edward T.
Mullane, Bridget.
Murphy, Anthony.
Murphy, Daniel.
Murphy, Thomas.
Murray, Catharine, Mrs.
Musgrave, John, Mrs.
Naughton, Thomas J.
Newell, James.
Nolan, Martin.
Nolan, Michael.
Noonan, Dennis, Mrs.
Nugent, James.
O'Brien, David.
O'Brien, John.
O'Connell, Maurice.
O'Connell, Michael.
O'Connor, Hannah, Mrs.
O'Connor, James.
O'Connor, Mary, Mrs.
O'Connor, Patrick.
O'Connor, Thomas.
O'Connor, William J.
O'Day, William.
O'Donnell, Charles.
O'Donnell, John.
O'Donnell, Patrick.
O'Donohue, John.
O'Meara, Daniel M.
O'Neil, Daniel.
O'Neil, Henry.
O'Neil, Joseph F.
O'Neill, Margaret, Miss.
O'Reilly, Peter.
O'Sullivan, James.
O'Sullivan, John M.
Patton, William, Mrs.
Patty, Ann, Mrs.
Pillion, Bernard.
Pope, John.
Powers, John.
Purcell, Mary.
Quinlan, John.
Ranahan, Henry.
Reidy, John, Mrs.
Reilly, Michael.
Reynolds, Margaret, Mrs.
Reunard, Andrew.
Riley, John.
Ring, Eliza, Mrs.
Rush, Thomas J.
Russell, John.
Ryan, Andrew.
Ryan, Benjamin B., Mrs.
Ryan, Patrick.
Savage, John A.
Schultz, John.
Scott, Richard.
Seibert, Catharine.
Sexton, John.
Shea, Dennis.
Sheehan, James A.
Short, Peter H.
Smith, Charles H.
Smith, G. R., Mrs.
Spellman, Catharine, Mrs.
Stapleton, Ann, Mrs.
Stevens, William.
Sullivan, Cornelius.
Sullivan, Dennis.
Sullivan, Michael.
Sullivan, Patrick.
Swan, Joseph.
Sweeny, Morgan J.
Taggart, Hugh.
Taggart, John.
Tangney, Patrick.
Thompson, Henry.
Tierney, Anthony.
Tolster, Myles.
Tripney, John.
Turner, Bridget, Mrs.
Vail, Ellen, Mrs.
Walsh, Bridget, Mrs.
Walsh, John.
Walsh, John.
Waterson, Thomas.

F. H. Farnsley

REV. FELIX H. FARRELLY,

PASTOR OF THE CHURCH OF ST. JAMES.

THE worthy successor of Bishop Byrne, who now has so identified himself with the parish church in James Street, was born in Ireland, December 28, 1832, and after preliminary studies at Castle Knock and at the Petit Seminaire in Cavan, passed his examination and entered Maynooth, the great theological school of Ireland, which has given so many priests, not only to that country but to all parts of the world.

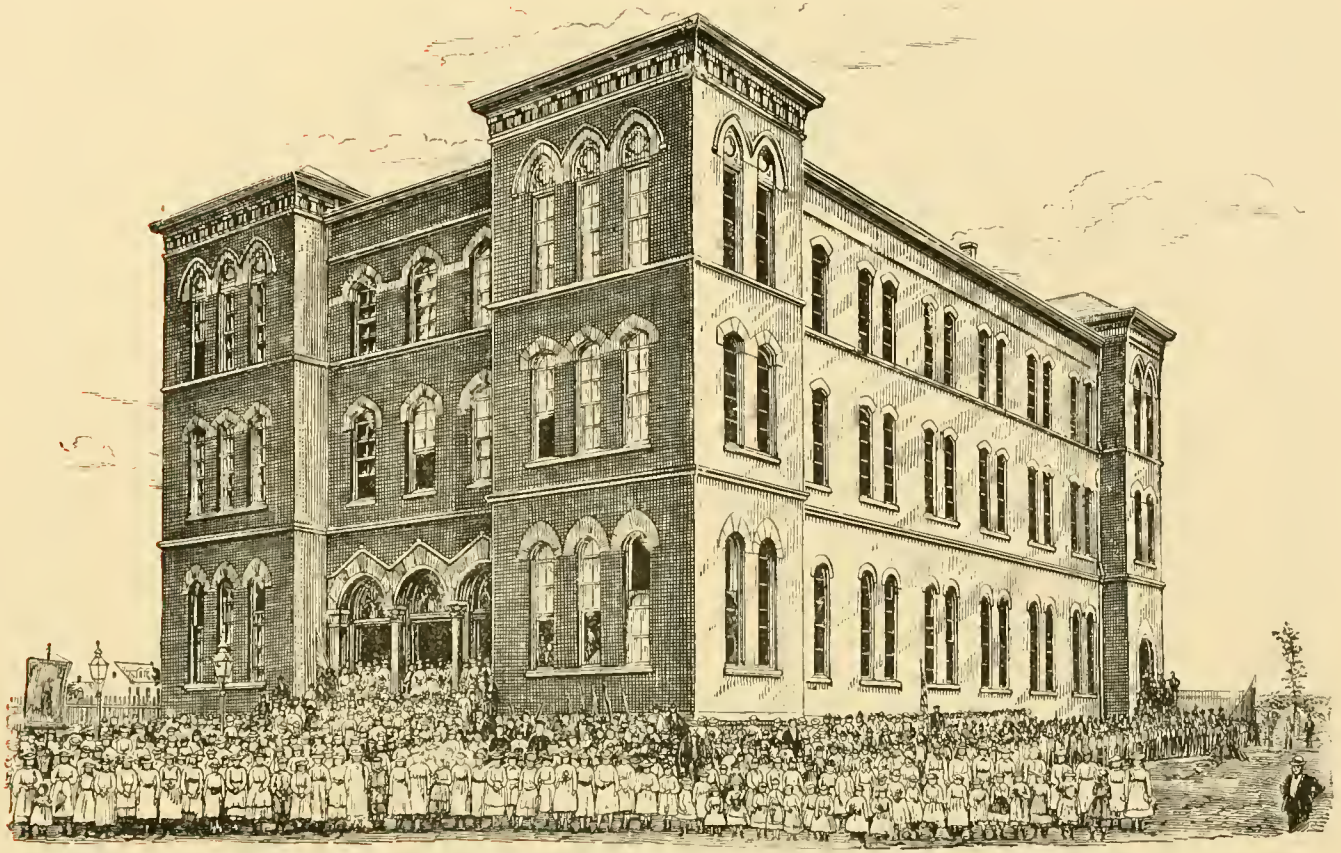
He was ordained priest at All Hallow's College, near Dublin, on the 3d of July, 1854, by the Most Reverend Archbishop Cullen, now Ireland's first Cardinal. On his arrival in the United States the same year, the young priest was at once assigned to duty by the Most Reverend Archbishop Hughes. He became assistant at the Church of the Nativity, in Second Avenue, on the first of October, 1854, and held the position for two years, when he was appointed pastor of the Church of the Annunciation at Manhattanville. His discharge of his duties here showed so much zeal for the good of souls, and such real ability, that in the fall of 1860 the Church of St. Mary at Rondout was confided to him. His ser-

vices were of the greatest benefit to this church, as he remained nearly five years, effecting great good and infusing order and system into all parochial affairs.

He was transferred, on the first day of June, 1865, to his present position, in which he seems to live only as head of his parish—enthusiastic for his schools, encouraging the children of his institutions by his constant care and prompt appreciation of all their exertions to succeed. They are his treasures; and the mother of the Gracchi did not show her sons with more pride, as the dearest jewels of her heart, than the Rev. Mr. Farrelly does his bright pupils of St. James' parish, in whose success in and beyond school he is so deeply interested.

Not only in his own parish is he thus devoted to education. There is scarcely a Catholic college or academy in New York in which medals have not been given by the pastor of St. James' to stimulate the pupils to excellence.

With a buoyant disposition, cheered by the devoted affection of his flock, who know his fidelity and charity, the Rev. Mr. Farrelly does not show the effect of his nearly quarter of a century of earnest labor in New York City; yet it has told on his health, and he is no longer as robust and vigorous as of old. Infirmities and disease not easily eradicated from the system are now struggling for mastery. He is not a priest whom the diocese can without pain see retire on account of ill health, and all long for his complete restoration.



CHURCH OF SAINT JEROME.

ONE HUNDRED AND THIRTY-SEVENTH STREET.

CHURCH OF SAINT JEROME.

ALEXANDER AVENUE AND ONE HUNDRED AND THIRTY-NINTH STREET.

THE Catholics of Mott Haven had no church of their own till the Most Rev. Archbishop McCloskey, in 1870, commissioned a young priest, who had displayed sterling qualities while curate at the Church of the Immaculate Conception, to proceed to that point of the city.

Entering his parish with the determination to labor earnestly, if God in his providence gave the increase, ascribing all the glory to Him, the Rev. Mr. Hughes placed his parish under the protection of the great Father of the Church, the ornament of the priesthood, the student of Holy Scripture, whose Latin version, the Vulgate, has been adopted by our Holy Mother — St. Jerome. He was a great saint, a holy man, of decided character, renouncing the world and retiring to solitude and study in the Holy Land; a stern opponent of error, a vigorous defender of the truth, an admirable director, a model of the priesthood.

The new pastor at once rented the Market House at Mott Haven as the temporary Church of St. Jerome, and,

after collecting the Catholics together and infusing into them some of his own courage and spirit, prepared to give his parish a church. He had not come empty-handed. The friends whom he had made in his last field of labor gave him presents of church and altar furniture, as well as money.

He purchased a whole block of ground, and began to arrange for the erection there of a fine church, a school-house, and a pastoral residence, the whole involving an outlay of full a quarter of a million of dollars. This, however, would be a matter of time. An able architect, Mr. L. C. O'Connor, drew the plans of the several buildings, but the pastor's idea was to begin with the greatest want, the school.

On the 19th of June, 1870, fully seven thousand Catholics witnessed the laying of the corner-stone of the school-house of St. Jerome's parish, which was for the present to give space also for a temporary chapel. Societies came with numerous delegations, with glittering banners and devoted hearts — the Excelsior, St. Jerome, St. Augustine, St. Aloysius Temperance Society. The Very Rev. William Starrs officiated, assisted by the Rev. Dr. Burtsell of the Epiphany, the Rev. Mr. Healy of St. Bernard's, the Rev. Mr. Slevin, and the Rev. Mr. Woods. When the solemn ritual had ended, and the stone, the head of the corner, the type of Christ, had been blessed, the Rev. Dr. Morrogh preached, taking as his text the

words of the Psalmist: "Unless the Lord build the house, they labor in vain who build it."

The building, as planned by the architect, L. C. O'Connor, and erected by Mr. P. Mullen, the builder, is a fine structure of brick, in the Lombardo-Gothic style, of pressed brick, with Ohio and Belleville stone dressings; seventy feet wide by one hundred and fifteen feet in depth, and three stories high. For a time the first story was used as a temporary chapel, and was neatly fitted up, giving accommodations for a congregation of two thousand souls, the second and third stories being used for school purposes. This building cost fifty-five thousand dollars, and was ready in the following year. It was solemnly dedicated on the 25th of June, 1871.

The Rev. Mr. Hughes has as assistant the Rev. J. Dougherty.

St. Jerome's Church has a thriving Altar Society, a Rosary Society, and several approved sodalities, as well as a Conference of the Society of St. Vincent de Paul.

John S. Hughes

REV. JOHN J. HUGHES,

PASTOR OF THE CHURCH OF ST. JEROME.

THE Rev. John J. Hughes was born in the County Down, Ireland, on the Feast of All Saints, November 1st, 1834. His early education, however, was received at the High School at Whitehaven, in Cumberland County, England.

Having come to this country in 1856, he entered St. John's College, at Fordham, in the ensuing year, and was graduated in 1862. He subsequently entered the Seminary of St. Sulpice, Montreal, where he pursued his theological course under the accomplished professors of that divinity school.

He was ordained on the 26th of July, 1865, in the Cathedral Church of St. Patrick, New York, by the Most Rev. Archbishop McCloskey, and was placed as assistant at St. Peter's Church in Barclay Street. After a three months' experience in that ancient parish, he was assigned to duty as curate at St. Mary's Church, in the town of Rondout, and diligently discharged the duties of that position till the month of November, 1866, when, an assistant being required at the Church of the Immaculate Conception in Fourteenth Street, the young priest, who

had impressed all by his zeal, capacity, and talent, was stationed there.

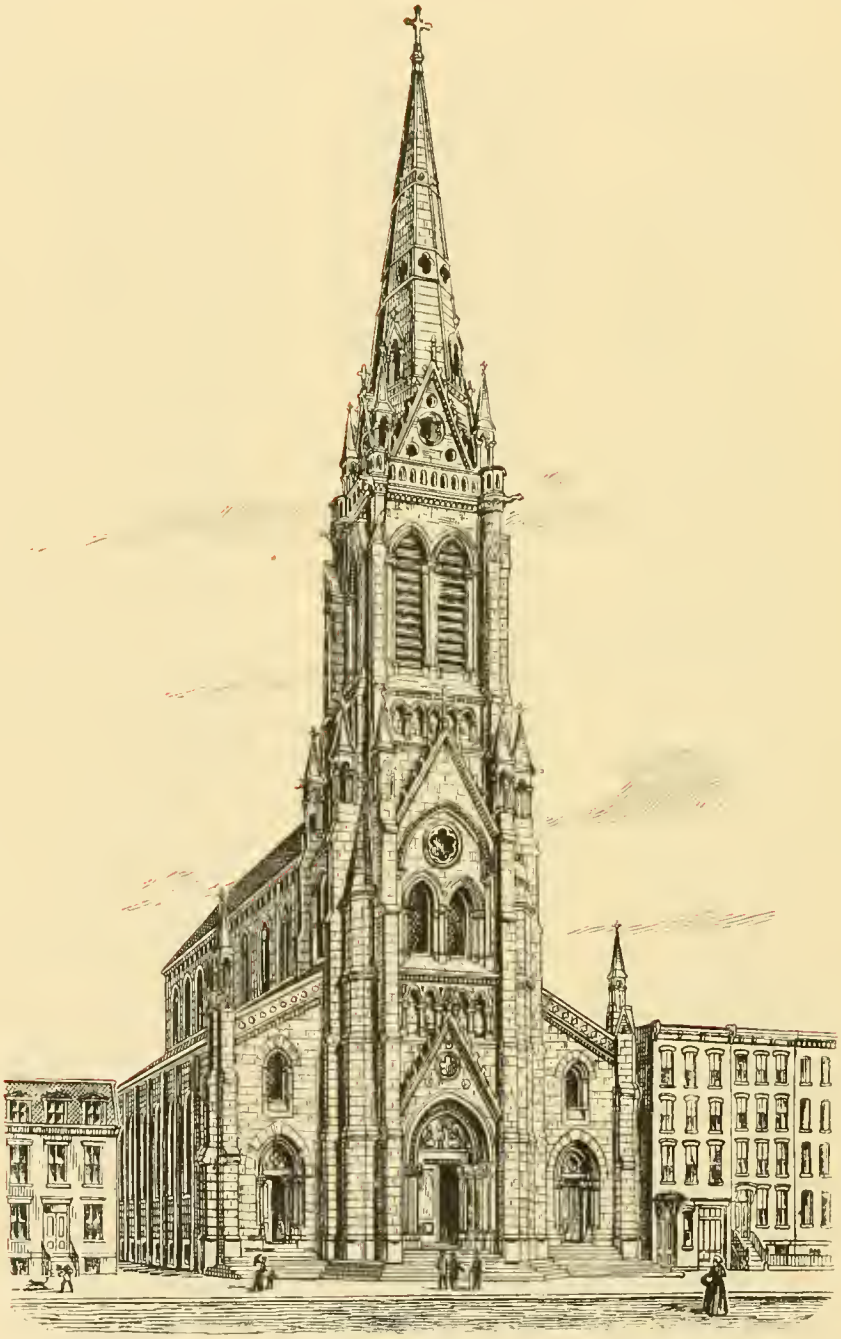
In this church he made himself singularly beloved; and when he was appointed to form a new parish at Mott Haven, the grief felt at parting with him was general throughout the congregation, and evoked a warm sympathy in the task he had undertaken. Rarely has a priest received so many and such substantial tokens of appreciation on the part of his flock. In the parish which he has created he has left an enduring monument of his ability, and the new church which he hopes to raise will more clearly prove how readily an earnest priest, laboring for the good of his congregation, meets a response in their hearts.

Roll of Honor.

CHURCH OF ST. JEROME.

Adams, Thomas.
Attinelli, Francis.
Bagnall, Charles.
Bailey, A. L., Mrs.
Beisely, John.
Berte, F. C.
Blake, Ambrose.
Brady, Margaret, Mrs.
Brennan, John H.
Broderick, Eliza, Mrs.
Butler, Edward.
Butler, Pierce J.
Byrne, Joseph.
Byrne, Thomas.
Byrne, William P.
Callahan, Christopher.
Campbell, Hugh.
Carney, Patrick.
Cashman, Patrick.
Cassion, James.
Caulfield, Christopher.
Cavanagh, Patrick.
Clarke, John.
Connelly, John.
Connolly, Mark.
Cooney, Nicholas.
Coyle, Bernard.
Crowe, Michael.
Cunningham, Henrietta.
Curtis, Margaret.
Daly, David.
Daly, H. C.
Daly, Peter.
Daly, Patrick.
Debold, Jacob.
Denny, A.

Doherty, William.
Donlon, Patrick.
Donnegan, John.
Donnelly, Sarah, Mrs.
Dougherty, John.
Drummond, Charles.
England, Martin.
Ettenborough, John J.
Fanning, Patrick G.
Feehan, James.
Findlay, William.
Fitzgerald, James.
Franke, Joseph.
Gaffney, Richard.
Gibney, William.
Gillen, Margaret, Mrs.
Gordon, Patrick E.
Guilfoyle, Thomas.
Guinan, Bernard.
Haiduvan, Joseph.
Hanley, Sarah C.
Hartley, Edward F.
Hogan, Michael.
Hogan, Philip.
Hoyt, Emily A.
Johnson, Joseph.
Jordan, P.
Kelley, Maria, Mrs.
Kennelly, James.
Kenney, P.
Laughlin, James.
Lawler, Patrick.
Leslie, James.
Lipps, Ellen, Mrs.
Logan, Thomas.
Loughlin, Joseph.
Loughlin, Thomas.
Lynch, Bartholomew.
Lynch, John.
McArdle, George.
McCarthy, John.
McGauran, Thomas.
McGearity, Patrick.
McGee, James E.
McGinness, John.
McGrath, Lawrence.
McGrath, Margaret.
McGuire, John.
McKenna, Felix.
McKenna, Francis.
McKenna, Michael.
McKenna, Rosa.
McNally, John.
McQuillan, Alexander.
Mallen, Frank.
Mallen, Owen.
Meany, Margaret.
Meany, Michael C.
Mooney, Rose.
Mooney, Thomas.
Mooney, William.
Montgomery, James.
Moran, John.
Morrison, James.
Morton, Henry.
Murphy, Catharine.
Murphy, Edward.
Murphy, John.
Murphy, Kate.
Murphy, Michael.
Newett, Thomas.
Norris, Thomas G.
O'Byrne, William J.
O'Connor, Charles.
O'Gorman, John.
O'Hare, Patrick.
O'Kane, James.
O'Neil, Michael.
Quigley, D. J.
Redmond, Ennis.
Regan, Owen.
Reilly, James.
Reilly, John.
Reilly, R.
Richardson, Joseph.
Riley, James.
Ryan, James E.
Ryan, William.
Sadlier, Dennis.
Siller, Rose.
Slattery, Patrick.
Smith, Edward.
Stumpf, B. Mrs.
Sullivan, Matthew.
Sullivan, Mortimer.
Tierney, John.
Toner, William.
Trainor, Ellen.
Tuomey, Mary.
Turley, John.
Walsh, Catharine.
Walsh, Patrick.
Weir, Hugh.
Williams, James J.
Wilson, Catharine.
Wolfrath, Alfred.



CHURCH OF SAINT JOHN THE BAPTIST.

WEST THIRTIETH STREET.

CHURCH OF SAINT JOHN THE BAPTIST

WEST THIRTIETH STREET.

THE necessity of hearing the Word of God in their own tongue, and of having their children taught the Christian doctrine in the tones familiar to them from the cradle, led the German Catholics to exert themselves to have separate churches where they could enjoy these advantages.

The mass and the services of the Church are the same for all, and to the Catholic it matters not of what race or land the priest may be who ministers at the altar. The august sacrifice is offered by men duly ordained from every nation under heaven. But the teachings of religious truth come home to the heart more surely when uttered in the language in which they were heard in childhood, and which carry the aged man back to the day when he learned his first prayer at his mother's knee.

The Church of St. Nicholas was the first step, but it was far on the eastern side of the city. The German Catholics on the western side resolved to make an effort to have a church of their own.

There was a rocky, swampy tract around Thirty-first Street, near Seventh Avenue, where modern improvements were not dreamed of. The rude shanties of those who held by no lease formed the sole population. Property here seemed within the means of a small and poor congregation.

Here a small frame church in honor of St. John the Baptist was erected and blessed in 1840. The congregation placed themselves under the powerful patronage of the Precursor of our Lord, sanctified in the womb of His holy mother, St. Elizabeth — a prophet, and more than a prophet, for he not only foretold our Lord, but pointed him out to the Jews, saying, "Behold the Lamb of God." Of him the Divine Truth itself said: "Amen, amen, I say to you, of them that are born of woman there is not a holier one than John the Baptist."

The Church of St. John the Baptist was thus modestly begun—a small, unpretending frame structure. The opening was auspicious. The really pious rejoiced at the opportunity now afforded them of attending mass and frequenting the sacraments in their own part of the city, and of receiving instruction and admonition in the language of their fatherland.

But those were days of trustees; and the little church was in the hands of men who attempted to rule with a high hand. The church for some time had no resident pastor, but when Rev. Zacharias Kunze was appointed,

he found that the trustees claimed to rule the congregation, and his power for good was limited. He withdrew in 1844, and established the Church of St. Francis Seraph. Rev. J. A. Jacop became pastor in 1845, but there was a general lack of spirit and much dissension.

To add to the miseries, on Sunday morning, January 10th, 1847, when when the church was ready for early mass, those of the congregation living near saw flames bursting out ominously from a rude stable near their church. The alarm was given, and they hastened to save their temple; but the winter wind fanned the flames, and though some articles were saved, and much of the altar furniture, the building with the organ was consumed, and the congregation was without a church.

They did not lose courage, but with the money received from the insurance began to erect a more solid and substantial edifice of brick.

On Sunday afternoon, March 14th, 1847, the Right Reverend Bishop Hughes, accompanied by his secretary, Rev. J. R. Bayley, and two Jesuit Fathers from St. John's College, proceeded to the spot to lay the corner-stone according to the Roman Pontifical.

The Right Reverend Bishop made a most earnest and powerful address befitting the circumstance. He reminded the congregation of the glorious spiritual temple, of which the material one was but a faint shadow, and that the strength and usefulness of each particular church, as of

a single stone, were to be found only in its close and faithful continuance in the place of the vast edifice in which it is set.

An address was also delivered in German by the Rev. Mr. Raffeiner, and after the chant of a hymn in German the congregation retired.

The new Church of St. John the Baptist was by no means grand, either exteriorly or interiorly, but it was a great improvement. For a time the Catholics of St. John's were attended from the Church of the Nativity, but in 1848, the Rev. Joseph Lutz, an exemplary and energetic priest, was appointed. After four years' labor the Rev. Mr. Lutz withdrew, and the church was again bereft of a pastor. At last, in 1853, the Rev. Augustine Dantner was appointed to the position; and he struggled on amid endless difficulties till the year 1870, when he was forced to withdraw. The church remained closed for several months, and there seemed every prospect that it would fall from decay — for it was in a wretched condition from long want of repair — unless in the mean time it was sold for debt, and so passed entirely out of the hands of the Catholics.

On the return of the Most Reverend Archbishop from the Vatican Council, he resolved to make one more effort to infuse new life into the congregation, and deliver it from the evils under which it had so long suffered, by placing it in the hands of a zealous religious order.

The spectacle of a community bound together by humility, piety, obedience, and self-denial, ought to be a perpetual lesson.

The Capuchins, a branch of the great Franciscan Order, had, at a very early date, labored on the American coast. They built the first Catholic chapels among the French fishing villages on the coast of Maine and Nova Scotia in the middle of the seventeenth century, and for many years served the various parishes in Louisiana. It is the order which gave Ireland its great moral reformer, Father Matthew, and the province of Florida, and more recently the neighboring provinces of New Brunswick and Nova Scotia, eminent and laborious bishops.

The early missions had died away amid the various changes in the condition of the country, but in 1857 the Rev. Bonaventura Frey and the Rev. Francis Haas revived the order in the United States, and founded a convent at Mount Calvary, Fond du Lac County, Wisconsin.

They were already known to his Grace Archbishop McCloskey, who, in 1866, confided a district to them, where they had erected and conducted most satisfactorily the Church of Our Lady of Sorrows, in Pitt Street. At his request, the Rev. Father Bonaventura Frey undertook himself the charge of the parish of St. John the Baptist.

The poor old church was again opened, and the congregation met once more to hear mass and instructions. The new pastor at once appealed to their better feelings, and, expressing astonishment that German Catholics in a great city like New York should be contented with a church as poor as he had found in the wildest regions of the West, soon brought the better part of the flock to rally around him in his work of building a church that would be honorable to their holy patron, St. John the Baptist, and creditable to themselves.

The plan of a new and fitting church was prepared by the architect, N. Le Brun; and, undismayed by the load of debt and the past dissensions, the brave Capuchin Father laid the corner-stone of his new church on the first Sunday after Pentecost, June 4th, 1871.

To enable them to complete the church, collections were made, not only among the congregation, but elsewhere—one Father, Pacificus, devoting himself almost entirely to the good work of procuring the necessary means.

The church was finally completed, except the spire, and stands to-day a source of wonder to those who recollect the poor old church which for so many years occupied the site. It is built in pure Gothic style. The façade is of fine dressed stone, with beautiful arched doorways, surmounted by windows of singular beauty, the projection of the tower base breaking the line of

the front and relieving it from sameness. The high altar and those at the sides are of white, polished marble, pure in taste, design, and execution, standing out in relief from a background of darkly veined marble. This, with the statues of the Blessed Virgin and St. Joseph on the side altars, and the elegantly carved pulpit, the work of a Capuchin lay brother, attract the attention of all who enter the sacred edifice. The church is a hundred and sixty-five feet long and sixty-seven feet wide, while the nave, which rises above the aisles, attains a height of seventy feet. The cost of the building was $175,000.

The erection of so large a church, capable of seating twelve hundred in the pews, astonished many, and to some it seemed to be thrice as large as the congregation required; but the result showed that Father Bonaventura builded wisely. The solemnity and dignity with which divine worship is offered, and all the offices of the Church performed, attract so many that the church is filled at the successive masses on Sundays and holidays.

The new church was solemnly dedicated on the 23d of June, 1872. Religious societies from the Church of Our Lady of Sorrows in Pitt Street, St. Michael's in Thirty-second Street, and from the Church of the Assumption, came to rejoice with the parishioners of St. John the Baptist, with still others from the Holy Innocents, St. Alphonsus, and St. Francis of Assisi. These came with their bands—the societies attached to the church, those

of Francis Xaverius, Francis Joseph, and St. John the Baptist closing the line, which was led by a band of white-robed virgins. When these societies had passed in order into the church, the ceremony of the day began. For the third time on that spot a Catholic church was to be blessed. His Grace the Most Reverend Archbishop performed the striking ceremony, and, returning to the sanctuary, took his seat on the throne prepared at the left side of the altar.

A Solemn High Mass was then offered, at which were present the Most Reverend Archbishop, with Bishop Persico of Savannah and Bishop McQuade of Rochester. After the gospel, the Rev. Father Francis Haas, Superior of the Capuchins in Wisconsin, preached a sermon in German, taking as his text, "This is the house of God." At the close of the Holy Sacrifice, his Grace Archbishop McCloskey felicitated the congregation and the Capuchin Fathers on the success of their undertaking. "Seldom," said he, "have I been so positively reminded of the sublime scene which was witnessed in Jerusalem at the dedication of the second Temple to the glory of the God of Israel by the Jews upon their return from Babylonian captivity. The procession of priests and levites, the sound of cymbals and music, caused old men and women to weep with joy, and young ones leaped about under the same influence. Yet what was the solemnity of that occasion compared with the present? No divine holo-

caust was there offered, no Divine presence was there to be found, but it is not so in the Christian temple."

Encouraging them to labor earnestly to extinguish all debt on their fine church, since it could not be called really the house of God while any man could put forward a claim to it, he reminded them that the solemn consecration of a church could be performed only when the edifice was completely free from debt. Receiving his benediction, the vast and striking assemblage retired.

In the rear of the church on Thirty-first Street, Father Bonaventura erected on two lots a fine brick building trimmed with stone. This was intended as a residence for a religious community. It was the Capuchin Convent, and on its completion it was dedicated by the Most Reverend Archbishop to St. Fidelis of Sigmaringen, a holy Capuchin Father, who, after preaching with the most burning eloquence to the Calvinists of Switzerland, was put to death by them in the year 1622. Of the tens of thousands of blessed martyrs who laid down their lives for the faith at the period of the Reformation, at the hands of the adherents of some of the many forms of error then wildly proclaimed, St. Fidelis is one of the few yet canonized by the Church. He was in name and deed faithful unto the end, and is a blessed patron for our city. At the time of the blessing of the Convent, his Grace established the cloister as laid down in the canons.

The necessity of a school building was great, and

Father Bonaventura did not deem his good work complete till he had erected one, although the basement of the new church answered for a time. He found no building in the neighborhood that could be readily adapted for school purposes, but was so aided that he was able to buy two lots adjoining the convent. On these he erected a fine school-house, corresponding exteriorly to the convent. Some modifications in the convent building were needed, but the architect, Mr. W. Schickel, succeeded in making an edifice answering all the purposes, and imposing exteriorly.

The building contains seven large school-rooms, each of which will accommodate a hundred pupils. The apartments are well lighted and thoroughly ventilated; nor are any of the requirements now required in furnishing a school neglected.

The direction of the boys' school remained for a time in the hands of secular teachers, but Father Bonaventura at last induced the Community of Teachers, known as the Brothers of Mary, having a mother house at Dayton, Ohio, to include this also in the number of schools under their charge. Three Brothers of this Community are now engaged in the schools of the parish, having one hundred and seventy-five boys under them. The girls' school is directed by the Sisters of St. Dominic, who have a neat house adjoining the church. Their school contains one hundred and eighty girls.

P. Bonaventura Frezza.

REV. BONAVENTURA FREY, O. MIN. CAP.,

PASTOR OF THE CHURCH OF ST. JOHN THE BAPTIST.

THE Rev. Father Bonaventura Frey was born June 12, 1831, in the Canton of Thurgovia, Switzerland.

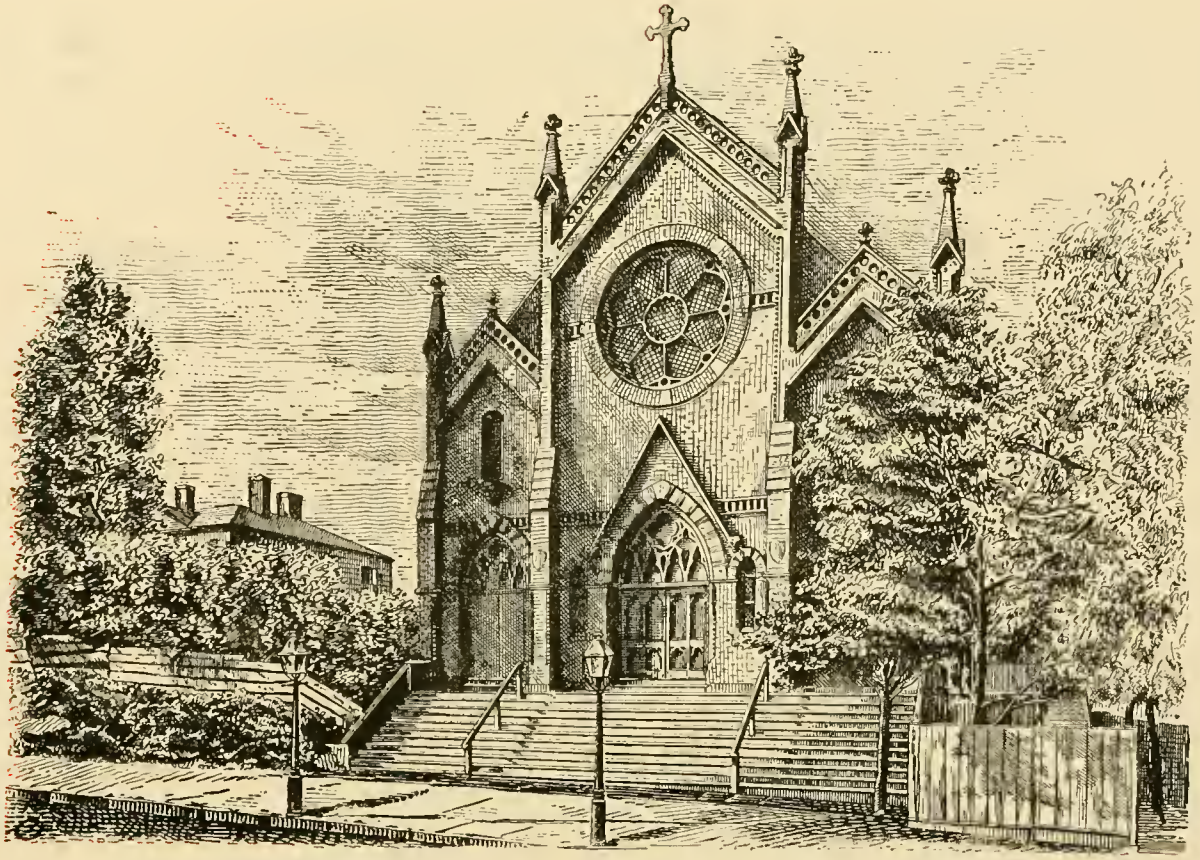
His education, begun at Einsiedlen, was completed at the Universities of Bonn and Tubingen. God having called him to the ecclesiastical state, he proceeded to St. Gall's Seminary, in Switzerland, which bears the name of one of Ireland's saints. Here, after that preparation of the mind and heart which the Church ordains for aspirants to the awful ministry, he was ordained, in May, 1854, by Bishop Mirrer.

After receiving priestly orders he was appointed to a parish in his native canton, and discharged his duties commendably until the year 1856, when he resolved to devote himself to the American Mission. Having arrived in this country, he was received by Bishop Henni, and appointed to St. Mary's Church in Milwaukee.

His mind had always turned to the religious state, and he felt called to devote his life to serve God in the reform of the Franciscan Order, known as the Friars Minor Capuchins. There was no community of this

famous order in the country, but a pious Swiss Father was duly authorized to open a novitiate in Wisconsin. F. Bonaventura Frey and F. Francis Haas were the first to receive the habit and enter the novitiate. After pronouncing his vows he erected the convent of Mount Calvary, in Fond du Lac County, Wisconsin, in 1857.

The community prospered, and Father Bonaventura, after laboring here several years, came to New York in 1866, and had already erected a convent and church of Our Mother of Sorrows, in Pitt Street, before the Most Reverend Archbishop requested him to extend his zeal to St. John's. This brief sketch will show that he is a priest of more than ordinary merit, and one likely to render signal service to the Church.



CHURCH OF SAINT JOHN THE EVANGELIST.

EAST FIFTIETH STREET.

CHURCH OF SAINT JOHN THE EVANGELIST.

FIFTIETH STREET.

THE site of the magnificent new Cathedral Church of St. Patrick has been, almost from the commencement of the century, hallowed by the offering of the Lamb without spot in the Liturgy of the New Law.

In the year 1810, the Jesuit Fathers, who had opened an academy opposite St. Patrick's Cathedral, removed it to a fine old mansion on the corner of Fifth Avenue and Fiftieth Street—a building still standing, and used as the parochial residence of the church whose history we now give.

The New York Literary Institution had its chapel of St. Ignatius, in which Father Peter Malou, once the brilliant general of the Belgians in their uprising against Austria to secure the freedom of their Church, and other Fathers of the Society of Jesus, offered up the Holy Sacrifice. The chapel was thus the scene of their ministry till the summer of 1813, when the position of the Society compelled the Jesuit Fathers to abandon their project of establishing a college in New York.

It was next temporarily occupied by Fathers of the Cistercian Order—Dom Augustine, Fathers Urban and

Vincent seemed to have made the Chapel of St. Ignatius theirs for some time. But early in 1815 these Trappist monks withdrew from New York, and the chapel, as well as all that portion of the island, was for years without the services of a priest. But the name of the old chapel and its invocation of the founder of the Society of Jesus remained.

A quarter of a century passed, and the Catholics employed in the Deaf and Dumb Asylum, on Fifth Avenue, between Forty-ninth and Fiftieth Streets, and other Catholics near that institution appealed to the Right Reverend Bishop for some means of enabling them to hear mass. The chapel of St. Ignatius was again opened, in the venerable building where Jesuit and Trappist had officiated so many years before. In 1840, the Rev. John Maginnis was appointed to organize the Catholics, and, if possible, erect a church for their accommodation. A Catholic congregation was organized, in the form then usual, with a board of trustees, and a modest little frame edifice erected. It was dedicated on the 9th of May, 1841, at half-past ten in the morning, by the Rt. Rev. John Hughes, D.D., then administrator of the diocese. After the ceremonies a Solemn High Mass was offered, and the Bishop delivered a sermon adapted to the occasion.

The congregation was feeble in numbers, and by no means wealthy, so that tickets of admission were issued

to aid in reducing the debt incurred in the erection of the church.

The Rev. Mr. Maginnis remained as pastor of St. John's till September, 1842, when he was succeeded by the Rev. William Nightingale, an English clergyman, who labored for several years in the diocese. In April, 1844, the Rev. Felix Larkin—whose brother, the celebrated Jesuit Father, John Larkin, has left such a distinguished reputation among us—undertook the direction of the church.

The old trustee system was in this parish bearing its bitter fruits. The trustees were the parties in power; but, even where filled with the best dispositions, were generally men whose time was taken up with their own business affairs, and who, consequently, could attend to the interests of the church only at intervals. The result was an utter want of economy. A church would be begun beyond the means of the congregation, and often, where contractors brought influence to bear on the members of the board, built at a fearfully exaggerated cost for every thing furnished. The trustees then found themselves face to face with a debt beyond their power to meet or manage. They could make no appeal to the congregation in the sacred name of religion. They possessed no such influence as would touch the hearts of the generous.

In their utter inefficiency, these bodies then turned

to the priest placed by the bishop in the church, but it was no part really of his sacred calling to make himself a collector and money raiser for a board which expended the means of the church frequently against his judgment and his sound advice. St. John the Evangelist is an example of the result of this false position. The trustees were unable to derive enough from pew rents or the collections in the church to meet the expenses, or pay even the interest on the mortgage which covered the property. They had neither time nor ability to go elsewhere and invoke aid. Even in the church itself, the faithful, notwithstanding the appeals of the successive clergymen, were loth to give money, when all that was given seemed hopelessly sunk.

The holder of the mortgage, after waiting for years and seeing no hope of obtaining any payment whatever, finally foreclosed, and as no effort was made even then to obtain a loan elsewhere, or raise any part of the indebtedness, the Church of St. John the Evangelist was sold at auction.

It was the first time that such an affliction had befallen a Catholic church in the city, and it came like a death-knell on the whole body. It broke the heart of the pastor, who, not responsible for the position of affairs, and coming to the position when the disaster was irretrievable, had appealed in vain to his flock to save the church. He never recovered from the blow,

which may be said to have terminated a long and useful ministry.

The disgraceful sale was a lesson. It showed that the trustee system was inherently wrong; that the bishop and his clergy alone could inspire the confidence which would induce the faithful to give of their means to erect and maintain the shrines of religion.

The congregation was bereft of its church, which, standing there with closed doors, was a bitter reproach. To rescue the fair fame of the Catholic body, the Right Reverend Bishop sent to the parish a young and energetic priest, who was not to be appalled by difficulties, but rather enjoyed grappling with them. This was the Rev. Michael Curran, Jr.

Coming to his work, he was free from all trustee interference. All devolved on himself personally, and he was untrammeled. The Chapel of St. Ignatius was again opened. The old college building had become the property of St. Patrick's Cathedral, St. Peter's Church having sold its interest. In the large hall of this building an altar was set up, and in this temporary chapel the congregation of St. John the Evangelist met, to hear mass and approach the sacraments, for about a year. Meanwhile their young priest was collecting far and near, appealing to the charity and religious feeling of every benevolent Catholic. It was not a time when such a collection was an easy matter; it was the day when

the terrible famine in Ireland was desolating the country, and all who loved that ill-fated land felt as if every cent that they could give must be devoted to the relief of that starving nation, where satanic proselytizers were endeavoring to lure the famishing from their faith by the offer of bread.

Yet the Rev. Mr. Curran succeeded; although, as often happens, the purchasers of the church, seeing the desire to regain it, more than once raised the price, the priest went steadily on. He paid the amount demanded, and by the direction of the bishop took the deed of the property in his own name till other arrangements were made. Recently, in one of those periodical revivals of the old falsehood that the new cathedral property was given to the Catholics by the city, allusion was made to the deed subsequently made by the Rev. Mr. Curran, reminding this generation of his noble work thirty years ago, in recovering, by his personal exertions, a Catholic church which had been swept away from us.

Two years' pastorship enabled him to place the Church of St. John the Evangelist on a solid footing, and open to it a time of prosperity. In May, 1850, he was transferred to another field, and the present pastor, Rev. James McMahon, was appointed. Some money had been borrowed on bond and mortgage; but the new pastor, with means of his own, at once discharged this incumbrance and soon paid off all other debts, leaving

his little church entirely free. The parish was at this time very extensive, embracing from Thirtieth to Eighty-sixth Street on the East River, and from Fortieth to Eighty-sixth Street west of Broadway, and including also Blackwell's Island.

The increase of the Catholic body in this large district was soon felt. In the autumn of 1853, this and the projected erection of a new cathedral on the block called for action. It was resolved to purchase the present site and remove the church to it, building a high basement for school purposes. Five hundred dollars were subscribed at the first meeting, to begin the necessary work. The transfer was soon completed, and the church, thus renovated and restored, served the purposes of the parishioners for a time; but a few years later an addition, forty feet by ninety, was erected, making the edifice ninety feet in width by one hundred and forty in depth, and costing in all fifteen thousand dollars. The old pastoral residence, so venerable for its associations, was at the same time removed from the cathedral grounds to its present site.

Meanwhile a fine organ had been built in the church, embracing many improvements which were the invention of the reverend pastor. The merit of the instrument was so great that it was resolved to transfer it to the new cathedral. Its value was thirty thousand dollars.

As the city grew rapidly around the spot, other

churches were founded, drawing off part of the congregation, and reducing greatly the limits of the parish of St. John the Evangelist.

On the 10th of January, 1871, a disaster befell the church. Like the church dedicated to the Holy Precursor of our Lord, St. John the Baptist, the church dedicated to the beloved apostle, St. John the Evangelist, fell a victim to the flames. The fire originated in the sanctuary, but could not be explained. The timbers being old and dry, the devouring element spread rapidly, and the church was burned to the ground. The organ, the pride of the pastor, and his labor for years, perished; nor was it possible to save even the vestments and paintings in the church, while the insurance was inconsiderable compared to the loss sustained. Undaunted by this disaster, the Rev. Mr. McMahon set to work to rebuild St. John the Evangelist, on Fiftieth Street and Madison Avenue. At a meeting of the parishioners, ten thousand dollars were subscribed. In a few months, a new and substantial brick church was erected, with fireproof walls and slate roof, capable of seating twelve hundred comfortably. It was supplied with a new organ of greater strength and more perfect tone than the lost one. In November, the Jesuit Father Damen and his associates gave a mission in this church, at which more than ten thousand approached the sacraments. As the present church will not be needed when the new

cathedral opens, it was erected with a view to its being transformed hereafter into a parochial school for boys. There is now here a girls' school, under the direction of the Sisters of Charity, which numbers no fewer than seven hundred pupils. To afford opportunity to those who desire a higher grade of teaching, the Sisters of Mercy from Houston Street, a few years since opened, at 128 East Fifty-fourth Street, St. John's Academy of Our Lady of Mercy, which has been singularly successful in its results, and is attended by about one hundred young ladies.

Among the societies attached to the church are the Society of the Holy Family, a Temperance Society, a Conference of the Society of St. Vincent de Paul, and a Circle of the Catholic Union, with Altar and Rosary societies, and sodalities for older and younger members.

The assistants of the Rev. Mr. McMahon are the Rev. Michael Callahan, a native of Cavan, Ireland, educated at St. Francis Xavier's College and St. Joseph's Seminary; the Rev. Thomas A. McCabe, a native of New York, who went from the same college to the Seminary of Our Ladies of the Angels; and the Rev. C. T. Donovan, a native of Ireland, who completed his divinity course at the Provincial Seminary, Troy.

The church in New York dedicated to the beloved Apostle and Evangelist, St. John, is, as we have seen, in time to become a school. The name of the chapel of

St. Ignatius and of the Church of St. John will doubtless be preserved among the chapels in the new cathedral to continue the protection of those great saints invoked on the spot, upon all who there offer up their prayers to God.

St. John—Apostle, Evangelist, Prophet of the New Law, nearest to the heart of our Blessed Lord, on which he reclined at the Last Supper — is represented among the Evangelists by the eagle, to note the sublimity of his doctrine. He might be typified by the dove or by a flaming heart, to show how his heart burned with love for God and for all men. Love of God above all things, and of our neighbor for God's sake, breathes from every line of his epistles.

St. Ignatius, founder of the Society of Jesus, who was so providentially raised up by God to check the course of the Reformation — whose order sent Maryland her first missionaries, and so long kept alive the faith in colonial times — gave New York her first missionary, her first martyr, her first resident priests. And her first college should not be forgotten in the new cathedral, where his chapel once stood.

Roll of Honor.

CHURCH OF ST. JOHN THE EVANGELIST.

Bowe, Patrick.
Boyce, James.
Boyle, John J.
Branique, Margaret.
Brown, John.
Buckley, Dennis, Mrs.
Burlinson, William.
Cahill, Thomas.
Canavan, John.
Carey, Thomas.
Cary, John G.
Casey, J.
Cavanagh, Ellen.
Chrystal, Peter.
Collins, John.
Collins, P.
Conlon, John.
Cooney, John W.
Curran, Peter.
Daly, Elizabeth, Mrs.
Daly, Martin.
Daylon, Patrick.
Denning, Philip.
Devine, Michael.
Donohue, Catharine, Mrs.
Donohue, Philip.
Doran, Charles J.
Dowd, James.
Duffy, Solomon.
Dugan, Francis.
Duggan, J. A.
Dunn, James H.
Dunn, John.
Earle, Eugene M., Mrs.
Elliott, Estelle.
Falihee, Michael.
Fallon, William.
Farley, John.
Farrell, Edward.
Filann, Stephen.
Fitzgerald, William.
Fitzgerald, Catharine, Mrs.
Fitzpatrick, Philip.
Fitzsimmons, Owen.
Flaherty, Michael.
Fleherty, Patrick.
Galligan, Bernard.
Galvin, James T.
Geoghegan, James.
Gibney, Patrick.
Gilmartin, Thomas.
Green, Martin.
Griffin, James, Mrs.
Hafe, Margaret, Mrs.
Hanegan, Thomas.
Hanlon, Marcus, Mrs.
Harris, Andrew.
Healy, Charles.
Hennessey, Arthur J.
Hennessey, Michael.
Hoctor, John.
Hogan, Michael.
Hughes, Patrick J.
Irwin, Michael J.
Jordan, Margaret.
Kain, John.
Kane, Michael.
Kearney, James.
Kelly, Eugene.
Kelley, P.
Kells, Jeremiah.
Kerrigan, Thomas.
Kipp, Margaret A.
Leahy, Thomas.
Lenihan, John.
Loonie, Dennis.
Lynch, Cornelius.
McCarthy, Michael.
McEntee, James.
McGrane, Thomas.
McGuire, John T.
McKeon, Annie.
McKinley, John W.
McLaughlin, Margaret.
McLoughlin, Thomas.
McManus, Thomas.
McNally, Matthew.
McSorley, John.
Macguire, Constantine J.
Madden, Thomas.
Mahon, Patrick.
Mahony, Dennis J.
Malone, William.
Marren, Joseph.
Martin, James.
Mason, Frank.
Matthews, Peter.
May, Dominick.
Meehan, Margaret.
Meehan, Patrick C.
Molloy, John.
Malcahey, M. J.
Mulligan, James.
Mulvihill, James.
Murphy, James.
Murphy, James T.
Murphy, John.
Murray, Matthew.
Murray, Michael.
Nesmith, John P., Mrs.
Neumann, Francis A.
O'Brian, Charles.
O'Brien, John E.
O'Brien, Patrick.
O'Conner, Bernard.
O'Connor, J.
O'Connor, Thomas.
O'Donohue, J. J.
O'Donovan, Jeremiah.
O'Meara, Catharine F., Mrs.
O'Rourke, Felix.
Plunkett, John, Mrs.
Quinlan, John.
Raab, John H.
Regan, David, Mrs.
Reidy, Edmund.
Reilly, James.
Reynolds, John F.
Riley, Edward.
Roche, James.
Roche, John.
Savney, Philip.
Seery. Bernard.
Shaw, Patrick.
Skelly, Thomas.
Smith, James.
Smith, Philip.
Smith, W. J.
Sweeney, Edward.
Weeks, Tirus,
Wheeler, Thomas.
White, Michael.
Wilson, James.

P. H. Mahon

THE REV. JAMES McMAHON,

PASTOR OF THE CHURCH OF ST. JOHN THE EVANGELIST.

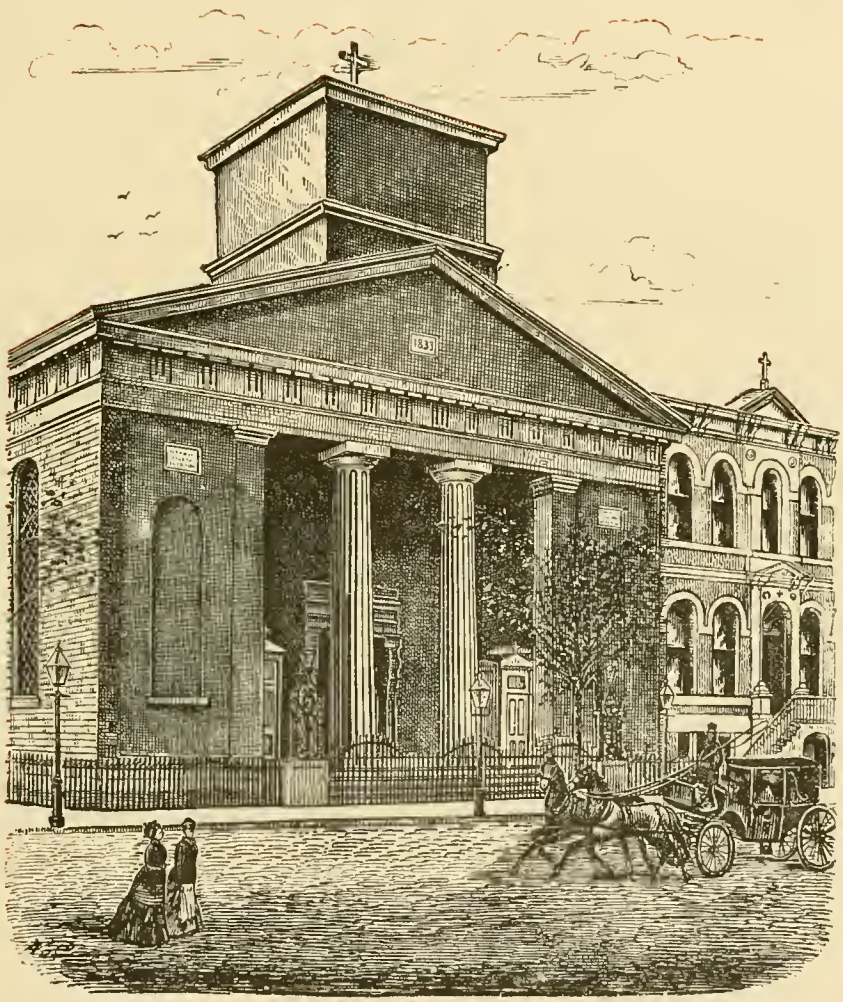
THE Rev. James McMahon was born in Ireland, and was educated at Maynooth, where his uncle was for several years President. The young candidate for the priesthood distinguished himself by the depth and solidity of his studies; and after his ordination he proceeded to the Seminary of St. Sulpice, Paris, in order to pursue still further the theological studies to which he was attached. From the seminary in Paris he proceeded to the institution of that learned body in Montreal; but in 1843 came to New York, where he was appointed by Bishop Hughes assistant at St. Mary's Church, while the Very Rev. William Starrs was pastor. He remained here till he was appointed parish priest of St. John the Evangelist, and was greatly regretted by the faithful at St. Mary's.

In the parish with which he has been so long identified he is greatly respected. The poor have ever found in him a kind and generous friend. In his ministry he has been pious, devoted, and unwearied, while his management of affairs has been judicious, inspiring every

confidence, so that the faithful are ever ready to co-operate in any good work.

He is a Hebrew and Biblical scholar of remarkable ability. He published in 1848 what may be regarded as an entirely new version of the New Testament, based indeed on Challoner's revision of the old Douay, but in which he brought to bear the results of his years of special study. He also edited, with many evidences of his critical ability, the Haydock Bible, issued by Edward Dunigan & Brother, and now published by Thomas Kelly of this city. His Testament is now issued by Kelly, Piet & Co., of Baltimore.

In music he is a great proficient; not only fully versed in all the best ecclesiastical masters, but is also skillful in the manufacture of musical instruments. Church organs have been his especial study, and the improvements introduced by him have been many and important; though, as we have seen, the first great work of his skill perished in the fire that laid St. John's in ashes.



CHURCH OF SAINT JOSEPH.

SIXTH AVENUE.

CHURCH OF SAINT JOSEPH.

SIXTH AVENUE AND WEST WASHINGTON PLACE.

BISHOP DU BOIS, in the impulse which he gave to the needed church extension in his episcopal city, showed his devotion to the Holy Family by dedicating the first churches to Jesus, Mary, and Joseph. The edifice in Ann Street already bore the name of our Blessed Lord; that in Sheriff Street received that of his holy Mother Immaculate; a third was to bear the name of Joseph, the foster father of our Saviour, the princely but humble descendant of David.

Greenwich Village was then an outlying suburb of the settled part of New York, reached by a pleasant road that ran off from Broadway towards the North River. There were Catholics here in sufficient number to form a congregation, but no means had been taken to supply their want or to rouse them to act; though the Orangemen, in 1824, had managed to create a riot here for which several were punished. "I have been unable," wrote this Right Reverend Bishop, in March 1830, "to procure means to build a church in one of the suburbs, where the Catholic population is very considerable, and too far from other churches for them to attend. I have accordingly

been obliged to hire, for two hundred dollars a year, a very large hall, which can hold seven or eight hundred persons. It is another burden that falls entirely on me, poor as I am."

In this hall, situated on Grove Street, the Catholics of the "village" were organized under the law, the trustees of the new Church of St. Joseph being Eugene Cummiskey, John Devlin, Andrew Leary, Joseph Lamb, and Patrick Kinsala, and preparations made to erect a church. Bishop Du Bois confided the task to the Rev. James Cummiskey, and early in the year 1833, lots were purchased in the name of the new corporation, on the corner of Sixth Avenue and Barrow Street. Here, on the tenth of June, 1833, the corner-stone of St. Joseph's Church was laid, with all the ceremonies, rejoicing the hearts of the Catholic body, as St. Mary's had been dedicated only the day before. The erection of the church was then begun. There were some devoted and zealous Catholics ready to contribute, but there were some actuated by a wretched spirit of mischief; and even in what was considered the Catholic paper, there appeared a communication of the most insulting character addressed to the venerable and devoted Bishop, who was doing all in his power to afford the Catholics of that portion of his diocese the opportunity of fulfilling their sacred obligations.

The trustees promptly answered the wretched slan-

derer, sustaining the Bishop and the clergyman appointed by him.

The church was well advanced, as we find, in the Catholic paper of October 5th, the following advertisement, which will seem curious to the present generation of Catholics:—

"St. Joseph's Church.—The trustees respectfully invite the friends of this church to the ceremony of what is generally called the *Raising*, which will take place at three o'clock this afternoon, under the direction of Mr. James Dempsey, master carpenter.

"By order,

"Joseph Lamb, Sec'y."

The church was completed, early in 1834, sufficiently to admit of its being dedicated to the service of God; Mr. John Doran being the architect; Dempsey, Dougherty, and Foley, the builders. The solemn ceremony took place on Sunday, the 16th of March.

Catholics looked to the new church with pride. It was, next to the cathedral, the largest church they yet had in the great City of New York. It contained two hundred and seventy pews, and had galleries with seats so arranged that all fronted the altar. The ceiling was paneled, and decorated in artistic style, with festoons of flowers and vines, while the altar was something wonderful for its time, and described as a "costly and superb specimen of Italian workmanship."

The scene within the sanctuary, when the office for the dedication of a church was performed, was one worthy of being commemorated by an historic painting. From the sacristy came forth the procession, led by acolytes, followed by the clergy and the Right Reverend Bishop, and when the Pontifical High Mass followed, there stood at the altar the venerable Bishop Du Bois, founder of Mount St. Mary's; in the robes of a deacon, the Rev. Wm. Quarter, who was to die Bishop of Chicago; and in the tunic of a subdeacon, the Rev. John McCloskey, future Bishop, Archbishop, and America's first Cardinal; while among the clergy present in surplice and cassock was the erect form and commanding countenance of the Rev. John Hughes of Philadelphia, who, as successor of the officiating prelate, was to make his name known throughout the world.

The other priests noted as present that day are known among those who lived to be veterans in the army of the Lord—the Rev. J. A. Schneller, who acted as master of ceremonies, the Rev. J. Cummiskey, first pastor of St. Joseph's; the Rev. John Kelly, Rev. John Conroy.

The sermon was preached by the Rev. Charles C. Pise, D.D., taking as his text the words of II. Paralipomenon, vii. 16: "I have chosen and have sanctified this place, that my name may be there forever, and my eyes and my heart may remain there perpetually." The ser-

mon, full of beauties of style and eloquent movement, showed the perpetuity and unchangeability of religion; its perfection under Jesus Christ, who conferred on it that grace which, of all possible institutions, is the most perfect and sublime. He drew the history of the church and her altars founded on the rock. "This rock, on which her foundations were laid in the beginning, has not yielded, in the least, to the fury of the waves, but still dashes back, as it ever did, the foam of ages and the tempest's wrath. Like some high and solitary beacon shedding an undying light upon the waste of waters, the Church rears her heaven-lit head over the desolation of the past and the changes of the present, to remain in her grand and solitary position, beaming down on time the light of eternity."

The collection with the money received for tickets amounted to fifteen hundred dollars—a large sum for New York nearly fifty years ago.

Almost contemporaneous with the erection of St. Joseph's, the good bishop began, in the same district, an excellent charity, the Half Orphan Asylum. It was incorporated May 2, 1835, as the Asylum for the Relief of the Children of Poor Widowers and Widows. It was placed under the care of the Sisters of Charity, and it was hoped that the surviving parent would contribute sufficient to enable the asylum to thrive, with a little assistance from the various congregations; but it

soon proved that the revenue from this source was very trifling. For years the Easter collection in all the churches went to the support of this Asylum, but it was sustained mainly by the generosity of a few devoted Catholics, chiefly members of St. Joseph's congregation. By an act passed April 13th, 1852, the Orphan and Half Orphan Asylums were united, and the building used by the latter became St. Vincent's Hospital.

The parish of St. Joseph was very large. It extended for many years from Canal Street to Twentieth Street, west of Broadway, entailing severe labor on the clergyman, especially in the visitation of the sick. The church had scarcely been opened when the cholera for the second time swept over New York, with less deadly effect than in 1832, but still carrying off thousands of victims.

The Rev. Mr. Cummiskey, with the other clergymen of the city, showed the utmost devotedness in this period. He did not remain, however, long in charge of the parish, being succeeded before the close of the year by the Rev. Dr. Charles Constantine Pise, who remained at St. Joseph's for about two years. He was a native of Maryland, a brilliant writer and orator, of elegant and attractive manners. He was one of the earliest in this country to attempt to diffuse among Catholics a class of lighter and more attractive literature, in which the doctrines and practices of the Church were defended or

correctly represented. His poetry was also of a high order, based on the purest models. With Dr. Varela he was for several years editor of the *Catholic Expositor*, and frequently contributed to other Catholic periodicals. After leaving St. Joseph's he was for many years at St. Peter's, and then founded the Church of St. Charles Borromeo, Brooklyn, where he died.

During Dr. Pise's incumbency, the church was completed and some improvements made, and a fine fresco of the Transfiguration, after Raphael, was painted as the altar-piece. A sacred oratorio was given in October, 1835, to meet the expense of these ameliorations. Dr. Pise was active in exertions, by lectures, sermons, and fairs, in behalf of the Half Orphan Asylum, then on Sixth Avenue, and containing a hundred children.

In 1838, the Right Rev. Bishop Hughes appointed to St. Joseph's the Rev. John McCloskey, who brought to this pastoral charge all his learning and experience, as well as those personal gifts which endear him to all. He remained the revered pastor till the opening of St. John's College, Fordham, in 1841, when he became the first president and real founder of that institution, giving it from the outset the high character it has always maintained. During his presidency of the college he continued to discharge his duties at St. Joseph's, and when Dr. Manahan became president of St. John's, the Rev. Mr. McCloskey, to the delight of the parish, was again wholly

theirs. He was assisted successively by the Rev. B. Carraher, the Rev. D. W. Bacon, afterwards Bishop of Portland, and the Rev. J. P. Burke.

The Rev. Mr. McCarron was an energetic priest, highly esteemed by Archbishop Hughes, who, in time, made him archdeacon of the diocese. He was unwearied in attending to his duties, and always ready to hasten to the couch of the sick, in the most inclement weather and at the most distant points of his parish. Large as it was, and scattered as his flock, not a Catholic died without the sacraments through any remissness or neglect on his part. He was as devoted in the confessional, and at all the offices of the Church.

As soon as he had introduced system into the affairs of the diocese, he set himself heart and soul to establish parochial schools for the young of both sexes, in order to secure them that training in the faith which can alone save them from the allurements of vice, often insidiously masked under the disguise of proselyting zeal.

Early in 1855, by his unweared exertions, he completed a school building on Leroy Street, which Catholics then justly regarded as magnificent. It was opened on the 16th of April. The boys were under the care of Brothers of the Christian Schools, and soon numbered four hundred and fifty. Three Sisters of Charity assumed the direction of the four hundred girls who were

sent to receive an education at their hands, under the patronage of the foster father of our Lord. He did not stop here. The next year the Sisters of Charity opened on Sixth Avenue an academy, which to this day has enjoyed the highest popularity, and trained many young ladies most creditably.

From 1845 to 1849, the Rev. Mr. McCarron was assisted by the Rev. William Quinn, now for many years the distinguished Vicar General of the diocese, who, at the bier of the pastor of St. Joseph's, paid an eloquent tribute to his worth. Among other curates may be named the Rev. William Everett, so long identified with the Church of the Nativity, and the Rev. Jerome Nobriga, who, placed in St. Joseph's by Bishop Hughes in 1849, is still, after nearly thirty years' parochial work, laboring in the same parish.

After ten years' service at St. Joseph's, the Rev. Mr. McCarron was transferred to St. Mary's, and died pastor of that church, February 23, 1867.

He was succeeded at St. Joseph's Church by the present parish priest, the Rev. Thomas Farrell, under whose able management the church has prospered wonderfully. During his long pastoral relation of more than twenty-two years, he has had, among other curates, besides the venerable Mr. Nobriga, the Rev. E. Maguire, Rev. Hugh T. Brady, Rev. P. McSweeny, Rev. Reuben Parsons, Rev. James O'Leary, Rev. E. A. Dunphy, Rev.

John P. McClancy, Rev. John J. Duffy, Rev. John Fitzharris, and his present capable assistants, Rev. J. B. Salter and Rev. J. J. McCauley.

Among incidents worthy of note was the administering of the Holy Sacrament of Confirmation, on the 23d of May, 1861, by the Bishop of Guadalajara, Mexico, then banished from his see, who was thus enabled to judge, by the order and regularity in the services of the church and the number of both sexes who approached the sacraments, how real was the progress of the faith in the United States.

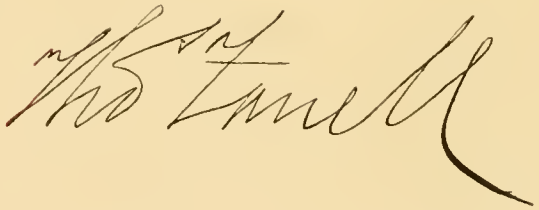
Although the churches of St. Alphonsus Liguori, St. Anthony of Padua, St. Bernard, and St. Francis Xavier, have all been erected within the bounds of the parish of St. Joseph as it existed a few years ago, the congregation is still a very large one, and the church can barely, by the numerous services on Sundays and holidays, enable the faithful to hear mass. The Catholic population of the parish is estimated at fifteen thousand, while the church can at most hold two thousand. The academy and schools maintain their efficiency, and by the number of pupils show that the flock is a large one; there being nearly a thousand children in the parochial schools.

The piety of the faithful is kept alive by various sodalities and pious associations, while the Temperance Society has been the instrument of much good.

Roll of Honor.

CHURCH OF ST. JOSEPH (SIXTH AVENUE).

Anderson, Patrick.
Bailey, John H.
Bain, Thomas.
Baker, William H.
Behan, John.
Berenholtz, George N.
Bergen, William.
Bourke, Godfrey R.
Brady, Edward.
Brennan, William.
Brett, Joseph William.
Burgess, Mary A., Mrs.
Burns, John.
Byrne, Michael.
Cantwell, John, Mrs.
Carney, Jame..
Carraher, T.
Carroll, James.
Cassin, Catharine, Mrs.
Cavanagh, John, Mrs.
Clark, Bernard.
Clarke, John.
Condon, Edward.
Conlon, James, Mrs.
Cosgrove, John.
Conville, Thomas.
Coonan, Thomas.
Corbett, James.
Coughlan, Michael.
Coyle, D. E.
Cronin, John.
Dailey, Margaret E., Mrs.
Dolan, John.
Donnelly, M.
Dougherty, Michael F.
Driscoll, James.
Ennis, Louisa J., Mrs.
Farrell, William.
Fay, James.
Fenlay, Michael.
Floyd, James R.
Francis, Robert.
Frank, Augustus A.
Gumbleton, Henry A.
Haight, Ann, Mrs.
Halloway, John.
Hand, John.
Harney, William.
Harrigan, Edward.
Hart, Martin.
Hayes, Patrick, Mrs.
Hayward, Robert, Mrs.
Healy, Nicholas.
Holmes, James.
Howe, George P.
Kane, John.
Keane, John.
Kearney, H.
Keenan, John.
Kelly, James.
Kelly, P.
Kelly, Thomas.
Kennedy, Arthur J.
Kennedy, Thomas E.
Kenney, Bartholomew F.
Kernan, J. A.
Killeen, Edward.
King, Hugh.
Laden, John.
Lee, John.
Leonard, John.
Logue, Patrick.
Lynch, James.
Lynch, John.
McCarthy, John C.
McCarvill, John.
McConnell, John J.
Finnell, Thomas C.
McCosker, T.
McCray, William.
McGinn, John.
McGinnity, Dennis.
McGovern, Thomas, Mrs.
McHugh, John.
McKenna, Patrick.
McLaughlin, Ann.
McParten, J. G.
MacKane, John.
Maher, Murtha J.
Mohan, Bernard.
Mahon, N. P.
Monahan, Thomas.
Moore, Elizabeth.
Morange, Martina, Mrs.
Mount, D. Mrs.
Murphy, John.
Murphy, M., Mrs.
Murray, Frank.
Norris, John, Mrs.
O'Hara, John.
O'Neil, D. Edwin.
O'Neil, James.
O'Neil, Lawrence, Mrs.
Quigley, John.
Quigley, Thomas.
Quinn, Peter.
Rafferty, Patrick.
Redmond, Mary T., Mrs.
Scott, John.
Scully, John S.
Severance, Joseph H., Mrs
Sheil, Patrick.
Skelly, Patrick.
Sterritt, William.
Walker, William H.
Walsh, George.
Walsh, Thomas F.



REV. THOMAS FARRELL,

PASTOR OF THE CHURCH OF ST. JOSEPH.

THE Rev. Thomas Farrell, who has for more than twenty years been the spiritual guide and father of the flock gathered under the invocation of the Patron of the Universal Church, is a native of Ireland.

He was born in the County Longford in 1823, and came to this country in childhood. After studying the rudiments in local schools, he entered the College of Mount St. Mary's, at Emmettsburg, and was graduated in that institution. At the close of his theological course in the seminary connected with the college, he was ordained priest some time in the year 1847.

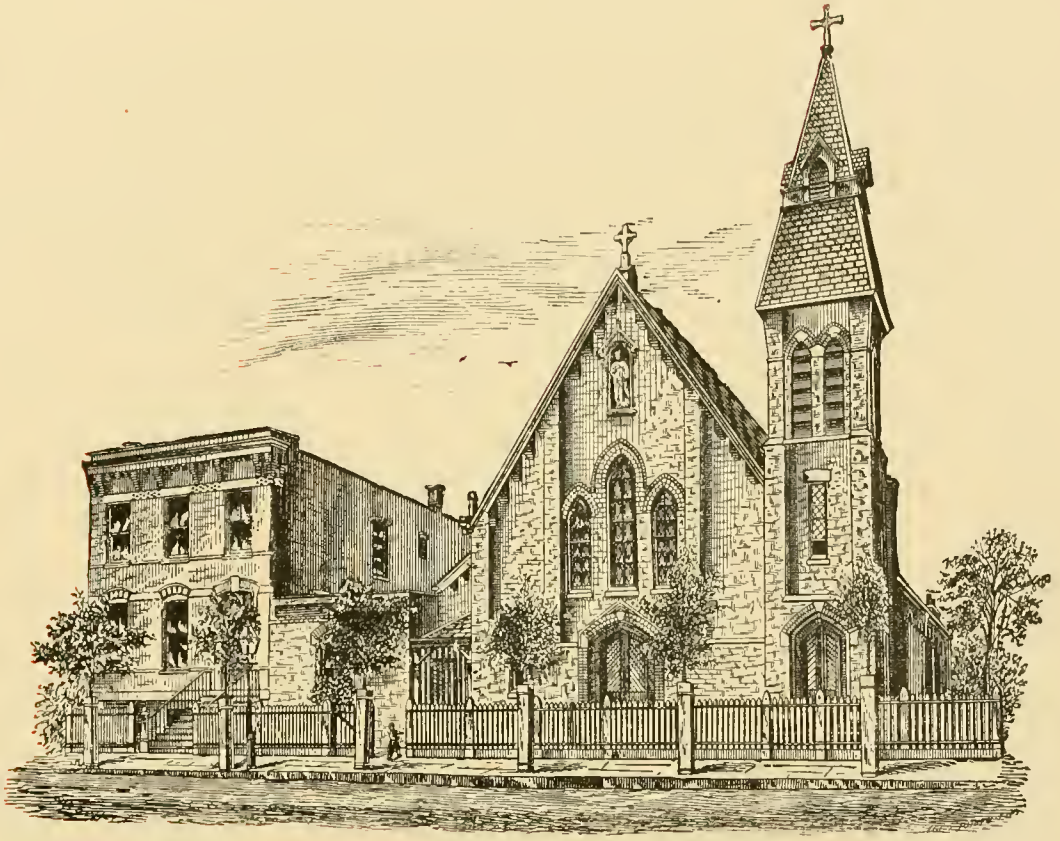
The next year, having joined the Diocese of New York, he was appointed chaplain to the mother house of the Sisters of Charity at Mount St. Vincent, and ministered in the beautiful chapel still standing within the limits of the Central Park. He was soon after associated with the Rev. Richard Kein as one of the assistant priests at St. Bridget's Church.

At the close of the year 1852, the Right Rev. Bishop Hughes, satisfied with the ability and zeal he had dis-

played, appointed him pastor of St. Paul's Church, Harlem, and he remained in charge of that church till the year 1854. He was then called to the more important city parish of St. Mary's, which he directed till his appointment as pastor of St. Joseph's, in 1857.

His career in this parish has been one in which he has won the esteem of the people confided to his care, as an earnest, pious, solid priest. Among his fellow priests he is esteemed as one of clear and vigorous mind, a wise counsellor in difficulty.

The Rev. Mr. Farrell was one of those who took a deep interest in the late Orestes A. Brownson. When circumstances compelled that illustrious convert to stop the publication of the *Review*, which had done such service to the cause of truth from the time of his conversion to the faith, the Rev. Mr. Farrell, with the late Rev. Dr. Cummings and others, raised a fund and purchased an annuity for the great Catholic philosopher.



CHURCH OF SAINT JOSEPH, (GERMAN).

EAST EIGHTY-SEVENTH STREET.

CHURCH OF SAINT JOSEPH (GERMAN).

EAST EIGHTY-SEVENTH STREET, YORKVILLE.

ALTHOUGH a Catholic church at Yorkville had afforded Catholics for some years the opportunity of taking part in the Holy Sacrifice and approaching the sacraments, still, as the number of German Catholics increased, they began to think of forming a congregation by themselves.

The right reverend Fathers of Third Street freely permitted mass to be said in the asylum for the Catholics of their nationality. For some years, the Rev. Theresius S. Gezowsky attended this little flock without being able to obtain such aid as would justify commencing to build a church.

The congregation had, however, grown so rapidly that the most influential German Catholics of Yorkville thought of having a church of their own. They called on Father Bapst, the late provincial of the Jesuit Fathers of New York, and begged of him to give them a priest

of the Society of Jesus for commencing the work. As other religious orders were administering to the German Catholics in New York, it was only becoming that the society to which the pioneer priest—the German Jesuit, Father Farmer—belonged, should also labor in the same field. In consequence, the Reverend Father Bapst acceded to their request, and, with the permission of his Eminence, the Rev. Joseph Durthaller, an experienced priest, was selected for the new parochial duties. He continued to occupy with his flock the Asylum chapel while he erected a new church which took the same name, that of the Universal Patron of the Catholic Church. Five lots of ground on Eighty-seventh Street were purchased of Mr. S. Hillebrand, and on this spot the erection of a fine brick church was begun, in 1873, under the supervision of L. O'Connor, Esq., architect. It was completed early in the following year. The new Church of St. Joseph, forty-six feet in front by ninety-six in depth, was dedicated by the Most Reverend Archbishop McCloskey on the 26th of April, 1874. After the edifice had, by holy rite and prayer, been set apart to God's service, a High Mass was offered by the Rev. William Gockeln, S.J., President of St. John's College, Fordham, and a sermon was preached on the happy occasion by the Rev. Joseph Wirth, C.SS.R., of the Church of the Most Holy Redeemer.

Annexed to the church is an office and a parochial

residence, erected at the same time as St. Joseph's, the whole costing about forty-eight thousand dollars.

The church contains a hundred and four pews, and will accommodate about a thousand persons. It has been well attended, not only by Germans but by other Catholics in the vicinity, and promises, in a few years, under zealous care, to become a fervent and thriving parish, as the number steadily increases.

In 1877, there were in this church one hundred and eighty-nine baptisms and sixteen marriages.

The reverend pastor is assisted by two other Fathers of his order, the Rev. John Hackspiel, S.J., and the Rev. G. Frederici, S.J. To encourage piety in their flock, they have established a benevolent society for men, an Altar Society, and three sodalities—one for married women, one for young men, and one for young women.

Fathers of the Society of Jesus cannot be indifferent to the cause of Catholic education. A school was at once organized in the parish, and, till a suitable building can be erected, the pupils, now numbering one hundred and sixty, through the kindness of the Redemptorist Fathers, attend the school at the Orphan Asylum under their charge, in Eighty-ninth Street. The new schoolhouse is to be erected in 1879.

Besides the duties connected with the parish, the Fathers at St. Joseph's attend the House of the Good Shepherd, Ninetieth Street and East River. This noble

institution was established in 1857, at 191 East Fourteenth Street, by the Sisters of Charity of Our Lady of the Good Shepherd, and was subsequently removed to its present location. Its object is the reformation of penitent women, who desire to leave a life of sin. For those who, entering themselves, wish, with God's grace, to remain away from the world and its temptations, there is connected with the Convent of the Sisters a Magdalen House of Reformed Penitents, under the rule of the Third Order of St. Teresa. This extensive establishment contains, in the Convent of the Good Shepherd, thirty-four professed choir sisters, and sixty-two others belonging to the community; seventy-one of the Order of St. Teresa, governed by the Sisters of the Good Shepherd, and three hundred and fifty-eight voluntary penitents and detentioners.

Roll of Honor.

CHURCH OF ST. JOSEPH (EAST EIGHTY-SEVENTH STREET).

Ahans, H.
Amend, Barbara.
Amend, Eliza.
Baab, George.
Baab, Henry.
Baab, Peter.
Berman, Jacob.
Bolender, Charles.
Clemens, C.
Deckelman, William.
Ebel, Sebastian.
Eichorn, Joseph.
Ehret, George.
Elfring, Bernard.
Funke, Francis.
Geiger, F.
Göbel, Gustav.
Henning, Mary M., Mrs.
Herbold, Herman.
Herold, Julius.
Hesse, Joseph.
Hertel, Francis.
Hillenbrand, F.
Kert, E.
Lanz, Frederick L.
Leininger, Adam.
Ludwig, A.
Meixel, Ignatius.
Realander, Anton.
Rebman, Josephine, Mrs.
Repp, Charles.
Ruppert, J., Mrs.
Schappert, John.
Schmidt, Charles.
Sommer, Henry.
Stein, F.
Stoiber, Jacob.
Warrman, Robert.
Weiss, Fridolin.
Wetzel, Stephen.
Wurtenberger, Martin.

Jos. Durthaller

REV. JOSEPH DURTHALLER, S.J.,

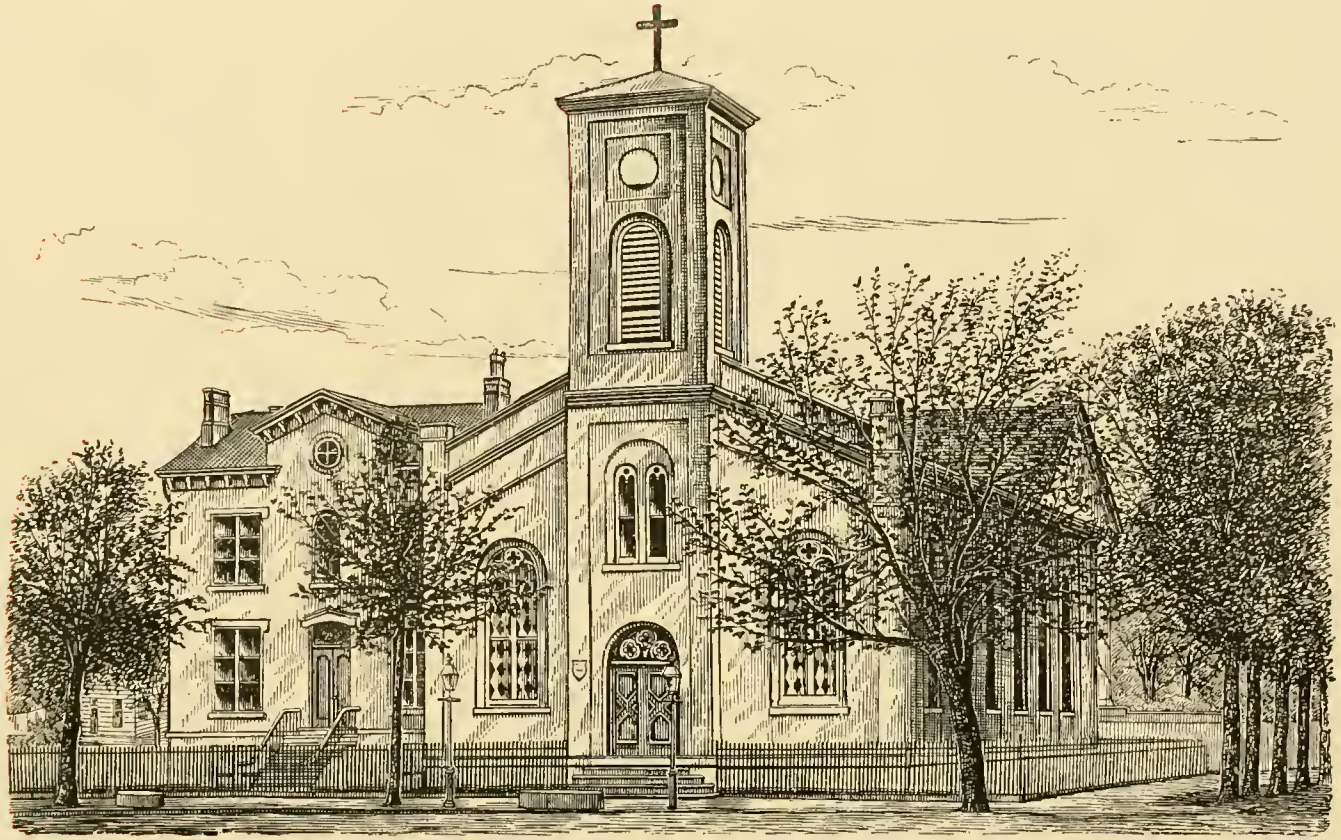
PASTOR OF THE CHURCH OF ST. JOSEPH (GERMAN), YORKVILLE.

THE pastor of St. Joseph's Church is one who has labored, in various parts of the State, in the ministry, and in the great work of Christian education.

He was born on the 28th of November, 1819, at Altkirch, then in the department of Haut Rhin, France, in that Alsace which Bourbons won and Bonapartes lost. Devoting himself to the service of God, he entered a seminary, and was ordained at Strasbourg by Mgr. Roess, Bishop of that city, on the eve of Christmas day, in the year 1843. His first year of priesthood was spent as one of the teachers in an admirable academy, the Institut de la Toussaint, established at Strasbourg by the Abbé Bautain; but as he felt himself called to a religious life, he entered the Society of Jesus, October 13th, 1844. He was soon after sent to the American Mission, arriving in New York in May, 1849. His first year was spent among the Iroquois Indians, at Caughnawaga, near the Sault St. Louis, above Montreal. He was then successively at St. Mary's College, Montreal, and at Quebec.

In New York he was attached to the College of St. Francis Xavier, and held the responsible position of president of that institution from 1860 to 1863. During his continuance in office, finding the old college insufficient for the wants of the students, he projected a new and finer structure, and erected the large eastern portion of the new college. Having been afterwards sent to Buffalo, to take charge of a German congregation, he erected St. Michael's, one of the most splendid churches in that city.

His labors at St. Joseph's appear in our sketch of that church, and need not be repeated.



CHURCH OF SAINT JOSEPH (GERMAN).

WEST ONE HUNDRED AND TWENTY-FIFTH STREET.

CHURCH OF SAINT JOSEPH (GERMAN).

ONE HUNDRED AND TWENTY-FIFTH STREET AND NINTH AVENUE, MANHATTANVILLE.

ABOUT the year 1859, the need of another church was felt at Manhattanville, and a priest was assigned to minister to the German Catholics in that district.

The Ladies of the Sacred Heart kindly granted the use of a little chapel on their extensive and beautiful grounds, and in this for a time the new congregation, placing itself under the patronage of the glorious patriarch St. Joseph, enjoyed all the ministrations of their religion.

When the little society felt able to undertake the work of erecting a church, four lots of ground were purchased, in 1860, and the present church erected. It was dedicated on the 5th day of September, 1860, by the Very Rev. William Starrs, Vicar General of the diocese.

St Joseph's is a handsome brick church with a stone basement; it is forty-five feet in width by one hundred in depth, and is elegantly frescoed by Giovanelli. The organ is a fine one, made by Engelfried, at a cost of three thousand five hundred dollars.

With its galleries the church will seat six hundred, and cost originally about fifteen thousand dollars.

The first pastor assigned to this church, October 21st, 1860, was the Rev. F. Karel, who continued to officiate here till June 20th, 1864, when he resigned; and, after some pastoral duty in the Church of the Immaculate Conception, Melrose, is now chaplain of the Franciscan Sisters at Peekskill.

The next pastor was the Rev. Dr. Gerber of the Order of St. Francis, who was recalled by his superiors in the following year. The Most Reverend Archbishop then appointed the Rev. Anthony Kesseler, who is still pastor of St. Joseph's.

The pastor finding the church in difficulty went to work energetically, and, by the strictest economy in all details, restored the credit of the church and paid off a considerable amount of the debt, meeting demands in full.

Coeval with the building of the church, a school was organized and lay teachers were engaged to conduct it, but in 1869, the Ladies of the Sacred Heart kindly undertook to teach the girls, as they do to this day. The boys remain under lay teachers. The pupils number in all about two hundred children.

Sunday-schools were established, both for German and English children.

In 1871, the Rev. Mr. Kesseler enlarged the church, at a cost of six thousand dollars and procured new bells

for the steeple; and three years after he erected the handsome and commodious pastoral residence near the church.

The Rev. Mr. Kesseler is assisted by the Rev. Ignatius Delveaux. There are masses daily in the church and on Sundays and holidays two masses at seven and eight; a high mass with English sermon at nine o'clock; and another with sermon in German at half past ten.

Roll of Honor.

CHURCH OF ST. JOSEPH,
(WEST ONE HUNDRED AND TWENTY-FIFTH STREET).

Baldwin, Mrs.
Banks, Mary.
Becker, John.
Becker, Philip.
Borst, Charles, Mrs.
Brendel, John.
Bried, Gertrude.
Daly, Daniel.
Daly, Matthew.
Daly, Timothy.
Daly, Timothy, jr.
D'Esterhazy, Paul O.
Doran, Thomas.
Doyle, James.
Dunican, Patrick.
Erving, Edward, Mrs.
Faulhaber, Philip.
Ferdinand. John.
Fink, Adam.
Fischbach, Charles.
Geoghegan, Stephen J.
Grinnon, Daniel, Mrs.
Halpin, Z. J.
Herring, William, Mrs.
Hines, Edward.
Hopper, Isaac.
Klemm, Elizabeth.
Klemm, Kate.
Klemm, Magdalena.
Kennedy, Michael.
Kniffen, William.
Lerche, Alprecht.
Loughran, Charles.
Maidhoff, Conrad.
Mansfield, Maria L., Mrs.
Martin, John.
Marx, A., Mrs.
März, Frederick.
Meyer, Adam.
Murphy, John.
Murray, Mary, Mrs.
Noonan, Michael.
Ohmeis, Peter M.
O'Neill, Charles.
Orthaus, Joseph.
O'Shea, Patrick.
Reid, John.
Schneider, Theodore.
Stewart, Alexander T.
Sullivan, Charles.
Sullivan, James.
Sullivan, John.
Sweeny, Ellen.
Theis, John.
Tone, Thomas.
Wagner, Frank.
Willard, Mrs.
Windolph, Frances.
Zchweitzer, William.
Zweifel, Joseph.

Anthony Kesseler.

REV. ANTHONY KESSELER,

PASTOR OF THE CHURCH OF ST. JOSEPH, MANHATTANVILLE.

THE pastor of St. Joseph's Church is a native of the Rhenish Province, in Germany. He was born in the year 1840.

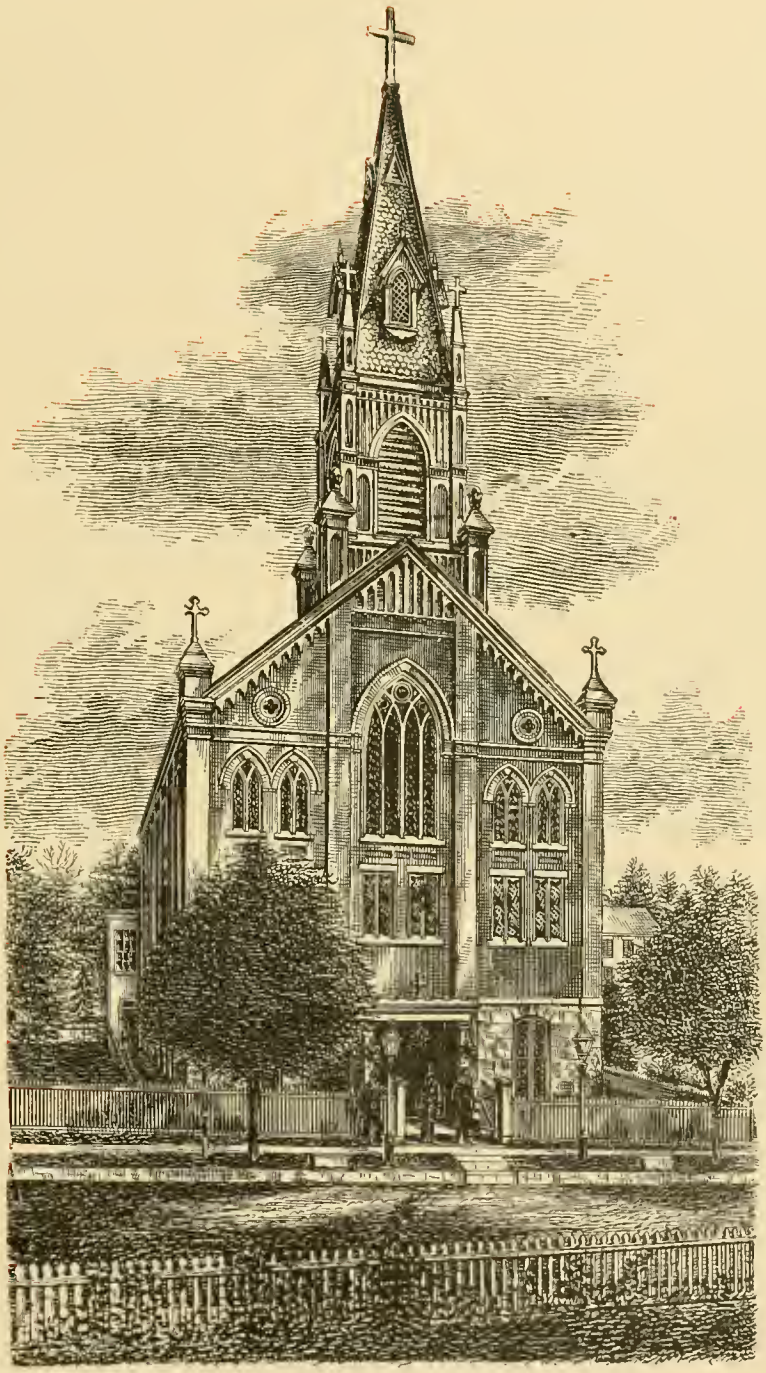
He came to the United States while still in his boyhood, in the year 1851, and entered a collegiate institute directed by a talented convert, Dr. White. From this he proceeded to St. Peter's College, in Cumberland, Maryland, directed by the Redemptorist Fathers.

As he had made choice of the ecclesiastical state, he entered St. Mary's Seminary, Baltimore, the oldest theological school in the country, directed by the Society of St. Sulpice. He completed his divinity course, however, in the Seminary of our Lady of the Angels, at Niagara Falls, and was ordained priest in old St. Patrick's Cathedral, New York, on the 22d of April, 1865, by the Most Reverend Archbishop, at present his Eminence Cardinal McCloskey.

He was at once assigned to duty as assistant pastor of St. Nicholas' Church, where he remained several months, exercising his first ministry in that parish.

He was soon called to another position; the Most Reverend Archbishop selected him to undertake the difficult task of extricating St. Joseph's Church from its embarrassments.

He was accordingly appointed pastor on the 5th of September, 1865. He has been singularly successful in relieving the church from its troubles, restoring general confidence, reducing the debt, enlarging the sacred edifice itself, and enhancing the usefulness of the schools.



CHURCH OF SAINT JOSEPH, (GERMAN).

WASHINGTON AVENUE NEAR ONE HUNDRED AND SEVENTY-SIXTH STREET.

CHURCH OF SAINT JOSEPH.

WASHINGTON AVENUE, NEAR ONE HUNDRED AND SEVENTY-SIXTH STREET, TREMONT.

TREMONT, formerly in Westchester County, but in the portion recently added to the City of New York, has a church dedicated to the great St. Joseph. It is another proof of the widespread devotion among the Catholics of the city to that saint, one of whose ardent clients, the great St. Teresa, declared that she never sought any favor through his intercession in vain.

The church in Tremont is due to the zeal and activity of a priest known by other labors in the city—the Rev. Joseph Stumpe. Finding that the locality was without a church, that the faithful ought, if their piety was not of the most tepid kind, to be able to erect a suitable church, he gave himself to the undertaking.

The confidence in the Catholic body there was not misplaced. The proposal to erect a church was responded to; a site was sought and soon found, at what was deemed a reasonable price, and plans obtained for a church of solid and enduring character.

The corner-stone was laid in the month of October,

1873, and the church work was pushed vigorously during the winter, so that the new edifice was dedicated on the Sunday after the ensuing feast of the Holy Patriarch, March 22, 1874. The Very Rev. William Quinn, V.G., officiated on the consoling occasion, assisted by the pastor, Rev. Joseph Stumpe, and a number of clergymen assembled to join in the joy of the congregation. A Solemn High Mass was then offered by the Rev. R. Kleineidam, C.SS.R., assisted by Fathers Jungbauer and Daiermayer, as deacon and subdeacon. The sermon was preached by the Rev. Joseph M. Sorg, pastor of the Church of St. Louis in Buffalo; and after the post-communion the Very Reverend Vicar General congratulated the German Catholics of Tremont on their fidelity to the faith amid the persecutions and false ideas of the nineteenth century, and on the zeal of which their church was so noble a monument.

The Church of St. Joseph is a fine structure, in the modern Gothic style, forty feet in width by a hundred and twenty-five in depth, with windows of stained glass, the decorations and the general appointments of the interior being carried out in the utmost elegance and taste.

This Church of St. Joseph cost about fifty thousand dollars. The interior is handsomely finished, in a neat and effective manner. There is a high altar, with two side altars and a spacious sanctuary.

The basement of the church, which, being on a level with the street, is high and airy, is at present used as a school.

The reverend founder of the church was succeeded, in 1874, by the Rev. J. Sorg, who was appointed by the Most Reverend Archbishop as resident pastor. In the early part of the year 1877, the present pastor, Rev. Nicholas. Tonner, succeeded to the charge.

Connected with the church are the Society of St. Joseph, a charitable organization, and the Altar Society of the Immaculate Conception.

The Sunday-school is carefully directed, and has about a hundred and fifty pupils.

The congregation is not at present very large, but it is one that must increase, and fill the beautiful church edifice they possess.

Nicholas S. S. Tanner

REV. NICHOLAS J. S. TONNER,

PASTOR OF ST. JOSEPH'S CHURCH, TREMONT.

THE pastor of the church at Tremont is a young and capable priest, the second one of the family engaged in the ministry in the Diocese of New York—his cousin being parish priest at the Church of St. Mary Magdalen.

The Rev. Nicholas J. S. Tonner was born April 4, 1850, at Stewardstown, Allegheny County, Pennsylvania. His early education was received at the parochial school in the neighboring town of Sharpsburg, and he is thus a proof of the fruits of our parochial system of education. To complete his studies he entered the College of St. Vincent, Westmoreland County, under the direction of the learned Order of St. Benedict; and, being called to the ecclesiastical state, went through his philosophy and divinity studies in the theological school of that abbey, where he was graduated, in June, 1876.

He came to New York for ordination, and was the first on whom Archbishop McCloskey conferred any holy orders after he had been created a Cardinal. The Rev. Mr. Tonner received minor orders at his hands in St.

Patrick's Cathedral, August 20, 1876; and was ordained priest by Bishop Loughlin in his cathedral, Brooklyn, on the 24th of the same month.

He made his first exercise of the ministry in the parish of St. Mary Magdalen, where he was a curate, till his Eminence Cardinal McCloskey, in February, 1877, confided to him the pastoral care of the flock gathered at Tremont, under the fostering protection of St. Joseph.

CHURCH OF SAINT LAWRENCE O'TOOLE.

EAST EIGHTY FOURTH STREET.

CHURCH OF SAINT LAWRENCE O'TOOLE.

EIGHTY-FOURTH STREET, NEAR FOURTH AVENUE, YORKVILLE.

IN the year 1851, when Mount St. Vincent and the Convent of the Sacred Heart stood grandly out in the northern part of the island like two bulwarks of Catholicity, the number of the faithful began to increase so that new churches were demanded—new centers to which the people might more readily turn—monuments, as it were, ever before their eyes, to remind them of what they were by baptism, and what they should be in deed and in practice.

The Most Reverend Archbishop Hughes assigned to the Rev. E. J. O'Reilly all the district on the eastern part of the city, between St. Paul's, at Harlem, and the Church of St. John the Evangelist. The new pastor entered his parish with courage and hope, and, taking his stand about the center, looked around for a spot where the cross of Catholicity might glitter amid the clouds on the spire of a consecrated temple. He found a site adapted to his purpose on Eighty-fourth Street, between Fourth and Fifth Avenues. It was soon purchased, and the little

congregation which he had provisionally gathered in a temporary chapel prepared to lay the corner-stone.

On the 20th of October, 1851, the ground was cleared, the foundation of a new church laid, a cross planted where the altar was to stand, and all was in readiness for the ceremony. The Most Reverend Archbishop came in person to give dignity to the service. Catholics full of pious pride, others led by curiosity, came in a vast crowd to witness the sacred rite of the Catholic Church. After the usual ceremony and blessing of the stone, the Archbishop spoke of the solemnity of the prayers, music, and ceremonies of the Catholic Church. But, sublime as these were, he reminded his hearers that it was for another and higher purpose that churches are built. They are built on account of the altar that consecrates and gives them sanctity. They are built for that which is the essence and center of all divine worship—the offering of sacrifice.

The Rev. Mr. O'Reilly continued in the parish until the following year, struggling to erect the church which was to be named in honor of the great St. Lawrence O'Toole. He was succeeded in his laborious undertaking by the Rev. Walter J. Quarter, a native of Killurine, Kings County, Ireland, a priest of experience, who had been Vicar General and Administrator of the Diocese of Chicago. Under his care the new brick church was rapidly completed, and in the early summer of 1854 it was

ready for the solemn rite which was to hallow the altar for the offering of the sacrifice. The solemn ceremony of dedication took place on the 11th of June in that year. The church was crowded with worshipers. It was estimated that there were eight hundred in the pews and three hundred in the galleries, showing that the new chapel would not lack a congregation.

The ceremony of dedication was performed by the Very Rev. William Starrs, then Vicar General of the diocese. The holy prayer was said, and, with smoke of incense and aspersion of holy water, the church was blessed under the invocation of St. Lawrence O'Toole, the latest of the servants of God who have adorned the Irish church, in whose case the process of canonization was completed before England had made the faith of the saints the object of its persecution. This great saint, the son of a prince, was born near Dublin, and was in boyhood a hostage in the hands of Dermot McMurrogh, by whom he was cruelly treated. When restored to his father, he showed a longing to renounce the world, and entered the Abbey of Glendalough, of which he became abbot at the age of twenty-five, so impressed were the monks with his virtues and ability. Five years afterwards he was chosen Bishop of Dublin. Here his sanctity was conspicuous. He beheld his episcopal city ravaged by Strongbow, and the English attempt to overthrow the national existence of his country. He himself was nearly

killed in England. He attended the Third Council of the Lateran and was made Legate of the Pope in Ireland. Having gone to Normandy to prevent Henry II. from making war upon Roderic, the last of the Irish kings, he died at the monastery of Eu, November 14th, 1180.

A miracle was wrought by a relic of this saint, on the coast of Maine, in 1613, so that devotion to him may be said to have preceded all our churches.

When the church bearing his name was at last dedicated, the Very Rev. Mr. Starrs offered up a Solemn High Mass, with the Rev. Isidore Daubresse, S.J., as deacon, and the Rev. Mr. Brady as subdeacon. Besides these there were present the Rev. Walter Quarter, the pastor, the Rev. James McMahon, of the Church of St. John the Evangelist, and several seminarians.

After the gospel, the Most Reverend Archbishop Hughes preached, taking as his text Apoc. xxi. 1–3: "And I saw a new heaven and a new earth. For the first heaven and the first earth was gone and the sea is now no more. And I John saw the holy city, the new Jerusalem, coming down out of heaven, from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne saying: Behold the tabernacle of God with men, and he will dwell with them, and they shall be his people; and God himself with them shall be their God."

The reverend pastor almost immediately instituted

parochial and Sunday schools, placing the girls under the care of the Sisters of Charity.

He remained in charge of the parish till his death, in the month of December, 1863. The Rev. Samuel Mulledy, who had for a short time been assistant, became pastor. He was assisted by the Rev. J. Coyle and the Rev. J. Hasson; but in 1866, the Most Reverend Archbishop McCloskey requested the Fathers of the Society of Jesus to assume the care of the parish. The Rev. Fathers Marechal, John McQuaid, Hector Glackmeyer, William Moylan, William Gockeln, Joseph Shea, Florentin Achard, and the present incumbent, the Rev. John A. Treanor, have since that time been pastors, assisted by several Fathers of their Society.

The schools have increased. Besides the parish schools, taught by the Sisters of Charity and lay teachers, with three hundred and nineteen boys and four hundred and thirty-nine girls, there is a fine select school, St. Lawrence's Academy, conducted by the same Sisters, affording a higher and more cultivated course. This institution has eighty-seven pupils. There is also a classical academy for boys, under a lay teacher.

REV. FATHER JOHN A. TREANOR, S.J.,

PASTOR OF THE CHURCH OF ST. LAWRENCE O'TOOLE.

THE career of a secular priest, and of one who, as a member of a religious order, belongs to the regular clergy, differ. The former is appointed to a parish, and where the canon law is established, it becomes his field of labor for life. He regards it as a sphere in which his talents, his ability, his zeal, are to be devoted for the good of his flock; and a separation as possible only by his own will, or by a failure to meet the requirements of the high responsibilities imposed upon him.

It is not so with a regular priest — that is, a priest bound by a rule. Each order has its own special object, to which its members are devoted, and parochial duty comes only incidentally. As priests, they have every requisite, and are often indeed called upon by the Right Reverend Bishops to assume the position of pastors of churches, for which severe study, great experience in the direction of souls, and austerity of life fit them; but it is not usual for a regular priest to remain attached to a parish for a long series of years, and see a generation grow up under his care.

The Church of St. Lawrence is now under the

pastoral care of the Rev. Father John A. Treanor of the Society of Jesus. This clergyman was born in New York, on the 5th of December, 1838, and was the first student who entered the College of St. Francis Xavier, in Fifteenth Street, and the first boy who served mass in the church. After his studies here he renounced the world and its allurements to enter the Society of Jesus, on the 31st day of August, 1855.

After his novitiate he was employed in teaching at St. John's College, and then pursued the philosophical and theological course as a preparation for the holy order of priesthood. He was ordained on the 29th of June in the year 1872, and was in that and the following year at Frederick, Maryland.

In 1873, he was appointed by the Superior of the Mission in New York and Canada, under whose authority he is, to the responsible position of vice-president of St. John's College, Fordham, and then transferred to the same position in the College of St. Francis Xavier, Fifteenth Street, New York, where he remained for two years.

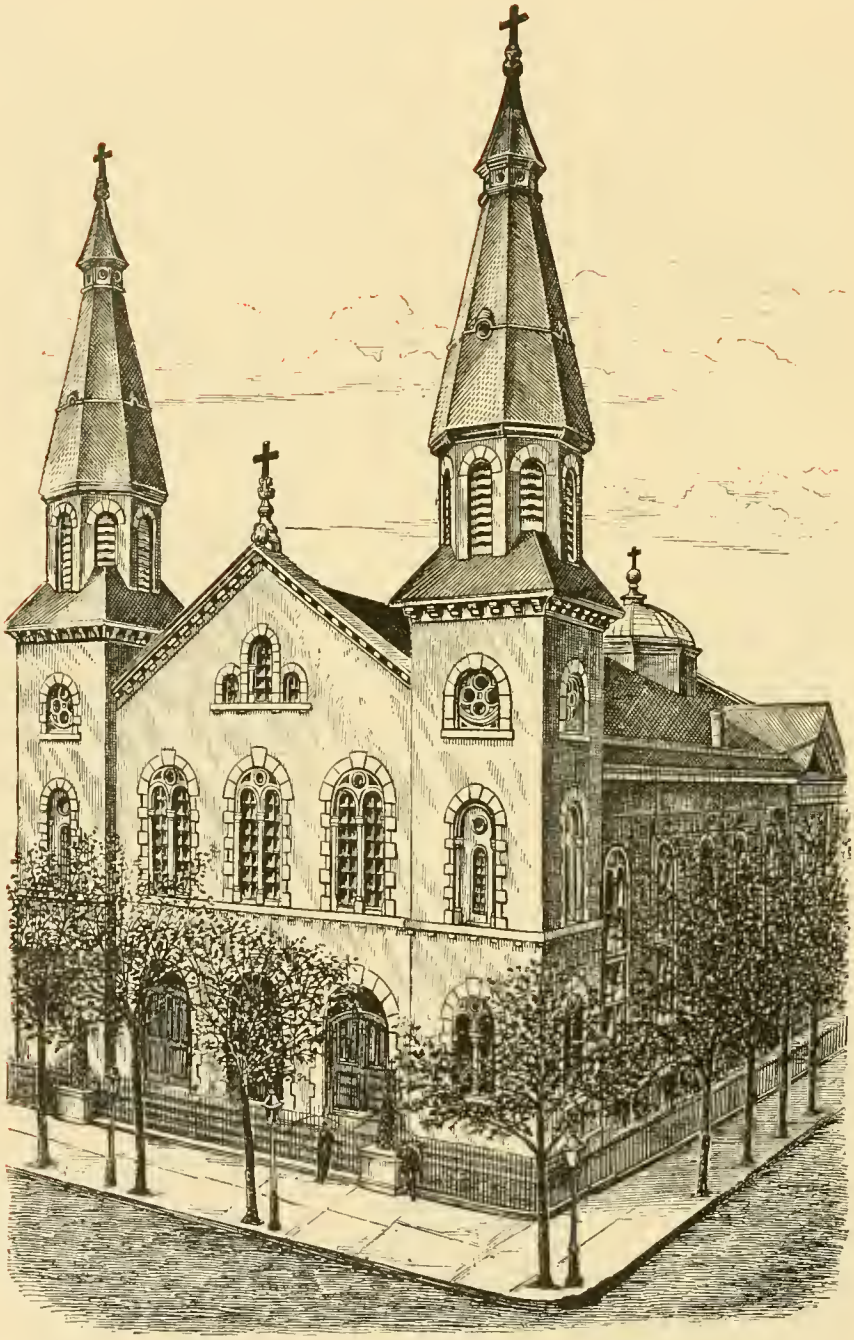
Thence he was sent as vice-president to St. John's College, Fordham, and at the end of the year was appointed pastor of the Church of St. Lawrence.

Like many of the Fathers in the establishments of his order, his duty has not been merely parochial. He has frequently given retreats in various religious communities to the members, and to those under their charge;

and he has given missions in churches in various parts, impressing all with his earnestness, his zeal, and his desire to win souls to virtue, and to warn them against the snares and devices that are laid for the ruin of the innocent.

Roll of Honor.

Barrett, Michael.
Barth, Adelaide.
Bigley, Peter.
Brady, John.
Brenan, Daniel.
Brown, James F.
Bryan, Mary, Mrs.
Bullman, John.
Buscall, Charles F.
Byrne, Denis J.
Carr, John.
Casey, James.
Connery, Thomas B.
Connors, William.
Corbett, Peter.
Corson, Thomas.
Creeden, John.
Curry, Edmond J.
Crowley, James.
Cruise, William.
Dennis, James L.
Donohue, Patrick.
Donohue, Thomas.
Donovan, John J.
Doran, John.
Douglas, John A., Mrs.
Dowling, John C.
Duffy, Ann E.
Duffy, James.
Dwyer, Mary Ann, Mrs.
Erhet, George, Mrs.
Falvey, John.
Falvey, Thomas.
Fanning, Patrick.
Farley, John.
Farrell, John.
Farrish, James A.
Finn, Patrick.
Fitzpatrick, Jeremiah.
Foley, M. W.
Ford, Dennis.
Gallagher, James W.
Gallagher, Thomas.
Gannon, James.
Gaynor, John.
Gearty, Thomas.
Geritzen, Herman.
Godfrey, John.
Gonoude, James.
Gorman, John.
Graham, Michael.
Greaney, William.
Griffin, Dennis W.
Hughes, Thomas.
Johnson, William E.
Jones, Charles.
Keleher, Patrick.
Kiernan, Terence.
Larney, Catharine, Mrs.
Long, Patrick.
Loonam, Charles.
Lynch, James.
Lynch, Mary Teresa.
Lynch, Patrick.
McCabe, Thomas.
McCarrin, Maria F.
McCarthy, John D.
McCarthy, William H.
McConnellogue, Hugh K.
McCormick, P.
McDonald, Patrick.
McDonald, William E.
McDonnell, J.
McGinness, Peter.
McGinnis, Hugh.
McGrath, Michael.
McGuire, Thomas.
McLaughlin, John.
McManus, William.
McManus, William F.
McManus, William J.
McPhillips, William.
McQuade, Anna.
McQuade, John J.
Martin, Michael.
Meaney, Patrick H.
Morris, James.
Mullan, John.
Mulligan, Nicholas.
Murphy, Owen.
Murphy, Patrick.
Nast, Albert A., Mrs.
Newman, William H.
O'Connor, Edward J.
O'Donnell, Bernard.
O'Neill, John.
O'Sullivan, Jeremiah M.
Pertel, Edward.
Pettit, Bernard.
Phelan, John.
Power, William F., Mrs.
Reed, Charles C.
Regan, Timothy.
Reilly, Arthur.
Reilly, P. W.
Reynolds, Patrick.
Riley, L.
Ritter, Anton.
Roach, Richard.
Roby, Catharine E., Mrs.
Russell, William.
Ryan, Michael.
Ryan, Thomas.
Scallon, James J.
Sheehan, Michael.
Sheehy, Patrick.
Shields, Daniel.
Slattery, Patrick.
Spillane, Maurice.
Sullivan, John.
Sullivan, William W.
Tully, John T.
Twomey, John F.
Wall, Patrick J.
Wallace, David.
Walsh, Augustine.
Warren, Peter.
Wilson, Susan, Mrs.
Woods, Bernard.
Wynne, John.



CHURCH OF SAINT MARY.

GRAND STREET.

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GRAND STREET.

FROM the first gathering of the faithful, after the Revolution had given Catholics nearly equal rights with their fellow-citizens, there had been a steady increase in the body. St. Peter's was long the parish church, not only for the island, but for Brooklyn and New Jersey. Then came St. Patrick's Cathedral, more centrally situated, and affording advantages to many in what was the new and growing part of New York. The Rutgers and Delancey farms, east of the Bowery, were built up during the first quarter of the present century, and among those who here secured homes for themselves were many Catholics, who at last felt that they were able to erect a church and maintain a pastor. They were emboldened to this by the fact that the two churches were already filled to overflowing at the masses of obligation.

The venerable Bishop Connolly had recently closed his pious career, and the diocese was administered by the Very Rev. John Power. With his permission and approval, a new district and congregation were organized, and some of the leading members looked for a suitable place for their intended church. Strange rumors of a

kind of schism among the Catholics spread. It was scarcely believed that they needed a new church. It was a period of great commercial embarrassment and distress, and some of the Protestant churches felt the influence. The Seventh Presbyterian congregation, under the Rev. E. W. Baldwin, found it necessary to sell their church in Sheriff Street. This seemed to the new Catholic congregation well adapted to their purposes, and it was accordingly purchased, in April, 1826, for seven thousand three hundred dollars. It was a small frame edifice, forty-five feet in front and sixty in depth, with a brick front, and a neat steeple in which hung a very large bell. It was the first Catholic bell in New York; for, apparently from the force of habit, chapels in Ireland being at the time prohibited from using bells, and Catholics having become accustomed to do without them, none were attached to St. Peter's or St. Patrick's.

The Very Reverend Administrator assigned to the church the Rev. Mr. McGilligan, who said mass in the new building from the first of May, when possession was obtained till its formal opening.

On Sunday, the 14th day of May, 1826, the church was formally opened by the Rev. Hatton Walsh of the Order of St. Augustine, who delivered a sermon on the occasion, which was printed for the benefit of the church, in a pamphlet of twenty pages.

"It is a fact well known to many who now listen

to me," said the sacred orator, "that at no far distant period a single church was amply sufficient to contain the Catholics of this vast commercial city; and when it was deemed expedient to erect a sumptuous cathedral in honor of the Most High, it was more than the warmest friend of Catholicity could then expect, that its spacious aisles should be filled with the followers of the ancient faith. But so diligently has the vineyard of the Lord been cultivated, and so fruitfully has it flourished, that in order to afford an opportunity to every one of assisting at the sacred mysteries of our religion, it has been considered necessary to procure for their accommodation this additional temple, in which I have the happiness to address you on this day. And here, my brethren, it may not be superfluous to observe that the reports which were industriously circulated concerning the independence of this church were ungenerous and unfounded; and, originating as they did in contemptible malice or consummate ignorance, must long since have been discarded from the breast of every upright Catholic. But lest there should remain the slightest uncertainty in the minds of our dissenting brethren — lest we should seem to depart from that unity which is the distinctive character of the fold of Jesus Christ—I take this public and solemn opportunity of declaring that nothing has been attempted in this affair without the warm sanction and support of the respected Vicar General of this diocese."

The name assumed by the new church was St. Mary's, but it was not formally blessed. When, however, New York was gladdened towards the close of that year by the arrival of a bishop, the Rt. Rev. Dr. Du Bois, that prelate proceeded, on the great feast of the Annunciation, March 25th, 1827, to dedicate the church to the Blessed Virgin Mary, Mother of God. It was the first church in the city dedicated by a bishop of the see. The concourse was very large; the ceremony, which had not been seen on the island for many years, attracted great attention, and the clergy, in what for the times were imposing numbers, gave dignity to the rite.

The congregation was not very large or wealthy, but they were prospering, and the church with them. The first trustees were Messrs. Garret Byrne, Patrick Sullivan, Andrew Fallon, Lackey Reynolds, Charles Coles, Francis Hanratty, Peter Smith, Edward Flanagan, and John Kent.

The Rev. Hatton Walsh, the first priest of St. Mary's, remained the pastor about three years, assisted by the Rev. Timothy McGuire. He was succeeded by the Rev. Luke Berry, in whose time a school was opened in the basement of St. Mary's, which, in time, gave priests and a bishop to the church.

The first St. Mary's was not, however, long enjoyed by the Catholics. On the 9th of November, 1831, a

burglar entered the sacred edifice, and, either influenced by hatred or incensed at his failure to find what he expected, he set fire to the building. Before anything could be done to check the flames, or the records, sacred vessels, and vestments could be saved, St. Mary's was a mass of fire, and nothing was rescued from the ruins except an iron safe, still in use.

This misfortune, with some previous troubles, broke the heart of the pastor, who died on the 7th of December.

The Rev. Timothy McGuire, on whom the chief burden now fell, at once secured a lease of a small wooden building on Grand Street, between Pitt and Willett, which had been erected in 1824 by the Episcopalians, as the Church of All Saints. This was prepared for divine service, and was the second St. Mary's, until the new church was so far advanced as to afford accommodation to the congregation.

The trustees, after the destruction of the old church, decided, with the advice of the Right Reverend Bishop Du Bois, not to rebuild on that site, but to dispose of it and purchase a more eligible spot. Three lots of ground, with a front of seventy-three feet nine inches on Grand Street, and running back a hundred feet on Ridge Street, were bought from Stephen Allen for nine thousand dollars, on the 25th of November, 1831, and on this the new church was begun in the following

January, although the congregation was almost without resources.

A lot adjoining on Ridge Street was acquired by Bishop Du Bois for a parochial residence, and by him conveyed to St. Mary's.

The corner-stone was laid on Monday, April 30, 1832, by the Right Reverend Dr. Du Bois, with a number of clergymen. The building was prosecuted with spirit, and though the city was visited during the summer by that terrible scourge, the cholera, which then for the first time dealt death throughout the city, St. Mary's continued to rise. The ravages of the cholera in St. Mary's parish were terrible, and the devoted pastor was unremitting in his attendance to enable all to make their peace with God through the sacraments, during the short period the disease left the unhappy victims for preparation. How severe was the duty of the priest in those days may be imagined, when the writer can state that from one house in that parish he saw five coffins carried out in a single morning. On the 28th of December, mass was offered for the first time in a temporary chapel in the basement of the new church. The structure which they had hired, with its unexpired lease of about three years, was then sold at auction.

Proposals were then issued for completing the church, and, as the congregation were anxious to enjoy to the full the benefit of a suitable place, it was soon completed.

The solemn dedication took place June 9th, 1833, the Rt. Rev. Bishop Du Bois officiating on the occasion. After the ceremony of the dedication, which was performed most impressively, and was witnessed by a densely crowded church, including many Protestants of distinction, the Right Reverend Bishop celebrated a Pontifical High Mass. The music was fine, being Haydn's First Mass, rendered extremely well by the organist and choir. The dedication sermon was preached by the Very Rev. John Power, V.G., and is recorded as being one of the "most lucid and instructive of his discourses, replete with every argument which profound reading and theological research could supply."

At the conclusion of the mass, the Right Reverend Bishop congratulated the congregation on what had been accomplished, and announced that he had committed the pastoral charge of St. Mary's Church to the Rev. William Quarter, a young and energetic priest.

The new pastor went zealously to work, assisted by Rev. Mr. McGuire, who still remained. The parish numbered already many thriving and prosperous business men, increasing in wealth as contractors or dealers; nearly all of solid and unpretentious character, whose liberality was soon evinced in the contributions for charity and religion. The first appeal for the orphans had been made in the old church by the Rev. Mr. Walsh, and for years, in the annual collections for the Asylum, St. Mary's stood at the head of the list, or very near it.

The sacrament of confirmation was conferred for the first time in the parish, on the Whitsunday after the dedication, by the Right Reverend Bishop Du Bois.

The establishment of schools was one of the first objects of the attention of Mr. Quarter. The Sisters of Charity, at his appeal, began their noble work in the parish in September, 1833, the reverend pastor having introduced them almost against the advice of the trustees, and even of the bishop, who thought that the project could not possibly succeed. But Rev. Mr. Quarter relied on his own energy. Three Sisters came; they took control of the parochial school in the basement of the church, and in May, 1835, opened St. Mary's Academy, in the house No. 447 Grand Street — an institution since transferred to East Broadway, and for many years the highest Catholic school for young ladies in the city.

The Rev. Mr. Quarter remained pastor of St. Mary's till his appointment as Bishop of Chicago, in 1844, and during his pastorship was assisted by the Rev. Mr. O'Beirne; Rev. J. D. Teixcheira, a worthy Portuguese priest, who for twenty-five years labored zealously in the parish; Rev. James Dougherty; Rev. Walter Quarter, who subsequently founded the Church of St. Lawrence; the Rev. Mark Murphy, a fine scholar, well read in Greek literature and mathematics, who died at Staten Island, a victim of charity during the ravages of the ship fever.

About 1840, galleries were put up on each side of

the organ, for the use of the school children, and a steeple reared above the church in 1842.

During this period a Rosary Society was canonically instituted, on the 25th of March, 1837, although a few pious persons among the laity had from an early period formed a sort of association for saying the rosary together, Lawrence Hannan being regarded as the founder of the devotion. A Confraternity of the Sacred Heart of Jesus was also instituted on the 26th of June, 1840. In regard to these the Rev. Mr. Quarter himself wrote:—

"The pastor of St. Mary's Church, anxious for the spiritual advancement of the congregation committed to his charge, thought it advisable, as soon as convenient, to establish confraternities and pious sodalities of the rosary and the scapular. When the members of the congregation are attached to some religious society or confraternity, they are more likely to attend to their religious obligations. They find occupation in prayer on Sundays and festivals and other leisure hours, whereas, if they were not attached to such societies, much of their time might be wasted in vice and dissipation, in slander and calumny, especially on those days when their worldly occupations do not claim their attention, and when, forgetting that the greater part of these days should be spent in the service of God, they seem to think they can idle them away or spend them in frivolous amusements or in sin. The poor especially experience much

consolation in attaching themselves to any pious sodality or confraternity; while the rich seldom attach themselves to these associations. The least sacrifice of ease or pleasure seems too much for them, and hence it is that their souls grow cold in devotion; the sacraments even, that the Church commands them to approach at least once a year, they neglect, and they seem to disregard the penalties due their non-compliance.

"What a contrast the rich, who do not, and the poor who do attach themselves to these sodalities, present in the church on Sunday! In the morning early the poor are devoutly there preparing to feed their souls on the rich banquet of the Body and Blood of Jesus Christ. The rich have not as yet raised their heads from off their soft pillows. At the last mass the poor are there, fasting up to the hour of midday, and then too happy if they be permitted to approach the table of their Lord. They press through the dense mass of people, and prostrate themselves before the altar, their souls filled with devotion and inflamed with divine love. The rich sit in their pews, and look coldly and indifferently on them, and appear like strangers in the house of their Lord and Master—they have no regard for the spiritual favors and heavenly blessings, gifts, and graces which God would bestow on them were they faithful.

"At vespers the poor are again in the house of God. The seats of the rich are empty. The psalm of praise

and canticle of joy is being sung. The rich join not in the chorus; the sacred melody has no charm for their ears; and they sit, if there at all, gazing idly or perhaps ridiculing those simple, pious souls that are engaged in the praise of their God. Not now even are the poor tired of their devotions. Again they assemble in the evening, to close the day with prayer, to read pious books, and to recite the rosary. Thus it is that the members of the several religious societies now established at St. Mary's spend the Sunday."

His influence, and that of these religious associations, in a short time made his words almost inapplicable to his own parish, in which the regularity, the frequentation of the sacraments, and the correct lives, showed how much had been effected by his zeal.

While his flock was thus making solid progress in the paths of Christian piety, St. Mary's became in a manner the cradle of the many Catholic churches in our city.

In April, 1835, the German Catholics, who desired to organize a congregation for themselves, obtained the use of the basement of St. Mary's on Sunday mornings and formed a little congregation which, in a short time, founded the Church of St. Nicholas, in Second Street. Nor was this the only connection of St. Mary's with the German Catholic body. On the second Sunday in the Lent of 1840, the reverend pastor read from his

pulpit the reasons which had induced John James Maximilian Oertel, a Lutheran minister, who had endured exile rather than renounce what he deemed the purity of his religious belief, to abjure the heresy entirely, and seek peace and truth in the bosom of the Catholic Church. He had that morning been received into the Church, and made his profession of faith at the altar of St. Mary's. He then devoted his talents to the diffusion of truth, and has ever since ably edited a German Catholic paper.

St. Mary's was highly honored when, in 1844, the Holy See selected its pastor for a position in the hierarchy, although it greatly regretted his loss. He was succeeded by the Rev. William Starrs, who opened his administration by introducing, in May, 1844, the devotion of the Month of Mary. Drawing the ladies of the congregation around him, he established the Ladies' Altar Society, and in 1849 the Ladies' Benevolent Society, which in twelve years distributed nearly fifteen thousand dollars among the poor. He was earnest also in the cause of temperance, where the attempt at moral reformation was based on the graces bestowed by God through the sacraments. St. Mary's Temperance Society was founded by him in 1850, and on the 21st of October in the following year the great apostle of temperance, Father Theobald Matthew, gave the pledge in St. Mary's to a very great number of persons in the congregation.

The Rev. Mr. Starrs erected a new residence for the

clergy of the parish; developed the schools, placing the boys under the Brothers of the Christian Schools; and aiding the Sisters of Charity to establish their new house on East Broadway. Seeing the great good done by the missions, he invited the Redemptorist Fathers to his parish, and the mission given by them in St. Mary's, in October, 1853, one of the first in the city, was attended by immense crowds, and produced most salutary effects.

The Rev. Mr. Starrs was soon after transferred to the Cathedral, having been assisted during his stay at St. Mary's by the Rev. James McMahon, now pastor of St. John the Evangelist. Of the Rev. Mr. Starrs it was said: "He displayed prudence, charity, zeal, and patience. He won the approbation of his superiors, and secured the confidence which they reposed in him. All knew that in the discharge of his official functions he displayed all the virtues, and in an uncommon degree. One thing was the foundation of all the rest—loyalty to his ecclesiastical superiors. He never swerved in the least degree from what he owed to his bishop."

He was an able administrator of temporal affairs, and besides laying out large sums in improvements, reduced the debt, which the Rev. Mr. Quarter had brought down to sixteen thousand dollars, to four thousand.

The Rev. Thomas Farrell, now of St. Joseph's Church, was pastor of St. Mary's from 1855 to 1857, assisted by Rev. Messrs. McMahon, Carroll, and Egan. His energy

was directed to the erection of a suitable school-house for the purposes of the parish, and he was gratified by the success of his efforts. A substantial edifice in Pitt Street was opened in 1855, under the charge of the Christian Brothers and the Sisters of Charity.

The Society of the Living Rosary—the new form which has tended so much to keep alive the old devotion to Our Lady—was also established in St. Mary's, by the Rev. Mr. Farrell, October 1, 1854.

The next pastor of the church was the Very Rev. Archdeacon McCarron, who came, in 1857, to pass the remaining years of his life in the sanctuary of the Mother of God.

With the vast increase of the Catholic population in New York City, St. Mary's parish, including from the East River to Pike and Allen Streets on the west, and Stanton Street on the north, had become densely settled with families who thronged the aisles of the old church on Sundays. The number of masses was increased to five, but the relief afforded was only temporary.

The schools were similarly overcrowded, and as the Rutgers Female Institute, a fine building on Madison Street, erected some years before under the patronage of the Crosby family, was for sale, the fashionable upper parts of the city offering greater attractions for a young ladies' academy of that character, it was purchased for twenty-five thousand dollars, and opened in September,

1860, as "St. Mary's Female Institute." It was admirably adapted for the parochial school for girls, having been erected for educational purposes, carefully planned and well arranged, with every endeavor to give abundance of light and ventilation. When the school for girls was established here, the Pitt Street school was occupied entirely by that for the boys of the parish.

The very reverend pastor was assisted by the Rev. Peter McCarron, Rev. James Boyce, Rev. P. Farrell, Rev. M. McKenna, and Rev. John Donnelly.

Owing to the infirm health of the pastor, much devolved on the active and zealous Rev. Mr. Boyce, who extended the pastoral residence in 1861, and, becoming convinced that a division of the parish had become an absolute necessity, purchased, with the approval of the Most Reverend Archbishop, a church on Rutgers Street, a substantial edifice erected by the Presbyterians, who had worshiped on that site since 1797, but now beheld their congregation dwindled away.

This edifice was placed under the patronage of the holy Carmelite, St. Teresa, and the parish of St. Mary's was divided.

The old church was remodeled by the Rev. Mr. Farrell in 1864, the congregation desiring to modernize their now venerable sanctuary. The front was entirely changed, and the towers added; the interior handsomely painted in fresco; a new and beautiful organ erected;

and on Christmas morning, 1864, a new fine bell, weighing fifteen hundred pounds, summoned the Catholics to the restored shrine of Our Lady.

As it was evident that the ground occupied by the parochial residence would soon be required by the church, a new residence for the clergy was purchased on Attorney Street, through the exertions of the Rev. Mr. McKenna.

The venerable Archdeacon McCarron died February 23d, 1867, piously closing a long life devoted to the service of the altar. His obsequies draped the church in mourning, and a hundred and fifty priests gathered to honor his memory. The Very Rev. William Starrs came to his old church to sing the requiem, and the Most Reverend Archbishop preached the funeral oration.

The Rev. McKenna had already planned a further division of the old parish, and, with the approval of the Most Reverend Archbishop, was engaged in erecting a church in honor of the patron of America, St. Rose of Lima. St. Mary's was thus deprived of a large part of the district in which she had so long ministered to the people of God the bread of life, her spiritual children, St. Teresa and St. Rose, virgin followers of the Queen of Virgins, coming to share her labors, her trials, and her consolations.

In May, 1867, the Most Reverend Archbishop McCloskey appointed as pastor of St. Mary's the present in-

cumbent, the Rev. Edward J. O'Reilly. As we have seen, he came to the church to find its parish much diminished. It is now bounded by the East River, Clinton, Grand, Norfolk, Stanton, Sheriff, Grand, and Jackson Streets.

The new pastor set to work to reorganize and systematize the affairs of St. Mary's, and to make the church all that the parish could for many years require. A new charter was obtained, by reorganizing under the law of 1863, and the ancient corporation conveyed to the new body the property of the parish. The corporators are the Most Reverend Archbishop, the reverend pastor, and two gentlemen of the congregation.

The enlargement of the church was then decided upon. The property long owned on Grand Street was sold and another lot purchased on Ridge Street, this with that occupied by the pastoral residence enabling them to make the church a hundred and fifty feet in depth. The work was commenced in July, 1870, and completed early in the following year.

On the 26th of February, 1871, St. Mary's Church, as restored and enlarged, was dedicated anew to the service of God by his Grace the Most Reverend Archbishop McCloskey. In the High Mass which followed the consoling ceremony, and in which the finest ecclesiastical music and the most chaste and appropriate adornment combined to heighten the solemnity of the ritual,

a sermon full of eloquence incentive to devotion was delivered by the Very Rev. Thomas S. Preston, V.G. In the evening at the vesper service, which closed the day of benediction, the Right Reverend John Loughlin, D.D., Bishop of Brooklyn, preached.

A new residence for the clergy was soon after completed, and St. Mary's was fully adapted in every respect for a new career of usefulness, just as she closed the first half century of her existence. The cost of the recent improvements had been ninety-three thousand dollars; but the church with the vestry now covers five lots of land, the schools and parochial residence are amply adapted to the wants of the parish, and the debt is comparatively small.

It is to be hoped that the faithful will liberally sustain this venerable sanctuary, which has not only given rise, as we have seen, to two other parish churches, but has within its limits the German Church of Our Lady of Sorrows and the Polish Church of St. Stanislaus.

On Sunday, May 14th, 1876, St. Mary's celebrated its semi-centennial anniversary, on which occasion the sermon preached fifty years before by the Rev. Hatton Welsh was reprinted, with historical and traditionary notes from the pen of Wm. Dougherty, Esq., which have made the task of the annalist an easy one. He was one of the oldest members, and had witnessed as a boy the opening of the first church.

To those who formed the congregation of 1876, as well as to many who, removing to other parts of the city, had been unable to continue as constant worshipers before the first New York altar of Our Lady, the day was one of especial joy. The celebration was one of a character of which there had been few instances in the city. The church was finely decorated, the altar resplendent with rich laces, drapery, floral offerings, and lights. A Solemn High Mass was offered, with the Rev. H. P. Baxter as celebrant, and the Rev. Messrs. Rigney and Gleason as deacon and subdeacon. The reverend pastor preached, dwelling of course on the history of the church in which he stood, but enlarging on the perpetuity and unerring character of the Catholic Church, the depositary of God's truth among men, beyond whose circle of light all is darkness, lit up only by the evanescent and phantom-like gleams of opinion—lights that do not lead to safety, but lure men to doom.

The vesper service was as densely attended, and a sermon from the eloquent Very Rev. Thomas S. Preston closed the ceremonies of this consoling day.

Besides the religious associations already mentioned, was one not inactive on this day. It was the St. Mary's Library Association, founded, in November, 1872, by the Rev. Mr. McEvoy. It is an incorporated body, in a flourishing condition, occupying an elegant house, No. 235 East Broadway, and has already shown its ability for great good.

The schools are in a high state of efficiency and prosperity. The Christian Brothers, in the Pitt Street school, have six hundred boys under their care; and the Sisters of Charity, in Madison Street, direct seven hundred and fifty girls. Music and drawing teachers attend both schools. These institutions are supported mainly by a ten-cent collection taken up by a regular organization ramifying through the whole parish.

The historian of the parish says with honest pride: "The number of religious male and female, who were of St. Mary's children, it would be now impossible to determine. Sisters and clostered nuns, who sought their vocation before St. Mary's altar, may be found throughout the length and breadth of the land. Priests are numerous and pastors not few who were among St. Mary's boys, as was also the Rt. Rev. Prelate, Bishop McNeirny." . . . "The best authorities among us estimate the number of religious who found their vocation in old St. Mary's as fully three hundred."

The Rev. E. J. O'Reilly has been assisted by the Rev. Messrs. Thomas P. Neade, who died in September, 1873; John Drumgoole, since laboring in a special work among homeless boys; Michael B. McEvoy, and H. P. Baxter. The present curates are the Rev. Patrick S. Rigney, the Rev. John Gleason, and the Rev. Michael J. Quinn.

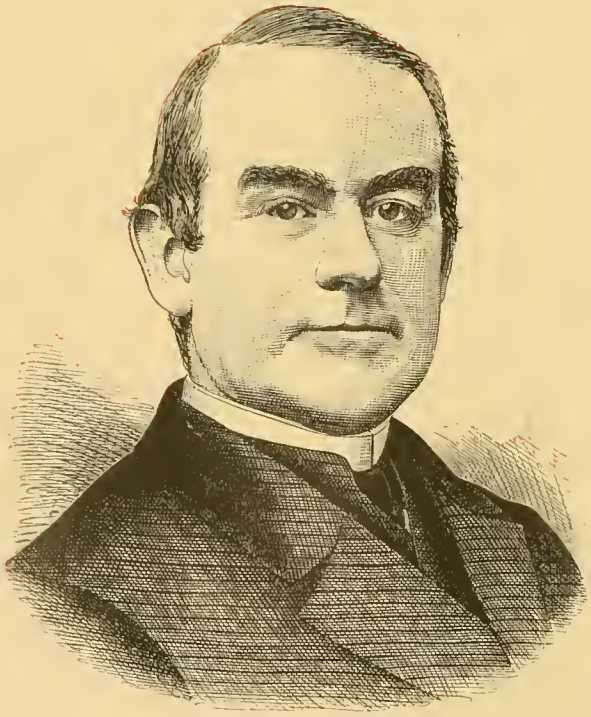
Since its organization there have been fully forty

thousand baptisms in this church. Even with the parish circumscribed and reduced, and other churches within its limits where the sacrament is administered, the annual baptisms exceed five hundred.

ROLL OF HONOR.

Adamson, Edward.
Barrett, John C.
Barrett, Patrick.
Bateson, James.
Battie, Sarah.
Beattie, Jonathan.
Blake, Charles P.
Bliel, Ann, Mrs.
Boyle, Mary Ann, Mrs.
Brady, Nicholas.
Browne, Thomas.
Burns, Denis.
Burns, John.
Butler, Michael.
Byrne, Daniel.
Callan, Mary.
Callanan, James.
Cantwell, John.
Canty, John.
Carberry, Michael.
Carr, Margaret, Mrs.
Carroll, Mary, Mrs.
Carroll, Thomas C.
Casey, Dominick.
Caulfield, Ann, Mrs.
Clare, Patrick.
Clarke, Matthew.
Cleary, Mary, Mrs.
Cluff, Thomas.
Coffey, Francis.
Collins, Cornelius.
Collins, Michael.
Condon, James.
Conlan, Anne.
Connell, Margaret A.
Connell, Mary, Mrs.
Conroy, Thomas.
Cook, Thomas.
Cooley, William, Mrs.
Coss, Bridget.
Coster, Henry.
Coyle, John.
Crawley, Henry.
Cregan, C., Mrs.
Cromien, Lawrence.
Crowley, John.
Crowley, Patrick.
Culhane, John.
Cummings, Thomas.
Cunnion, Patrick.
Curran, James.
Cushing, Martin J.
Daly, Peter.
Desmond, Patrick.
Devinney, Michael, Mrs.
Dillon, Timothy.
Donegan, Roger.
Dolan, Robert.
Donohoe, Jeffrey.
Donovan, John.
Donovan, Patrick.
Doorley, Etty.
Doran, E., Mrs.
Doran, Michael.
Douherty, Edmond.
Dougherty, William.
Dowling, Martin.
Driscoll, Catharine, Mrs.
Duffey, Bernard.
Duffey, Peter.
Duffy, James.
Dunn, Thomas.
Dwyer, Patrick J.
Dwyer, Timothy.
Ennis, Rosie A.
Fagan, Bridget, Mrs.
Farrell, Catharine J., Mrs.
Farrell, James.
Farrell, Thomas.
Finley, John.
Finton, Thomas.
Fitzgerald, John.
Fitzgerald, Michael.
Fitzhenry, Mary, Mrs.
Fitzpatrick, John.
Fitzpatrick, Patrick.
Flanagan, Bernard.
Fleming, Daniel.
Foley, Mary A., Mrs.
Follis, Dominick.
Fox, Patrick J.
Gaffney, E., Mrs.
Galvin, John.
Galway, Nicholas.
Geoghagan, Michael.
Goodwin, Mary, Mrs.
Gonzalez, John.
Haffay, Cornelius.
Haffey, John.
Hanly, Thomas.
Hart, Cornelius.
Hart, John.
Hayes, John.
Hayes, Richard.
Hill, Peter.

Hogan, Thomas.
Horan, John F.
Hoye, Joseph.
Hughes, John H.
Hyland, James.
Jordan, John T.
Kane, Patrick.
Kavanagh, Annie, Mrs.
Kearny, Joseph O.
Keary, Patrick J.
Kelly, Francis.
Kennedy, John J.
Kennedy, Thomas.
Kenny, Patrick.
Keohane, Dennis.
Killevey, Thomas.
Lane, Daniel.
Lane, Thomas.
Lang, Alice, Mrs.
Larkin, James B.
Leonard, Bridget.
Lowney, Martha.
Lynch, Joseph A.
Lynch, Patrick.
Lynch, Peter.
Lyon, Mary, Mrs.
Lyons, Cornelius.
McArdle, John.
McArdle, Peter.
McBarron, James W.
McCarthy, Charles.
McCarthy, James.
McCarthy, Mary, Mrs.
McCarthy, Michael.
McClancy, Stephen.
McCormick, Peter A.
McDevitt, Edward & Cath.
McDonnell, James.
McGrath, Roddy.
McGuire, J. T.
McGuire, Mary, Mrs.
McKeever, Ann Teresa.
McKenna, William James.
McKerby, Bridget, Mrs.
McKnight, John E.
McLaughlin, Patrick.
McMahon, Honora, Miss.
McMahon, Michael, Mrs.
McNally, Bernard.
McReniff, John.
Macklin, James.
Maher, Dennis.
Maher, Thomas F.
Mahon, James.
Mahoney, Dennis.
Mahony, David J.
Malone, Ann, Mrs.
Malony, Catharine.
Mancha, Elizabeth, Mrs.
Mangin, Michael.
Manning, Michael.
May, Andrew.
Meade, Thomas.
Meehan, James.
Meehan, John M.
Melville, Dennis.
Mitchell, Margaret A.
Molony, F.
Monaghan, Owen.
Moore, James.
Moore, Margaret, Mrs.
Moran, Peter.
Morgan, Sarah, Mrs.
Mullins, John.
Mullins, Michael.
Mullins, William.
Murphy, Daniel J.
Murray, Cornelius.
Murray, James.
Nagle, Patrick.
Nevin, C.
Nolan, Anthony.
Nolan, Ella, Miss.
Nolan, John.
O'Brien, Daniel.
O'Brien, M.
O'Brien, Owen.
O'Conner, James.
O'Conner, William H.
O'Connor, Patrick.
O'Connor, Richard.
O'Donnell, Andrew.
O'Neill, D.
Parsons, Frederick J.
Patten, Matthew.
Pratt, Michael.
Purcell, Michael.
Pye, Mary, Mrs.
Quinn, Edward F.
Regan, Mary.
Reilly, Mary.
Reilly, Michael.
Roche, Ann, Mrs.
Rooney, Catharine.
Rooney, Mary Frances, Miss.
Scott, Ellen L., Mrs.
Seavy, Jane, Mrs.
Shalbey, Edward.
Sheil, N.
Sheridan, Edward.
Sherry, Mary A., Miss.
Shorky, John, Mrs.
Sinnott, James.
Slattery, David.
Slattery, J.
Smith, Charles B.
Smith, Hugh.
Smith, Mary.
Soden, David H.
Stack, Edward.
Stackpole, Julia, Mrs.
Stewart, Bridget, Mrs.
Stokes, Mary.
Sullivan, Cornelius.
Sullivan, John.
Sullivan, Lizzie.
Sullivan, Mary, Mrs.
Sullivan, Michael.
Swanton, John.
Sweeney, Patrick L.
Taylor, Bridget.
Taylor, Catharine.
Tiernan, James.
Travers, James A.
Twigg, Timothy.
Valentine, George.
Wallace, William.
Walsh, Patrick.
Waters, Patrick.
Welch, William J.
Whalen, Michael.
White, Maurice.
White, Michael.
Wilford, Francis.



E. J. O'Reilly

REV. EDWARD J. O'REILLY,

PASTOR OF THE CHURCH OF ST. MARY.

THIS clergyman, whose thirty years' labor as a priest in the diocese has received from his Eminence Cardinal McCloskey a token of appreciation in his selection as a member of his council as Archbishop of New York, is a native of the South.

He was born at Savannah, Georgia, on the first day of September, 1824, while his native State formed part of the Diocese of Charleston, then guided by that glory of our episcopate, Bishop England. He was graduated at Mount St. Mary's, Maryland, and, after pursuing his theological studies at St. Joseph's Seminary, Fordham, New York, he received priest's orders at the hands of Bishop Hughes, on the 23d of September, 1848, in St. Patrick's Cathedral.

On the day of his ordination he was appointed pastor of the Church of Our Lady of Mercy, Portchester, whence he attended also the Catholics at the old Huguenot settlement, New Rochelle. Finding that the Church of St. Matthew at this point was likely to increase, he made it his principal care, and in 1849 removed to that

place. He remained in charge of the two congregations for some years, highly esteemed by his flock.

In 1853, he was appointed pastor of the Church of St. Patrick, in Newburgh, and directed every effort to the good of his people and the interest of religion, the children being his especial care. One of the earliest results of his energy and zeal was a neat and comparatively large school-house, in which were employed competent secular teachers for both boys and girls; but at a later period the girls were confided to the care of the Sisters of Charity.

When Rev. Mr. O'Reilly failed to obtain a share of the public funds, to aid in carrying on his schools, far from being discouraged, he set to work with renewed ardor to meet his responsibility.

During the fourteen years that he spent in Newburgh, the parish of St. Patrick's prospered so under his fostering care that it came to be regarded as one of the leading parishes outside the City of New York. The church, schools, societies, and the many great works which cluster round a large parish, are the monuments left by this zealous pastor to recall his memory. Despite his modest, humble manner—a manner that so often effectually covers sterling worth—his people found the key to those inner qualities that seldom appear on the surface; while those not of his own flock recognized in him a man of high intellectual stamp. Therefore it is little

to be wondered at that on going to the next scene of his labors he carried with him the love and gratitude of his flock.

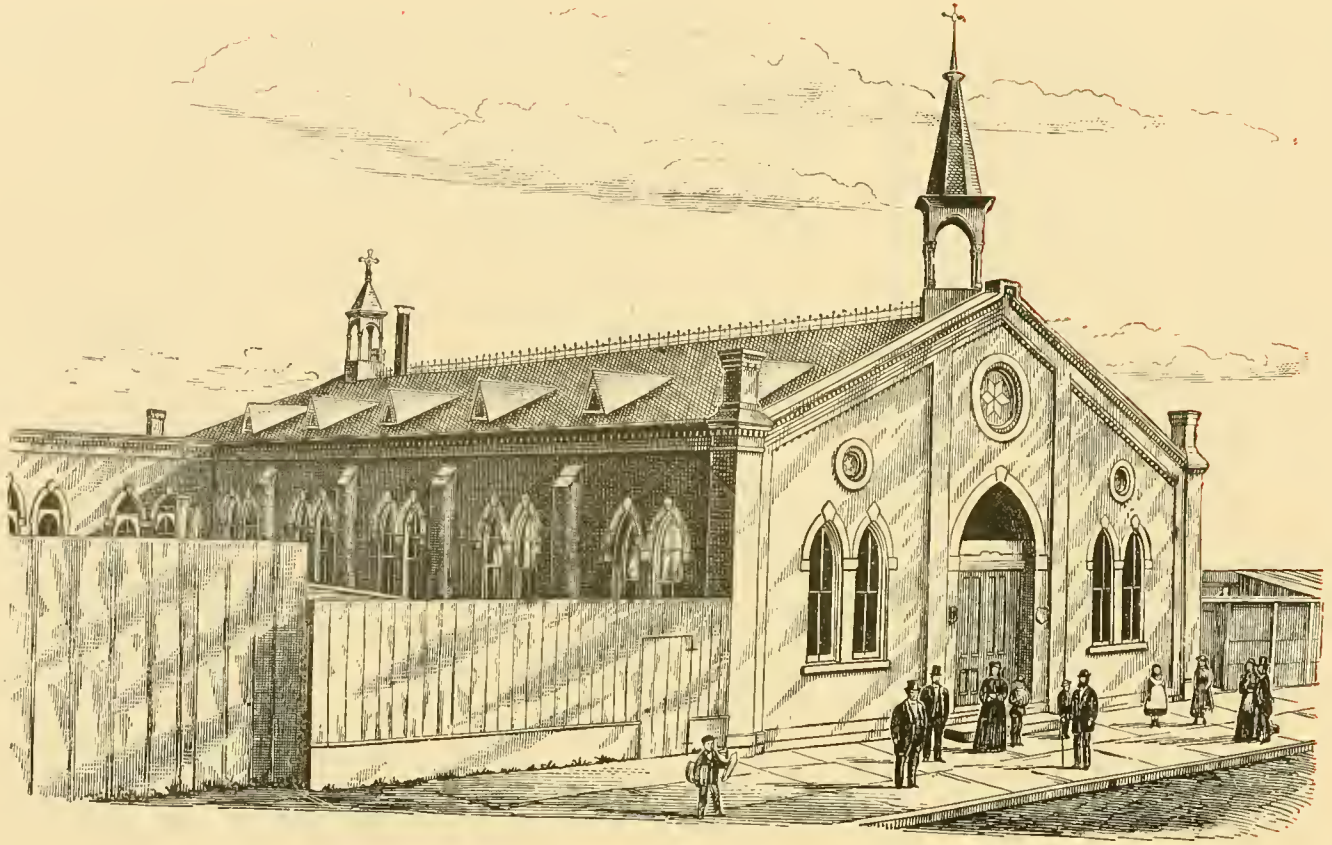
Towards the close of May, 1867, he was appointed by the Most Reverend Archbishop to St. Mary's, which at an earlier period was one of the most populous parishes in the City of New York. Here he continued his career of usefulness, and soon learned that with narrowed resources he must meet heavy church expenses and carry on the schools.

When the Most Reverend Archbishop McCloskey, in 1868, convened the third diocesan synod of his diocese, the Rev. E. J. O'Reilly acted as secretary of that important convention of the clergy.

In 1873, the Most Reverend Archbishop selected him as a member of his council, one of his advisers and consulters in the management of important affairs relating to the diocese.

On the 20th of September, 1875, he was chosen to deliver, in St. Peter's Church, a sermon at the mass offered for those who had gloriously laid down their lives in defence of the Holy See.

His labors in his own parish, and the improvements accomplished by him, are already recorded in the sketch of the church, and need not be repeated here.



CHURCH OF SAINT MARY MAGDALEN.

EAST SEVENTEENTH STREET.

CHURCH OF SAINT MARY MAGDALEN.

EAST SEVENTEENTH STREET.

THE church dedicated to the celebrated penitent of the gospel, model, by her contrition and love, of all who renounce the wide and flowery ways of sin to tread the narrow and arduous way of the cross that leads to life, is one of the most recent of the religious edifices erected by the German Catholics of New York City. It is due mainly to the zeal of the present pastor, the Rev. Adam F. Tonner, who, while assistant at St. Nicholas' Church, felt assured that another German church in that part of the city was peremptorily demanded.

The Most Reverend Archbishop was convinced by the cogency of his arguments, and permitted the attempt. In the district assigned to him, he looked around for a suitable hall in which to gather the Catholics, and fortunately obtained a large room in Temperance Hall, on the corner of Twenty-third Street and Second Avenue, one of the Father Matthew temperance societies having kindly given the new pastor the use of the hall for two months.

Having thus secured a place where for the time being the Holy Sacrifice could be offered, he purchased

lots on Nineteenth Street, and commenced the erection of a church in honor of St. Mary Magdalen. The first mass in the new district was offered up by the pastor, August 10th, 1873.

The corner-stone of the new edifice was laid by the Rev. Father Joseph Wirth, then rector of the Church of the Most Holy Redeemer, in Third Street, and at present pastor of the Church of St. Alphonsus Liguori.

The work was then pushed on rapidly, so that the church was completed before the end of the year.

The Church of St. Mary Magdalen was solemnly dedicated to the service of Almighty God, with all the grandeur of the Roman rite, on the 12th day of October, 1873. The Very Rev. William Quinn, Vicar General of the diocese, officiated on the occasion, and a sermon was preached at the High Mass that followed, the sacred orator being the Redemptorist Father Kleineidam. Many of the city clergy were present, among others the Rev. Father Ivo, superior of the Capuchin Fathers at the Church of Our Lady of Sorrows, and Father Arnold.

The church thus opened to divine worship has since prospered, the Divine favor being manifest. As the congregation has increased, there is a desire to erect a school-house, and to obtain a convenient and suitable edifice for a parochial residence.

REV. ADAM FRANCIS TONNER,

PASTOR OF THE CHURCH OF ST. MARY MAGDALEN.

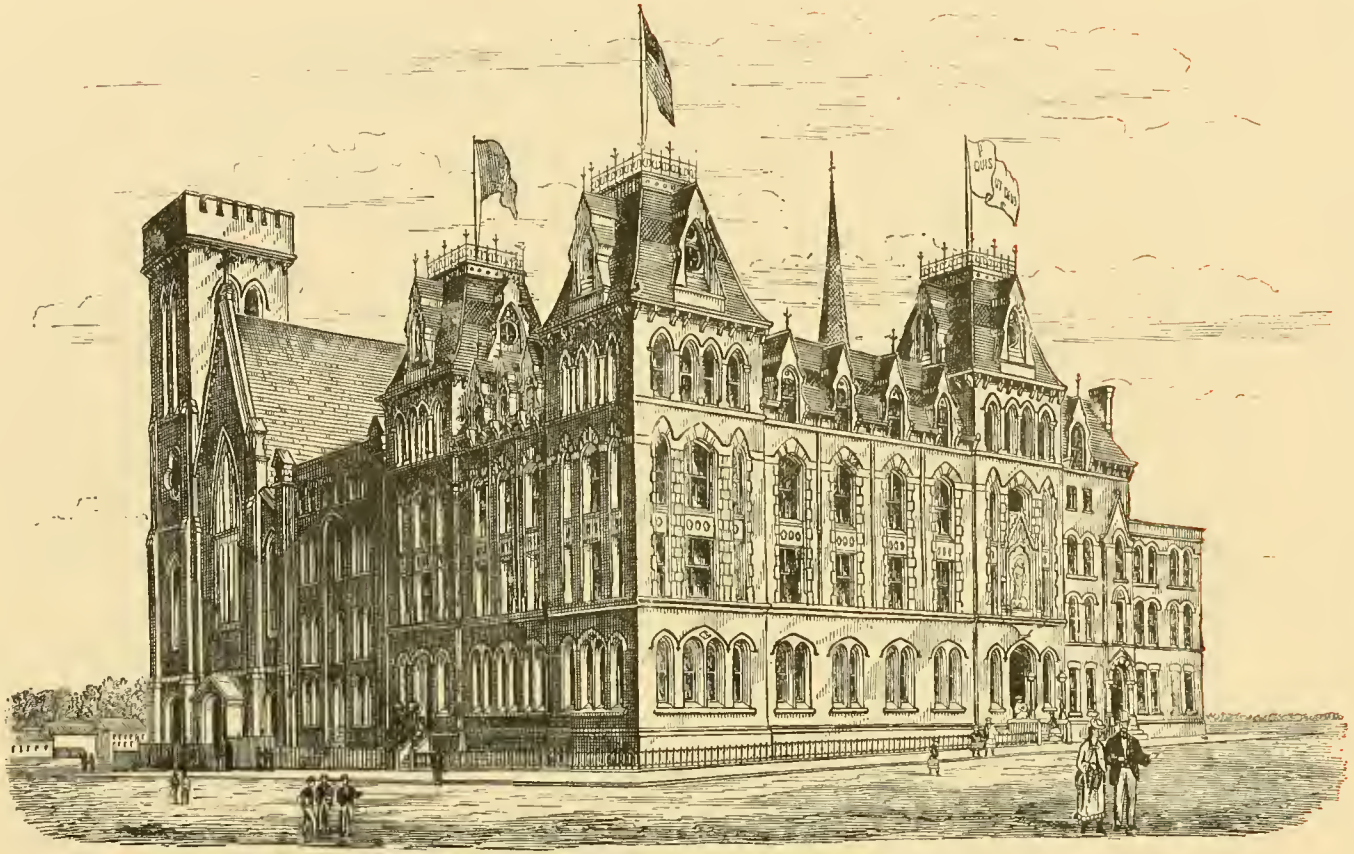
THE pastor of the Church of St. Mary Magdalen was born in Foehrer, near Treves, Prussia, on the 5th of December, 1835. He came to this country in the month of October, 1848, and, resolving to devote his life and talents to serve God in His holy ministry, he entered St. Vincent's College, Pennsylvania, and after a preliminary training there, under the learned and experienced Benedictines, he proceeded to Canada, and in the Greater or Theological Seminary at Montreal, prepared to receive those holy orders which were to enroll him among the priests of God. He was ordained by the Most Reverend Archbishop McCloskey, in St. Patrick's Cathedral, on the 26th of June, 1865.

The first mission of the young priest was that of assistant in the Church of St. Nicholas, on Second Street, where he remained until he gathered a new flock around the altar of the holy penitent of Magdala. Then he erected the church which is a conspicuous monument of his zeal and perseverance.

His assistant is the Rev. Gallus Brüder.

Roll of Honor.

Frank May. Frank Blaiseus. Jacob Bertram.



CHURCH OF SAINT MICHAEL.

NINTH AVENUE.

CHURCH OF SAINT MICHAEL.

WEST THIRTY-SECOND STREET.

THERE seems to be evidence that to the mighty Archangel St. Michael, the prince of the hosts of the Lord, was dedicated the first Catholic chapel ever reared on the soil of our republic. The church styles him the "standard bearer," and he thus bore the standard of the faith into the territory we now occupy. It was most fitting then that New York should have a church especially dedicated to this great angel, where his powerful protection over our whole country might be more directly implored.

St. Michael was the leader of the faithful angels against Lucifer; he was the protector of the Jewish nation; the prophet Daniel saw his power and influence; St. Jude and St. John tell us of his influence. The Church constantly invokes him—in the mass at the Confiteor; in the incensing of the altar; in the recommendation of a departing soul, and in the Mass for the Dead; in the Litany of the Saints. She celebrates two feasts in his honor—his apparition during a pestilence in Rome on the 8th of May; the dedication of a church under his invocation on the 29th of September. To Catholics

of New York, this last feast is also the anniversary of the first martyr who, within the present limits of the State, shed his blood for the faith of Jesus Christ.

It was a happy thought that led the Rev. Arthur J. Donnelly to place under such a patron the parish confided to his care, in the summer of 1857, by the Most Rev. Archbishop Hughes. The rapid increase of Catholics on the western side of the island, between the Church of St. Columba and that of the Holy Cross, led the Most Reverend Archbishop to lay off a new parish, extending from Twenty-eighth to Thirty-eighth Street, and from Sixth Avenue to the banks of the Hudson.

As the young pastor was instructed to erect his church as near midway as possible between the two existing churches, but further west, he purchased, for eleven thousand dollars, a plot on Thirty-first Street, between Ninth and Tenth Avenues.

Before he could form any plans for erecting his church, the great financial crisis of 1857 occurred. Thousands were thrown out of employment, and this was especially the case in the parish of St. Michael. The very site he had purchased was slipping from the pastor's hand. A preliminary payment had been made; more had to be paid or the whole would be lost. Loans, obtained with exertion among personal friends, enabled him to overcome the first difficulty. The ground was St. Michael's.

To attempt the erection of a church under such circumstances would have been madness; but the Rev. Mr. Donnelly was not one to sit still and wait. He was a pastor, and his flock must have a place to meet and offer up the Holy Sacrifice. In the rear of the lot was a row of time-worn two-story frame houses. By removing the floors and strengthening the frames, these, with a cheap brick extension running to the street, formed the temporary chapel of St. Michael and the residence of the pastor.

On Sunday, the 20th of September, 1857, this chapel was formally opened, and mass celebrated, the Very Rev. William Starrs, the Vicar General, and more than once administrator of the diocese, preaching. When the period of financial distress had passed, the Rev. Mr. Donnelly collected means to pay off the indebtedness he had incurred, and to begin, in a quiet, steady way, to erect the church. During the year 1861, when the country was resounding with the din of civil war, the basement story of the new church was built around the temporary chapel, the services in which were never disturbed. When the new walls had risen to a sufficient height, a roof was thrown over it, the first structure removed, and the new chapel was fitted up for divine service.

The Holy Sacrifice of the mass was celebrated here for the first time on the feast of St. Michael, when it was dedicated by his Grace the Most Reverend John

Hughes, who preached on the occasion, his text being, "My house is the house of prayer."

The church as thus adapted for use was eighty feet on Thirty-first Street, approached through an entrance on Thirty-second Street, where the building was only twenty-five feet wide. The front there was of brown stone. Owing to the difference of the grade in the two streets, the entrance on Thirty-first Street was much higher than the level of the next street, and by slightly raising the floor of the part intended for the church, a convenient room was obtained for school purposes.

In this somewhat curious but convenient chapel the congregation continued to worship for some time, cheered by the encouraging approval of the Archbishop to proceed with their edifice. Undeterred by the uncertain state of public affairs, the pastor went bravely on. The front wall and tower were completed in 1862, and in the ensuing year the rear and side walls rose, and the church was enclosed. It was finally completed according to the original plan early in 1864, and gave a fine church one hundred feet in depth.

It was solemnly dedicated on the 10th of April, 1864, by the Very Rev. William Starrs, administrator of the diocese during the vacancy of the see after the death of Archbishop Hughes.

The health of the pastor soon after compelled him to visit Europe, but he returned full of courage, and

resolved to make his parish a model. His prospects demanded more land, and as occasion offered he purchased piece after piece. Before many years he had acquired ten additional lots, giving him fronts on the avenue and the two adjacent streets.

In 1867, having ground for the purpose, he set to work to carry his church through its full width from street to street — a length of two hundred feet. It was, when thus completed, a peculiarly fine and grand church.

The church, thus completed, was dedicated May 17, 1868, by his Grace the Most Reverend John McCloskey, Archbishop of New York, who delivered a sermon on the occasion.

At the opening of his labors the pastor was struck by the small number of children who appeared in the church. He opened a Sunday-school, but few joined it. The children had evidently not been trained by their parents to feel the obligation of hearing mass on Sundays. Many, by attending the public schools under the masked proselytism or religion-extirpating system there prevalent, were growing up indifferent to all religion. This was a terrible state of things, to be checked and reformed. The Rev. Mr. Donnelly said a mass specially for the children, and kept at his Sunday-school till he had twelve hundred who came regularly to mass and instruction. All he could do he felt to be inadequate,

yet he was not in a position to establish a Catholic school.

At last, however, on the 10th of June, 1866, the corner-stone of the girls' school was laid, by his Grace the Most Rev. Archbishop McCloskey, and the basement built. When the extension of the church was completed, the work on the schools was pushed, and both schools were ready for use in 1870.

It was not enough to save the rising generation. The Rev. Mr. Donnelly, to foster vocations in his parish, opened a class for all who felt called to the ministry. In 1867, when he proposed it, nearly a hundred presented themselves. Of these he selected twenty-five, and they formed a nucleus of a body destined to give future pastors to our churches. Eight of the original twenty-five persevered. The Rev. S. J. Nagle, who completed his studies at St. Sulpice, Paris, and was ordained in the seminary at Troy, was the first fruits of Mr. Donnelly's zeal. The Rev. Alfred Evans soon followed, and one by one they were ordained for service in the missions.

The parochial schools were finally opened, to the great joy of the parish, in September, 1870; the boys' school with four hundred scholars, under seven teachers.

The erection of the girls' school was completed some years after, but it was a question how to insure a succession of competent teachers. The orders engaged in instruction in the city seemed overtasked; and, after long

deliberation and consultation, the Rev. Mr. Donnelly concluded that the interests of his parish would be most advanced by introducing the Presentation Nuns — an Irish order founded by Miss Nano Nagle, in the last century. With the approval of the Most Reverend Archbishop, he went to Ireland, in 1874, and obtained from the convents of Terenure and Clondalkin, near Dublin, five confessed Sisters, who, with Rev. Mother Mary Joseph Hickey as superior, came, accompanied by five postulants, to found the order in America. They were warmly welcomed by the parish on their arrival, September 8th, 1874, and soon after took possession of the convent prepared for them. They opened St. Michael's parochial school for girls, with six hundred pupils.

These schools with the parochial residence form an imposing mass of buildings on Ninth Avenue. They are in modern Gothic style — the first story of Connecticut stone, the upper stories of brick trimmed with stone. The windows are in doublets, with hooded and depressed pointed arches. At each angle of the building is a tower. The entrances on each street are fine; that on Ninth Avenue is surmounted by a panel of marble, with St. Michael crushing the dragon in relievo. The rooms are well lighted and ventilated, and there is a fine exhibition hall reserved for great occasions. The whole structure was erected under the supervision of the architect, Mr. L. J. O'Connor, and cost about a hundred thousand dollars.

The varions church buildings, with the schools, have cost over four hundred thousand dollars, of which ninety-two thousand remains unpaid.

The church is organized under the law of March 25th, 1863, the original trustees in 1866 being the Most Reverend Archbishop; the Very Rev. William Starrs, V.G.; Rev. Arthur J. Donnelly, pastor; Edward Fitzpatrick, and Michael Canning.

So zealous a pastor would naturally establish societies. The Association of St. Michael includes almost every adult worthy of the name of Catholic in the parish. While it has formed the members to the practical discharge of their spiritual duties, it has quickened their zeal, and this society has given more than one hundred thousand dollars towards the church and schools, and devotes its whole revenue to the support of the latter. The Young Men's Catholic Lyceum, founded by the Rev. Thomas J. Ducey, and occupying a house of its own, is destined to do incalculable good to the Catholic young men of the whole city. There is also the St. Michael's Total Abstinence Society, doing its good work.

The Presentation Nuns, since their coming into the parish, have established the Sodality of St. Monica, whose objects are: First, to afford to adult women of every state of life the benefit of religious instruction in their respective duties; second, to insure to its members the opportunity of sanctifying the Sunday by giving a due

proportion of it to religious exercises; third, to promote the regular and devout frequentation of the sacraments; fourth, the proper training of the young; fifth, to promote peace, order, and cheerfulness in Christian families; sixth, the visitation and spiritual comfort of the sick.

Among the deceased members of the parish, whose generous contributions have encouraged Father Donnelly in all his undertakings during their lives, or who have left generous bequests, and whose names shall live in the parish in grateful remembrance, are Owen Kenny, John O'Neill, formerly of Thirty-fifth Street; Cornelius Doyle, Richard Murray, John McGrane, Malachi Fitzpatrick, Robert McCormick, William Wilson, Timothy Maroney, Bernard Murray, Michael Donnelly, James Conway, late of Sixty-first Street; Owen Mallon, Patrick McElroy, late of Lexington Avenue; Daniel Early, Thomas Costello, Mrs. Margaret Byrne, Mrs. Owen Mallon, Mrs. Margaret Maguire, Mrs. Ann Hurst, Mrs. Ann Ledwith, Mrs. Francis McNulty, Mrs. Catharine McCusker.

Roll of Honor.

Bambrick, James.
Bathe, Christopher.
Bogue, Thomas.
Boylan, Michael.
Boyle, Thomas.
Bradley, Margaret.
Brangan, Lawrence.
Brice, Charles.
Brice, Henry.
Brice, John.
Brown, Patrick.
Bryant, E., Miss.
Bulger, P. J.
Bush, Christopher J., Mrs.
Callary, Mary A., Mrs.
Canning, Michael.
Cannon, Michael.
Carey, Thomas F.
Carroll, Michael.
Cassidy, Martin.
Clancy, John.

Clarke, James.
Cleary, John.
Cockerill, Thomas.
Cody, Elizabeth, Mrs.
Coffey, Ann, Mrs.
Conboy, Michael.
Connell, Catharine, Mrs.
Connell, Peter.
Connolly, Catharine.
Connolly, Peter J.
Conroy, John.
Corcoran, Michael, Mrs.
Corrigan, Edward.
Coyle, Thomas V.
Creggy, John.
Curnen, James.
Darcy, Mary.
Davis, Mary.
De Noville, Zephine.
Dillon, James, Mrs.
Donnelly, D. M.
Donnolly, Michael, Mrs.
Donohue, William.
Doran, Edward A.
Dougherty, Felix.
Dougherty, John.
Early, John.
Evans, Mrs.
Evers, K. L., Mrs.
Farley, Delia.
Farrelly, Maggie.
Finnin, Michael.
Fitzgerald, James.
Fitzgerald, Michael.
Fitzpatrick, B., Mrs.
Fitzpatrick, Edward.
Fitzpatrick, John.
Fitzpatrick, William, Mrs.
Flemming, Murtaugh.
Fox, Mary.
Fulton, John.
Gallagher, L. V.
Grace, Robert S.
Graham, Patrick.
Gregory, Mary, Mrs.
Hagan, Arthur.
Hagan, Bernard.
Hand, Arthur.
Hand, Michael.
Hannan, John.
Harty, Jeremiah.
Hatherley, Thomas R.
Haxton, William.
Hearn, Thomas, Mrs.
Hennessey, Patrick J., Mrs.
Hogan, John.
Horrigan, Thomas.
Hussey, Edward M. F.
Hurst, George.
Hynch, Patrick.
Jaques, Zackariah.
Joyce, Edward.
Keating, Patrick.
Keenan, William.
Kennedy, James.
Kenney, Daniel E.
Kenny, Peter D.
Kettle, Philip.
Kieran, John.
Kiernan, Andrew.
Laracy, Philip.
Lavary, Daniel.
Lee, Samuel.
Logan, Ann.
McAleer, Michael, Mrs.
McCabe, James.
McCann, Bridget, Miss.
McCarthy, Matthew.
McCoy, Patrick.
McCusker, Michael.
McDonald, James F., Mrs.
McElvey, John.
McGee, James, Mrs.
McGill, Richard.
McGookin, Andrew.
McGowan, Felix.
McGrath, Patrick.
McGrath, Philip.
McGuire, Thomas J.
McKenna, Charles.
McKeown, Edward.
McNaly, James.
Mack, Anton, Mrs.
Maher, Edward.
Mahon, Annie A.
Mahon, Richard.
Mahoney, Eliza.
Mallon, Charles.
Mallon, John.
Maloney, Thomas.
Mannion, Dennis.
Marron, Daniel.
Meehan, Patrick J.
Meredith, Philip.
Montague, Edward.
Morgan, Francis.
Mulligan, John.
Murphy, Catharine, Mrs.
Murphy, Bernard K.
Murphy, Johanna.
Murphy, John.
Murphy, Julia.
Murphy, Margaret.
Murray, Annie.
Murray, Peter.
Nagle, Michael H.
O'Brien, C. F.
O'Brien, John.
O'Brien, Patrick.
O'Donnell, Mary, Mrs.
O'Grady, James.
O'Hara, Arthur.
O'Neill, John.
O'Rourke, Ann, Mrs.
Phelan, Patrick.
Quinn, Daniel,
Quinn, Michael.
Raine, Thomas J.
Rayy, Josephine.
Reid, Mrs.
Reilly, John.
Reynolds, John.
Reynolds, Thomas.
Rice, Thomas.
Rogers, Francis.
Ryan, Cornelius.
Ryan, John.
Salmon, William.
Scully, Thomas.
Shannon, David.
Shey, Sylvester M.
Shine, Julia.
Shue, Donard.
Smith, James.
Smith, Matthew, Mrs.
Starr, Mary.
Stokes, Thomas.
Tobin, Michael.
Toner, Thomas.
Torney, John.
Wall, Catharine, Mrs.
Walsh, Michael.
Wilson, Aubray C.

Arthur J. Donnelly

REV. ARTHUR J. DONNELLY,

PASTOR OF THE CHURCH OF ST. MICHAEL.

REV. Arthur J. Donnelly was born on the 19th of January, 1820, in Athy, County Kildare, Ireland, and was brought hither by his parents, who emigrated to New York in 1827. His father intending him for commercial pursuits, his education was directed to that end, and was principally received in the schools of St. Mary's Church — first in the original church in Sheriff Street, then in the temporary church corner of Pitt and Grand Streets, and finally in the present church. Leaving school in his fourteenth year, he served a short apprenticeship to a dry goods firm doing business in this city and Paterson, N. J. This firm succumbed to the panic of 1836, and closed its business. He was then engaged by Lord & Taylor, whose only store at that time was in Catharine Street. With this firm he remained eight years, filling a confidential position the latter part of the time. In 1844, he formed a copartnership and entered into business with his cousin, the late David P. Campion, under the title of Campion & Donnelly. During these years the attractions and excitements of

commercial life did not suppress an oft-felt desire to study for the priesthood, which was not acted on, probably because no opening presented itself for the purpose. During his youth there was no school in New York calculated to develop a vocation or point out the road to the priesthood. In 1846, St. Joseph's Seminary was established by Bishop Hughes, and placed in charge of the Jesuit Fathers. A few visits to that institution and an acquaintance formed with some of its students led Mr. Donnelly to abandon commercial life for the sanctuary. Having been cordially received by Bishop Hughes, who approved of his resolution, he withdrew from business and entered St. Joseph's Seminary a few months after its establishment.

He was ordained priest by the Most Reverend Archbishop Hughes, in St. Patrick's Cathedral, on the 6th of October, 1852, and on the 28th of the same month was sent to Manhattanville to organize a parish and erect a church. In our sketch of the Church of the Annunciation we have seen how well he succeeded in the task confided to him, at the very outset of his sacerdotal career.

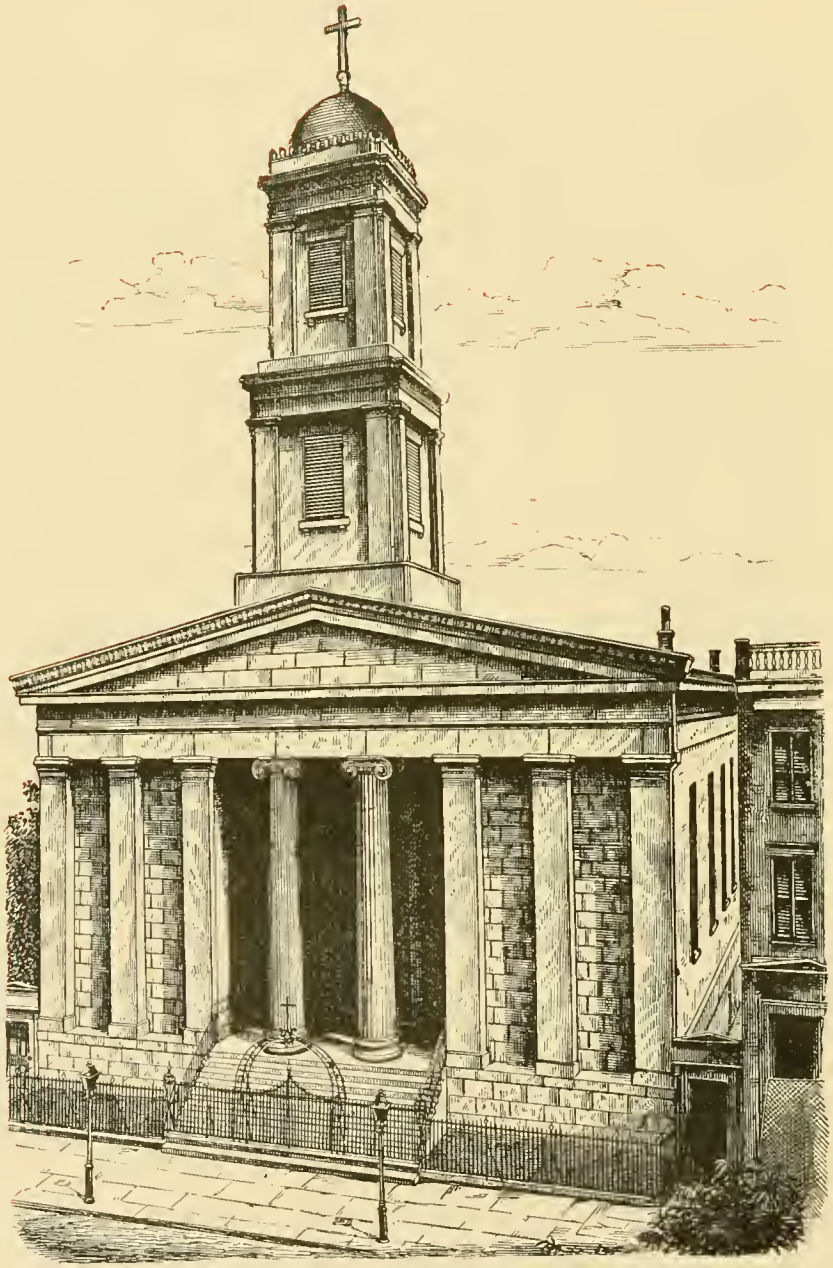
On the 14th of October, 1855, he was transferred to Fordham, to assume a position for which his business ability gave him singular advantages—that of procurator of St. Joseph's Theological Seminary, as well as to form a new parish and organize into a congregation the Cath-

olics in that district who began to frequent the church connected with the seminary.

When he had spent two years in this position, to the complete satisfaction of the Most Reverend Archbishop, his colleagues, and his flock, his Grace resolved to give a wider and more important field for the exercise of his priestly qualities. He sent him once more to organize a parish and erect a church; but, far-seeing as that great prelate was, and himself full of grand ideas for the future of Catholicity, he could not for a moment have anticipated such results as have followed from the appointment of the Rev. A. J. Donnelly to the parochial district of St. Michael's.

Nor has his influence been confined to this parish. He was appointed by Archbishop Hughes to frame and prepare a uniform system of parochial books and accounts, which proved a work requiring great experience and knowledge, and attest his ability.

Since 1873 he has been a member of the council of his Eminence the Archbishop of New York, a responsible as well as honorable position, in itself a proof of the high esteem in which he is held.



CHURCH OF THE NATIVITY OF OUR LORD.

SECOND AVENUE.

CHURCH OF THE NATIVITY OF OUR LORD.

SECOND AVENUE.

ABOUT the year 1842, the tremendous opposition made by the various Protestant denominations, when the Catholics asked the restoration of the old New York plan of aiding all religious schools, had a most beneficial effect in arousing the whole Catholic body on the island to a sense of their rights and wants. It gave them new life, and was followed by a prompt extension of Catholic churches and institutions.

At that time, the Catholic, starting from St. Mary's northward along the East River side of the island, looked in vain for any sign of his faith till he reached Fiftieth Street, where St. John's was just struggling into existence, except the little German Church of St. Nicholas. With these exceptions, the whole district was buried in darkness and the shadow of death.

The Rev. Andrew Byrne, a far-sighted and active clergyman, who believed in establishing new churches wherever possible, had looked anxiously for some opportunity to organize a new parish in that part of the city. At last, in February, 1842, the announcement of legal sales proclaimed that, by order of the Court of

Chancery, a large and commodious building on Second Avenue, which had been erected as a house of worship and occupied by a Presbyterian congregation, would be sold to the highest bidder.

At the auction the bids were reasonable, and the church was purchased, in behalf of Rev. Mr. Byrne, by Edward Roche, Esq. As there was no part of the city where a church was more needed, this purchase was hailed by the Catholics. The Right Reverend Bishop Hughes had given his earnest sanction to the project, and now assigned the Rev. Mr. Byrne to this new field of labor. The church was fitted up for Catholic worship, the Liturgy of the Apostles, of the Catacombs, of the Ages of Faith. A very neat and chaste altar, with rich gilt candlesticks, a painting of the Crucifixion as an altar-piece, with paintings of the Annunciation and the Assumption of our Lady at the sides, showed that the edifice was to be used for a purer and holier faith.

It was solemnly dedicated on the 5th of June, 1842. The event attracted great numbers of Protestants as well as Catholics — no tickets being issued. The Right Reverend Bishop Hughes performed the dedication service, which deeply impressed all, especially the Protestant portion, particularly at the moment when the officiating prelate, after moving around the outside of the edifice, advanced through the great door in solemn procession up the nave to the altar.

After the dedication of the church to the service of Almighty God, under the invocation of the Nativity of our Lord, a Pontifical High Mass was offered by the Rt. Rev. Benedict J. Fenwick, D.D., Bishop of Boston, one of the oldest living of the early priests of New York. The Rev. John J. Conroy, afterwards Bishop of Albany, was deacon, and Rev. Dr. Harley, too soon to be lost to the diocese, officiated as subdeacon; the Rev. D. W. Bacon, who was to become, in time, Bishop of Portland, acted as master of ceremonies. In the sanctuary were also the Rev. Messrs. Starrs, McCarron, and O'Neill.

After the gospel of the day, the Rt. Rev. Bishop Hughes preached, St. Paul's First Epistle to the Corinthians (iii. 4), furnishing the text: "For no one can lay another foundation, but that which is laid, which is Christ Jesus." For more than an hour his eloquence kept the congregation fixed in profound attention. He spoke in warm commendation of the prompt and liberal aid given to the new pastor, to whom the Catholic community was indebted for this new church, by Dr. Roche, himself not a Catholic.

The attendance was very large — estimated at two thousand five hundred — but no confusion took place, so perfect were the arrangements.

The new parish was soon organized, and prosperous under the care of the Rev. Dr. Byrne, but on his appointment as Bishop of Little Rock, Arkansas, the Rev. Ed-

ward O'Neill became pastor. The Rev. Richard Kein was, from 1844 for several years, assistant and then pastor, till he founded St. Bridget's Church.

In September, 1847, the Rev. George McCloskey was appointed pastor, and for more than twenty years was the revered priest of the parish of the Nativity. During this long period he was assisted from time to time by various clergymen—the Rev. John Shanahan, one of Bishop Connolly's priests, in 1848; the Rev. John Murray Forbes in 1852; in the following year by his brother, the Rev. William McCloskey, subsequently rector of the American College at Rome, and now Bishop of Louisville, Kentucky; the Rev. Felix H. Farrelly now pastor of St. James, in 1853, and from 1855 by the Rev. William Everett.

As the congregation seemed to increase beyond the capacity of the church, the Rev. George McCloskey, in 1848, established the Chapel of the Nativity, at No. 572 Fourth Street, which was attended from the church, but the attempt to establish succursal chapels did not meet the wishes of the people; the project was soon abandoned and has never been revived.

The health of the Rev. George McCloskey failed so that for a time he went to Europe in hopes of regaining strength to continue his labors. After visiting the famous health resorts, he was, finding that years in Europe left him no better, about to return to America,

when he made trial of Great Malvern, England. Here, though an invalid, he felt eager to labor, and finding that in February, after three months' stay, he was well enough to say mass, he fitted up a temporary chapel in a gymnasium. A little congregation assembled, which increased so as to excite alarm. The gymnasium was refused him; then he set up his altar in a drill room, till the lady of the manor closed this on him. Not a place in Malvern could be found; but an American resident had a house with two large rooms. This became the chapel, and here mass was said daily, till the Rev. Dr. McCloskey returned to New York, when Bishop Ullathorne sent a priest to continue his labors.

Finding that his complete recovery was extremely doubtful, the Rev. Dr. McCloskey resigned his charge in April, 1869.

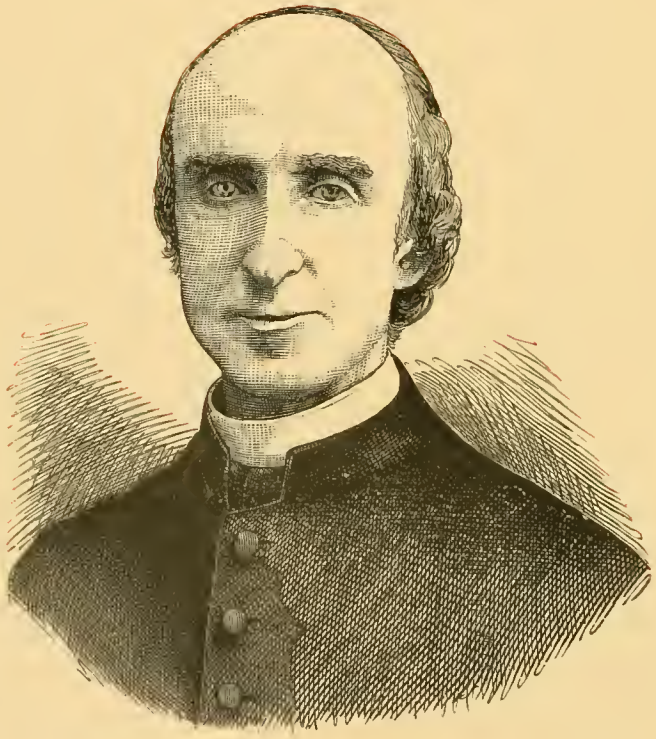
The Rev. William Everett, who had been assistant since 1855, became pastor on the resignation of the Rev. George McCloskey, and is still directing the faithful of Nativity parish with quiet zeal and piety. His curates have been the Rev. J. J. Griffin and Rev. Thomas J. Ducey. His present assistant is the Rev. M. A. Nolan, appointed in 1872.

The societies established in the parish are the Association for the Propagation of the Faith, the Conference of St. Vincent de Paul, the Rosary Society, an Altar Society, and the Society of the Children of Mary.

Roll of Honor.

CHURCH OF THE NATIVITY OF OUR LORD.

Aubert, Eugene.
Bannigan, Edward.
Bingham, Jacob W.
Brady, Ann E., Mrs.
Brady, Thomas.
Brennan, Edward.
Burns, John.
Carroll, Bernard.
Clark, Rose.
Cogan, John.
Cooke, William.
Creamer, Francis.
Crumey, Andrew.
Cummings, Hugh.
Cunningham, Patrick.
Delaney, John.
Dodien, Mansuy.
Doody, Edward.
Dowling, Joseph J.
Dowling, Mary, Mrs.
Doyle, Michael L.
Duffy, Mary, Mrs.
Dynan, Michael J.
English, James.
Farrell, Thomas.
Foley, Matthew.
Fox, Robert C.
Fraprie, Abigael, Mrs.
Fulton, James.
Gallagher, John.
Garno, Benjamin.
Gorman, Anthony.
Haggerty, Joseph.
Hellen, Catharine.
Hewitt, Thomas.
Hodgins, Thomas.
Hughes, John F.
Hugo, Henry.
Johnson, James.
Kaughran, John E.
Kelly, Tyler, Mrs.
Kiernan, John.
Lalor, William.
Larkin, Michael, Mrs.
Lee, James.
McCabe, Thomas.
McCollum, Lydia A.
McCullough, John.
McDonald, Francis J.
McGovern, Michael.
McLaughlin, Michael.
McLaughlin, Robert.
Madden, Thomas.
Madigan, Jeremiah.
Maloney, Patrick.
Manning, Thomas.
Marshall, Henry.
Meehan, John, Jr.
Mitchell, William P.
Murphy, John.
Murray, Bridget, Mrs.
Nagle, Garrett.
Nugent, Mary.
O'Brien, John.
O'Connell, William.
O'Donnel, Ann, Mrs.
O'Leary, John.
O'Meara, James.
O'Neil, Joanna.
Poe, John.
Price, William.
Reilly, Bernard.
Reilly, William J.
Rodman, Isaac.
Rooney, P.
Ryan, Michael.
Schuff, Jacob J.
Sheckelton, Christopher.
Shields, Andrew.
Spratt, Michael.
Walsh, James.
Ward, Edward.
Wilson, William R.



William Everett

REV. WILLIAM EVERETT,

PASTOR OF THE CHURCH OF THE NATIVITY.

THE Rev. William Everett, the present pastor of the Church of the Nativity, was born in the City of Albany, August 14, 1814.

He was brought up in the Protestant faith, and, studying for the ministry, received orders in the Protestant Episcopal Church, in which he spent several years officiating as a clergyman of that body. In the impulse given to thought by men like the Rev. Samuel Farmer Jarvis in this country, and the Oxford school in England, many who had taken the Anglican system in good faith began to examine the solidity of the grounds on which it rested. Conviction dawned on not a few that the whole separation and reconstruction in the sixteenth century was unwarranted and without authority. It required special graces from God in many cases to renounce position, associations, long-formed habits of thought, and to come humbly into the Catholic Church as laymen. The Rev. Mr. Everett heroically made all the sacrifices needed to correspond to the grace accorded him.

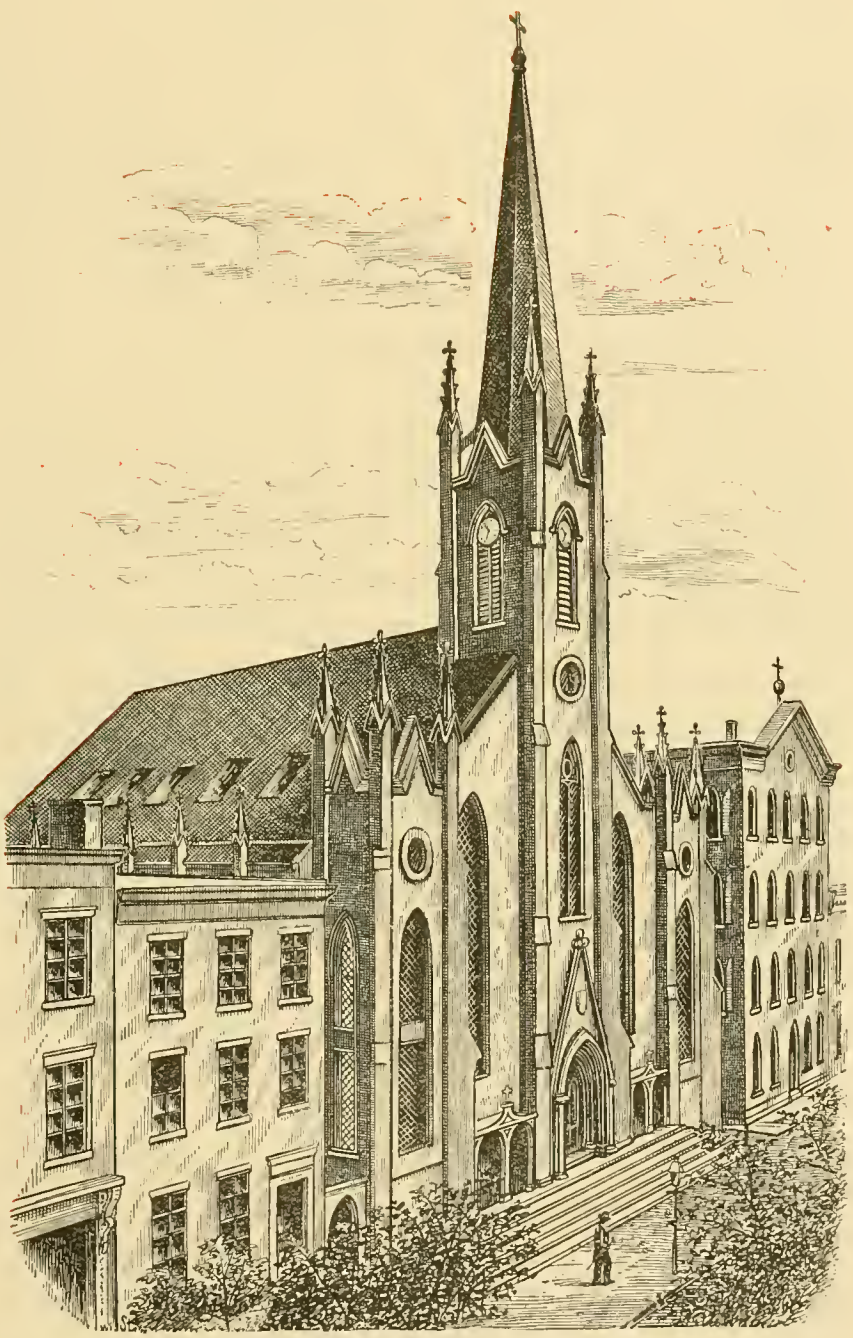
He was received into the Catholic Church, and, after pursuing theological studies at St. Joseph's Seminary,

Fordham, then directed by Fathers of the Society of Jesus, he was ordained priest by Archbishop Hughes on the 29th day of January, 1853, the feast of St. Francis de Sales.

He was first assigned to duty in St. Peter's Church, but remained only a few months, when he was stationed at St. Joseph's Church as assistant. In 1854 he was appointed curate at St. Ann's Church, where he remained till the following year.

He became assistant to the Rev. George McCloskey, in the Church of the Nativity, in the month of October, 1855, and has remained connected with the parish for a period now approaching a quarter of a century, having been made parish priest by the Most Reverend Archbishop, now his Eminence Cardinal McCloskey, in 1869.

His present associate is the Rev. M. A. Nolan.



CHURCH OF SAINT NICHOLAS.

SECOND STREET.

CHURCH OF SAINT NICHOLAS.

SECOND STREET.

THE priest who organized the congregation which founded St. Peter's Church was a German Father of the Society of Jesus. He found some of his Catholic countrymen here in his earliest visits. Just after the close of the last century even, the question was raised of establishing a German church also; but the project was discouraged, and it was not till about the year 1834 that any formal steps were taken to organize a German congregation.

This great work was due to the Rev. John Raffeiner, who, says Archbishop Hughes, "in his youth, his vigorous manhood, and his old age, both in holy priesthood and in the practice of a learned profession, served his Creator in fear and holiness. The venerable Father Raffeiner is summoned from amongst us to that other and better world which God has prepared for those who love and serve Him in this. In Heaven he will not forget to intercede for us, and especially for his people, who have been under his spiritual care so many years.

Many of you have no recollection of the spiritual destitution that prevailed in New York when the now populous dioceses of Brooklyn, New York, Buffalo, Albany, and Newark were comprised in one. The German Catholics were then but few, and totally devoid of spiritual aid. It was the good providence of God that, at this particular period, directed the steps of Father Raffeiner hither, where he entered most faithfully and earnestly on the work assigned him, in supplying spiritual comfort to his needy countrymen. He was made the coadjutor of my immediate predecessor, the lamented Bishop Du Bois, and vested with the care and responsibility of attending to the spiritual wants of the German Catholics of the diocese. In justice to him I must say that wherever there were German Catholics, there would Father Raffeiner seek them out and minister to them, being prevented neither by the winter's snows, the summer's sun, nor the inconvenience of travel in that day, from fulfilling the duties assigned him."

This language shows how eminent a priest St. Nicholas had for its founder, and if the great Archbishop could say, "Bishops, priests, and people have reason to remember Father Raffeiner for many years to come," his name and his memory can never be forgotten in the Church of St. Nicholas.

Under his impulse, the German Catholics assembled and organized; and an unoccupied Baptist church on

the corner of Delancey and Pitt Streets was hired. Here mass was said regularly.

To erect a suitable church was the next step. For this purpose, on the 1st of September, 1834, they purchased, through Dr. Joseph C. Springer, of John Jacob Astor, four lots of ground on Second Street, between First Avenue and Avenue A, giving a front of a hundred feet and a depth of one hundred and six. On Easter Monday, April 20, 1835, the Very Rev. John Power, Vicar General of the diocese, assisted by the Rev. Joseph A. Schneller of Christ Church and the Rev. John Raffeiner, proceeded to the ground, where a large concourse of citizens had assembled, and laid the cornerstone, with the ceremonies prescribed by the Roman ritual. The Rev. Mr. Schneller then addressed the audience in English. After treating of the general subject of the erection of houses for divine worship, as well as of the structures raised in order to gratify human pride, he said: "The edifice which we now commence to erect will have nothing to boast from the ingenuity of the design which human skill is to impart. Its plain construction will furnish nothing to elicit admiration. It will neither be planned by power nor achieved by wealth. But let not its simple plan and its diminutive dimensions lessen the vast and incalculable importance of its object. Its object is not earthly. Ineffably superior to that pyramid which grew up in the plains

of Egypt, it calculates upon holy communings of man with God. We lay not the foundations for a monument of human pride, in which the remains of earth's despotic rulers are to repose, but for a tabernacle in which the Eternal King of Heaven is to reside. It will not be a gigantic pile, to attract the admiration of nations and the gaze of many generations; but a chapel in which spiritual blessings are to be received, which will fructify on this terrestrial stage of existence, and the plenitude of whose enjoyment will be consummated in a life to come."

The Rev. Mr. Raffeiner also addressed his flock in German, impressing on them the greatness of the work which they had undertaken for the glory of God.

The project was to erect first, in the centre of the lots, a building with a front of fifty-two feet, and extending back seventy feet; and as the congregation increased in means and numbers, to add a transept ninety-six feet in length, and prolong the main building to ninety feet. The work was continued steadily, and the church finally erected; the builders' work and material costing $8,174.57; the organ $600, and the fitting-up, $1,384.45; in all, a little over ten thousand dollars.

Before the work was completed, the lease of the hired church apparently terminated, and the German Catholics were, for a time, accommodated in the basement of St. Mary's. The Rev. Mr. Raffeiner made every effort

to collect for the purpose of erecting the church, extending his tour even as far as New Orleans.

The church was at last ready, and was solemnly dedicated to the worship of the Holy Trinity, on Easter Sunday, 1836, under the invocation of St. Nicholas, Bishop of Myra.

The Rev. Mr. Raffeiner remained for seven years pastor of St. Nicholas, having as assistant priest the Benedictine Father Nicholas Balleis. His labors were not confined to the parish—he was mainly instrumental in erecting a church at Macopin, N. J.; laid the foundation of the Church of the Holy Trinity in Boston; officiated in various parts of New Jersey, at Albany, Utica, Rochester; erected the Church of St. John the Baptist in Thirtieth Street, and the Church of the Most Holy Trinity, Williamsburgh, where he died.

He was succeeded in 1840 by Dom. Nicholas Balleis, on whose removal to Newark the Rev. Bishop Hughes wished to confide the church to the Redemptorists; but the trustees declined to enter into his plans, and the Rev. Gabriel Rumpler, C.SS.R., erected the Church of Our Most Holy Redeemer.

In June, 1844, the Capuchin Father, Ambrose Buchmeyer, from the Diocese of Strigonia, Hungary, became pastor of St. Nicholas, and continued to direct the parish till his death, October 11th, 1861; assisted from August, 1845, by Father Felician Krebesz of the same order.

Soon after he took charge of the parish it was found necessary to enlarge or rebuild the church. The carrying out of the original plan was abandoned, and the present fine church erected in 1848. It is a Gothic structure, the façade of cut brown stone. The interior is extremly neat, the wood-work being of walnut. The altar is of beautiful marble, elaborately wrought and richly decorated, and there are two elegant side altars. The building cost thirty thousand dollars, all of which was paid when the time came for its dedication.

This imposing ceremony was performed by the Right Rev. Bishop Hughes, on the 24th of December, 1848. The full ritual was carried out, the procession of bishops and clergy making the circuit of the church without and within. After the blessing of the altar, the Right Reverend Bishop addressed the immense multitude, who filled every part of the church. His text was: "I have rejoiced in the things that were said to me: We shall go into the house of the Lord." (Psalm cxxi. 1.) High Mass was then celebrated by the Rev. Mr. Rubese, and an eloquent sermon preached by the celebrated Jesuit Father Pottgeiser.

The new church seats eleven hundred and forty, and suffices amply for the wants of the congregation.

Schools were established at an early date, and in 1867 the Rev. Father Buchmeyer erected a fine school-house, which will accommodate a large number of pupils.

The boys' school is conducted by the Brothers of the Christian Schools, who have six hundred and fifty pupils under their charge; and the girls, to the number of seven hundred and fifty, are taught by the Sisters of St. Dominic.

On the death of Father Buchmeyer, Father Krebesz became pastor, and discharged the duties of the position till he too passed away, January 4, 1876.

His Eminence Cardinal McCloskey then confided the care of the parish to the Rev. Francis J. Shadler, who had been assistant since August 15, 1875. He is still pastor, assisted by the Rev. Anthony Lamell and Rev. John Mayer.

There are in the church the Rosary Society, the Corpus Christi Society, the Society of the Agony of Our Lord, the Confraternity of the Sacred Heart, and four Sodalities of the Blessed Virgin. Besides these religious associations, there is the Conference of St. Vincent de Paul, and the St. Nicholas, St. Paul, St. Vincent de Paul, and St. Killian Societies.

The saint to whom the church is dedicated may be regarded in some sort as the patron of New York. So widespread was the devotion to him, that in Catholic times he had churches under his invocation in every country of the East and West. He was the especial patron of the poor, the oppressed, the imperiled maiden, the children, the mariner, and the trader. Not even the blasting sirocco of the sixteenth century could tear from

the hearts of the people a veneration for St. Nicholas. The Calvinists of Holland, who settled the island, taught their children to expect reward for good conduct through the hands of St. Niklas, and children to this day at Christmas time look to Santa Claus, as he is called, by corruption, for the presents of the season. The city has its hotels, banks, insurance companies, societies named in his honor; and a publishing house, never Catholic in its tendencies, issues a magazine for the young which bears the name of this servant of God.

St. Nicholas was born at Patara, a city in Asia Minor, a child of prayer granted to parents who had long sought offspring from God. Trained in piety, he corresponded fully to the desires of his parents, and devoted himself to the altar as a priest of God. The wealth he inherited was used to relieve distress, especially that bashful poverty that shrinks from appeal. Entering a monastery at Myra, he became, in time, its abbot, and, when the archbishop of the city died, the abbot, renowned for his sanctity and miracles, was unanimously chosen. He is said to have suffered in the persecution of Diocletian, and to have aided powerfully in the Council of Nice to condemn the heresy of Arius. He died in 342, and was interred in his own cathedral, which was for ages a place of pilgrimage. In 1087 his relics were transferred from his ruined church to Bari, in Italy. The miracles wrought by his intercession diffused his

devotion throughout the West, and every seaport had, ere long, a church in his honor. That those who forsook the faith should have borne his fame to our city is one of the remarkable instances of God's providence.

He is especially honored in Europe as a patron of the young, one of the miracles ascribed to him being the restoration to life of three children who had been cruelly murdered and concealed in a tub. In allusion to this, he is frequently represented arrayed as a bishop with three children in a tub near him.

Roll of Honor.

CHURCH OF ST. NICHOLAS.

Kilian Kling. Anthony Euring. Fritz Emmerman.

REV. F. J. SHADLER,

PASTOR OF THE CHURCH OF ST. NICHOLAS.

THE present pastor of the oldest German church in New York City, the worthy successor of Father Raffeiner in his good work, is the Rev. Francis J. Shadler.

This reverend gentleman is a native of Germany. He was born on the 10th of May, 1834. He came to the United States when a child, and grew up amid the scenes of American life. At a suitable age, having made preliminary studies to fit him for entrance to a university, he entered our oldest Catholic institution, Georgetown College; and, after the usual course in that seat of learning, resolved to enter the ecclesiastical state and devote his life to the service of the Almighty.

To ground himself in that sacred learning which is necessary in one raised to holy orders, he went to Europe, and pursued his divinity studies in France and Germany. He was ordained priest at Mayence, on the 14th of August, 1864, by the late Bishop Ketteler, for the Diocese of Charleston, to which he had connected himself.

Returning to the United States, he began the exer-

cise of the ministry in that diocese, then in a most disastrous condition; the civil war having scattered the Catholic body and left the State of South Carolina with desolated churches and institutions.

Never, perhaps, have the Catholic priesthood in this country had a more discouraging field before them than that of our Southern States after the war. The young priest was not disheartened, but zealously endeavored to build up again the prostrate church. He labored on manfully till the end of the year 1872, when he found himself compelled to seek some other scene for his ministry.

On coming to New York, he was assigned to St. Nicholas' Church, by the Most Reverend Archbishop, as assistant, in August, 1875, and was appointed pastor in January, 1876.

CHURCH OF OUR LADY OF MERCY.

FORDHAM.

CHURCH OF OUR LADY OF MERCY.

FORDHAM.

ONE of the great desires of the Most Reverend Archbishop Hughes, on his appointment as coadjutor to the venerable Bishop Du Bois, was to establish a theological seminary for the Diocese of New York. The venerable founder of Mount St. Mary's had in vain endeavored to create a similar institution after his appointment as successor to Bishop Connolly. When his coadjutor had purchased the Rose Hill property at Fordham and opened St. John's College, the way seemed open at last for endowing the diocese with an institution which would, in future, supply it with well educated priests, formed under learned and spiritual guides to the true sacerdotal spirit.

To accommodate the professors and seminarians, the Right Reverend John McCloskey, D.D., coadjutor, laid the corner-stone of a beautiful Gothic seminary, near the college, on the 3d day of April, 1845.

It was not at first designed to begin a church also, but the Right Reverend Bishop soon felt the necessity of erecting one of some size, not so much for the use of the Catholics in that vicinity, who were few and scat-

tered, as to afford those preparing for the priesthood a chapel in which the services of the Church could be carried out through the ecclesiastical year, with full adherence to the rites and ceremonies prescribed in the rubrics.

The church was begun in the course of the spring, and the work on the two structures went on simultaneously till the fund collected was exhausted. In a statement or appeal issued in October, the Right Reverend Bishop Hughes said: "The church, which is to be dedicated to the Blessed Virgin Mary, is, including the tower in front, one hundred feet long by fifty feet wide. Although it is a separate and a still more sacred edifice than the seminary, yet both are essentially parts of the same great work. The church also is advanced very considerably—the walls having been constructed and the roof, though not yet placed, framed and ready to be put on."

The church was soon completed and dedicated. Among all the Catholic churches of the city, it is, we think, the only one that can be said to have been erected directly by Archbishop Hughes.

A Latin poet, the Rev. R. Rainaldi, wrote of it:—

"Virgo fave; nova templa tibi jam sustulit Hughes,
Huc age cum Puero cœlicolisque veni,
Per te rosarum tumulus, sic nomine prisci
Hoc dixere patres, gratior erigitur;

Quique prius nullo ignotus gaudebat honore
Fama modo hunc claro vulgat ubique sono.
Vere novo pictas nectentes flore corollas
Deponent aras ante tuas pueri;
Certatimque, simul celebrantes carmine laudes
Te veniente die, Te fugiente, canent."

When completed, it was one of the most beautiful churches yet seen, lighted by six stained-glass windows, representing St. Peter, St. Paul, and the four Evangelists.

As the Church of the Seminary, it witnessed the conferring of minor orders, and of the subdiaconate and diaconate, although the priesthood was conferred at St. Patrick's Cathedral.

In 1855, the Right Rev. Dr. Hughes, resuming the direction of the seminary and church, sent the Rev. Arthur J. Donnelly to act as procurator of the institution and pastor of the church. The number of Catholics in the vicinity had increased to such an extent that a regular parochial district was allotted, and it devolved on the Rev. Dr. Donnelly to organize this parish. From this time the Church of Our Lady of Mercy appears regularly in the list of the churches of the diocese.

In 1857, the Rev. Dr. Donnelly was called to a wider sphere, and the Rev. W. P. Morrogh, superior of the seminary, became pastor, and continued to minister to the parish till the final closing of the seminary, in 1860, when, at the request of the Most Reverend Arch-

bishop, the Jesuit Fathers of St. John's College assumed the parochial care of the congregation connected with the church. The first pastors under this arrangement were the Rev. Father Isidore Daubresse, S.J., and the Rev. Father Paul Mignard, S.J.

The Church of Our Lady of Mercy has continued under the care of the society down to the present time.

The pastor in the year 1878 is the Rev. John J. Fitzpatrick, S.J., assisted by the Rev. Edward Doucet, S.J.

Connected with the church are several pious associations—the Society of the Holy Rosary, the Young Men's Sodality of the Bona Mors, the Ladies' Sodality of the Blessed Virgin, the Confraternity of the Sacred Heart. There is also a Conference of the Society of St. Vincent de Paul, for the relief of the poor, and an Altar Society.

Within the district of the Church of Our Lady of Mercy is the now venerable institution, St. John's College, the oldest Catholic University in the State; and St. Joseph's Select Academy for Young Ladies, under the Sisters of the Hearts of Jesus and Mary; and also an institution for deaf mutes, directed by the same community.

Roll of Honor.

CHURCH OF OUR LADY OF MERCY.

Adamson Miss
Bergen, Mrs.
Bradley, Thomas.
Brady, John.
Burke, Ellen.
Burns, John.
Burns, Joseph.
Casey, Samuel.
Cassidy, Richard.
Clare, Margaret.
Clayton, Michael.
Connell, Michael.
Connor, Francis.
Coogan, William.
Cowley, Mrs.
Crotty, James.
Delaney, Michael.
Delany, Denis.
Dobbins, Patrick.
Donnelly, Michael.
Donnelly, Patrick.
Doran, Michael.
Doran, William.
Dowling, Michael.
Downes, Mary.
Dundon, Arthur H.
Dunne, Thomas.
Dyer, John.
Finnigan, Mrs.
Fitzgerald, William.
Geraghty, Bernard.
Geraghty, Mary.
Ging, James.
Glynn, John.
Goleven, Michael.
Haughney, Patrick.
Hicks, Patrick.
Hogan, John.
Holt, Miss.
Houlihan, Thomas.
Keeley, John.
Kehoe, Lawrence.
Kenealy, Michael.
Kerins, Thomas.
Leddy, John.
Lee, Patrick.
Loughman, Edward.
Lynch, Mrs.
McGuire, Denis.
Mack, Michael.
Mangan, John.
Martin, Mrs.
Meagher, Thomas.
Mooney, Patrick.
Moore, Joseph.
Mulligan, Edward.
Murphy, John.
Murray, James.
Murray, Patrick.
Nash, Michael.
Oches, E.
Peugnet, Eugene.
Purroy, Francis M.
Purroy, Henry D.
Purtell, Anna M., Mrs.
Quinn, Matthew.
Quinn, Michael.
Reddington, William.
Regan, Robert.
Ryan, Peter.
Ryner, John.
Savage, John.
Shally, Thomas.
Shanly, Patrick.
Smith, M. P.
Sullivan, Mrs.
Thompson, John.
Underwood, John.
Ward, Christopher.
Webb, Thomas.
Weiser, Mrs.
Windsor, William.
Young, William.

REV. JOHN FITZPATRICK,

PASTOR OF THE CHURCH OF OUR LADY OF MERCY.

SINCE the blending of the Diocesan Seminary of St. Joseph with the Provincial Seminary established at Troy, the Church of Our Lady of Mercy, formerly directed for several years previous from the seminary, has been confided to the care of Jesuit Fathers of St. John's College, amid whose grounds it stands.

The Reverend Father who has for the last year performed parochial duties in this church is the Rev. John Fitzpatrick. He was born July 13th, 1832, and, after a course of study, feeling himself called to the religious state, entered the Society of Jesus, August 21st, 1857.

Two years spent in the retirement of a novitiate, devoted to prayer and spiritual exercises, are followed by the scholastic vows. Then the young Jesuit is either assigned to duty as teacher or prefect in one of the colleges of the order or pursues at once the studies which are to prepare him for priestly ordination.

Father Fitzpatrick received holy orders apparently about the year 1868. In that year he was stationed at the Church of St. Joseph, Troy, as assistant pastor, and acquired general esteem by his modesty and zeal, as

well as his devotedness to every duty of a priest. In 1870 he was appointed vice-president of St. John's College, Fordham, and as Prefect of Discipline had the general supervision of the students. This responsible position he filled for several years. The prosperity of the college during this period attests his fitness for the administration of a large educational establishment, and his knowledge of the young. In 1875 he was again engaged in missionary work, at his old parish in Troy, and in 1877 was selected to act as parish priest of Our Lady of Mercy, where he now exercises the ministry most acceptably.

CHURCH OF OUR LADY OF THE SEVEN DOLORS.

PITT STREET.

CHURCH OF OUR LADY OF THE SEVEN DOLORS (OUR LADY OF SORROWS).

PITT STREET.

THIS church, one of the most recently erected for the use of the German Catholics of the city, is due to the zeal of the Capuchin Fathers, who are a branch of the great Franciscan family. They were no strangers in this country, having labored in Nova Scotia, Maine, and Louisiana, in the days of French and Spanish colonial rule, and gave an early bishop in the South, as well as in our day an archbishop in the British Provinces.

The recent establishment of the order in this country is due to two secular priests—Rev. Messrs. Haas and Frey—who came to this country in 1856, with a view of forming a community under the Capuchin rule. Bishop Henni of Milwaukee welcomed them to his diocese. The General of the order deputed Father Anthony Maria to admit them, and direct them during their novitiate. The Convent of Calvary in Wisconsin arose in Fond du Lac County, and God blessed the new community. A second convent and church were established in Milwaukee.

Rev. Father Bonaventura Frey then came to New York, and the Most Reverend Archbishop McCloskey, believing that his order could perform a good work among the German population of the city, authorized him to commence the erection of a church.

With the approval of his Grace, Father Bonaventura selected the eastern part of the city, within the limits of old St. Mary's. A structure of some size, used as a saloon, was obtained for use as the temporary chapel, and was soon fitted up by the zeal and energy of Father Bonaventura. Three lots of ground were then purchased on Pitt Street, between Rivington and Stanton Streets, and on the 15th of August, 1867, the corner-stone of a church, to be erected under the invocation of the Blessed Virgin of the Seven Dolors, was laid by the Most Reverend Archbishop McCloskey.

By the exertions of the Rev. Father Bonaventura collections were made to carry on the work, and the church, a structure of brick, supported by stone pillars, lighted by one of the largest cupolas then in the city, was soon completed. It is built in the Byzantine style of architecture, and is one hundred feet long by sixty-six feet wide, and will accommodate twelve hundred people. The interior is very neat, and the beautiful altar is surmounted by an elegant pietà, a statue of Our Blessed Lady holding the lifeless body of her Divine Son — a work of art presented to Father Bonaventura by the King of Bavaria.

The church was dedicated on the 6th of September, 1868, by the Most Rev. Archbishop McCloskey. After the impressive ceremony, a Solemn High Mass was offered by the Rev. Maximus Leimgruber of the congregation of the Most Holy Redeemer, rector of their church in Third Street, assisted by the Rev. Adam Tonner of the Church of St. Nicholas. A sermon in German was delivered by a Capuchin Father. At the close of the holy sacrifice, the Most Reverend Archbishop addressed the people in earnest and eloquent words. He congratulated the congregation on the completion of the holy work in which they had been engaged for upwards of a year, under the direction of the pious Capuchin Fathers. The church had been dedicated to the Most High, and was no longer man's dwelling, but the House of God. All had been said that required to be said in language that went home to the hearts of every one present — the language in which they had learned to pronounce the sacred name of Jesus, the language in which they were taught the rudiments of their religion, and lisped as children the name of Mary. It was not more dear to them now that they heard it beneath the beautiful dome of the noble edifice in which they were worshiping. No building made with hands could lend greater importance to the spoken words of truth, but it was a language inexpressibly dear to them, by reason of the hope that it gave and the faith it taught. Henceforth the building

would be a house of prayer, the temple of God, and, he hoped, to many thousands of those now walking in darkness, the very kingdom of heaven for themselves and their children.

A dense Catholic congregation soon clustered around the church, and the reverend founder summoned two Fathers from the West to join him in the labors of the new German parochial district.

The establishing of schools was one of the first cares of Father Bonaventura. While the church was still heavily in debt, it was found impossible to pay the exorbitant price demanded for a site required for the schools, so that for the time being the basement of the church served as class-rooms.

Father Bonaventura was soon after requested by his Grace the Archbishop to assume the direction of the Church of St. John the Baptist, and was succeeded at Our Lady of the Seven Dolors by the Rev. Father Laurentius, Vorwerk, who is at present the zealous pastor. He was able to carry out the original design, and at a reasonable price purchased ground for the school-houses.

Under the Rev. Father Ivo Prass, O. Min. Cap., the next pastor, the dome was adorned with paintings of the Seven Dolors of the Blessed Virgin, by the artist M. Lang; and he also erected the fine school-house attached to the church. This institution now contains three hundred and twenty-five boys, under the Brothers of Mary,

and three hundred and fifty girls, who are taught by the Dominican Sisters, who came from Williamsburgh.

The next pastor was the Rev. Father Joseph Pickl, a native of Bavaria, born in that Catholic kingdom on the 14th of September, 1846. He was ordained priest by the Most Reverend John Martin Henni, D.D., in Milwaukee, on the 7th day of November, 1875; and was appointed pastor of the Church of our Lady of the Seven Dolors in February, 1876.

Father Pickl was succeeded in 1878 by the present pastor, the Rev. P. Laurentius Vorwerk, O. Min. Cap., who thus returned to this parish, where he had already won the esteem of all.

Roll of Honor.

Mrs. Catherine Stiehler, George Adrian.

REV. FATHER P. LAURENTIUS VORWERK, O. MIN. CAP.,

SUPERIOR AT THE CHURCH OF OUR LADY OF THE SEVEN DOLORS.

THE Reverend Capuchin Father now directing the Church of Our Lady of Sorrows is an American member of the venerable association who direct the congregation.

Father P. Laurentius Vorwerk, O. Min. Cap., was born in Burlington, Iowa, on the 15th of August, 1841; and, resisting the attractions of the world, which appeal so strongly to American youth, to each of whom the most brilliant future seems easy and possible, this young man resolved to give himself to God, and to embrace a life of poverty and humility under the rule of St. Francis in the habit of the Capuchin Order. After pursuing his studies at the Calvary College, Wisconsin, he was ordained by Archbishop Henni of Milwaukee, on the 22d of May, 1869, and soon showed not only zeal and piety as a priest, but abilities of no common order in the administration of affairs.

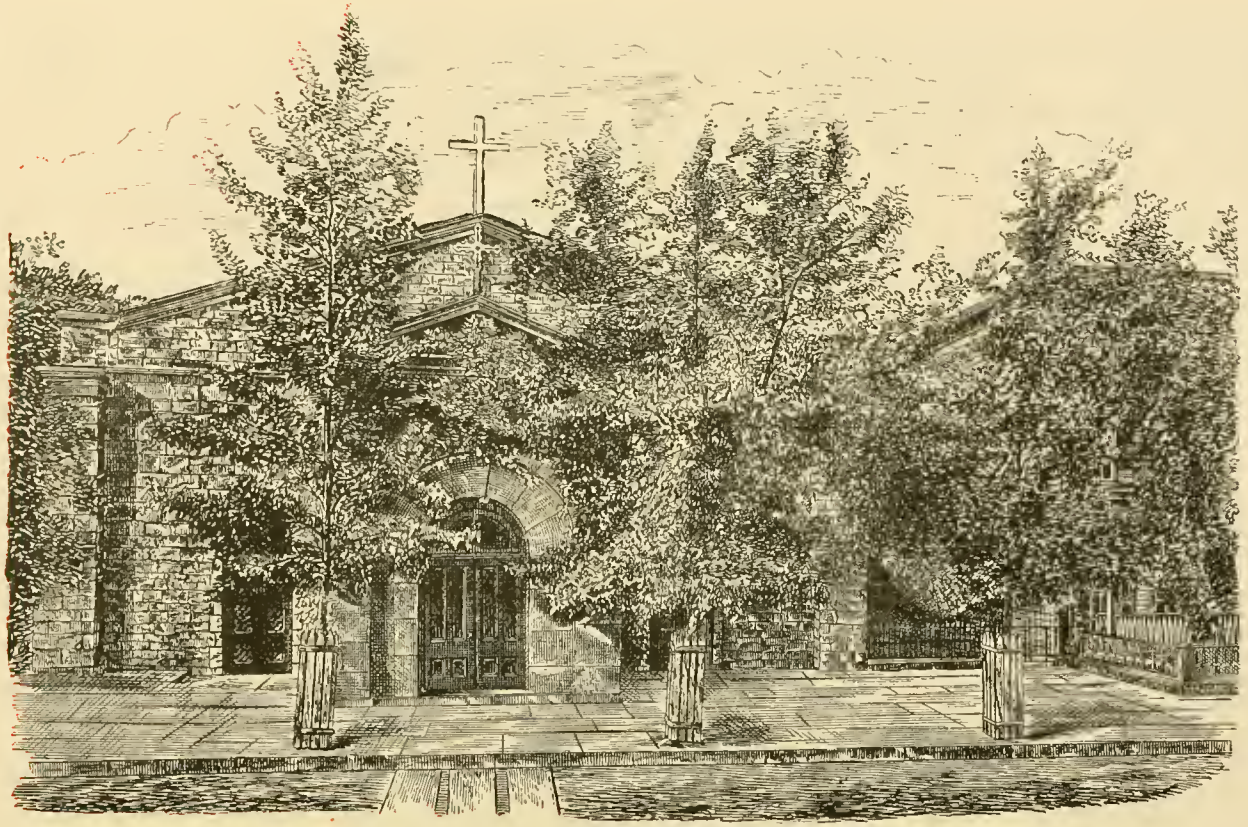
He was selected by Very Rev. F. Bonaventura to succeed him in the Church of Our Lady of Sorrows, but after a time was called away to undertake an important work in the Diocese of Milwaukee. The Church

of St. Francis, Milwaukee, was a poor frame building, no longer adapted to the wants of the congregation. Father Laurentius soon aroused the zeal and energy of the people, and erected a new Byzantine church — one of the finest in Wisconsin — after designs by the architect, W. Schickel, of New York, with a neat convent for the Fathers, and established schools to accommodate the children of the growing congregation. After remaining here some time as Guardian of the Convent and pastor of the congregation, he was, in 1878, to the regret of his people, called from them to resume his more humble labors at the Church of Our Lady.

The assistant priests within the last year have been Rev. Father Paschalis Straub, O. Min. Cap.; Rev. Father Bruno Schmitz, O. Min. Cap.; and Father Bernardine.

The zealous Fathers have established the Third Order of St. Francis in their parish, a real religious order, with a rule adapted by the seraphic founder himself for persons living in the world, and enriched by the Sovereign Pontiffs with many special favors. The Third Order of St. Francis boasts of many saints in all ranks and classes, from kings and queens on their thrones to the humblest degree in life. There are also in the Church of Our Lady, Rosary and Altar Societies, and several approved sodalities.

To relieve the poor there has been organized a conference of the excellent Society of St. Vincent de Paul.



CHURCH OF SAINT PAUL.

EAST ONE HUNDRED AND SEVENTEENTH STREET.

CHURCH OF SAINT PAUL.

EAST ONE HUNDRED AND SEVENTEENTH STREET, HARLEM.

FOR many years, as we have seen in these sketches, the Cathedral of St. Patrick was the only church north of Canal Street. Some of the priests attached to it had to attend all the Catholics scattered in the upper part of the island, and along the North River and Long Island Sound. Mass was said occasionally in houses or barns, where a number could be gathered together; and when a summons came for a priest to attend the sick or dying, one would set out, not aided by railroads as now, but by such conveyance as he could procure, and make his way through snow or storm to the dying Catholic. The Cathedral was, in fact, the resource of a large rural district, and many of the priests connected with it attended Catholics in the upper part of the island. Harlem, which from the Dutch times had been a hamlet by itself, became a centre where, as population increased, the number of Catholics became more apparent. Mass was occasionally offered in hired halls or private houses till the year 1834, when the Right Reverend Bishop Du Bois resolved to establish a church there with

a resident priest who could from that centre minister to the faithful in various directions.

He selected for the position the Rev. Michael Curran, who had been a zealous laborer in the mountains of Pennsylvania, and who had come warmly recommended to the Bishop of New York by Prince Dmitri Galitzin. One incident recorded by the late Thomas Darcy McGee will best show the priest. "During the cholera of 1832, he was called to attend a man and his wife who were at the point of death on one of the highest peaks of the Alleghanies. Tying his horse to a tree, when he could urge him on no further, he climbed on hands and feet to the miserable shanty on the summit. Here he found the woman lying dead, with an infant sucking at her breast; the man he had barely time to hear and to absolve. Taking up the helpless baby, he wrapped it in his cloak, and carried it a considerable distance to the next habitation. He committed it to the charity of those good people, by whom both the parents were interred. He retained a watchful care over his orphan for years, and when he died, she was a full grown woman in Pittsburgh, a credit to her early benefactor."

Such was the priest commissioned to found a church at Harlem. A site was soon selected and purchased, on One Hundred and Seventeenth Street, between Third and Fourth Avenues. The corner-stone of the new church was laid here on the 29th of June, 1835, by the Right

Rev. Bishop Du Bois, and an eloquent and appropriate discourse was delivered on the occasion by the Rev. Dr. Charles C. Pise. A large quantity of building stone had been procured, the plans for the modest Church of St. Paul were ready, and an advertisement was at once issued for proposals for the masonry and carpenter work.

The church, by the zeal of its pastor, was soon completed, and to a great extent paid for.

It was solemnly dedicated, and soon had a numerous attendance.

From Harlem the pastoral labors of the Rev. Mr. Curran extended throughout Westchester and over two-thirds of the present Brooklyn diocese. "Where there are now," said Mr. McGee, in 1856, "twenty flourishing churches with resident priests, there was then not one. Mass was celebrated in private houses, in rented halls, and in barns. A numerous dispersed population were to be cared for and called in. Mr. Curran's popular manner, his old-fashioned frankness, his knowledge of the Irish tongue, again enabled him to be of the highest service."

The Rev. Mr. Curran remained at St. Paul's till the year 1843, when he went to Ireland, and on his return founded the church at Astoria, where he died, November 27, 1856.

He was succeeded by the Rev. John Walsh, who was the zealous pastor of Harlem till 1853, when the

Rev. George R. Brophy was appointed, and for thirteen years ministered to the Catholics in that district.

On his retiring in 1866, the Rev. Eugene Maguire was chosen by the Most Reverend Archbishop, and has since directed the church to the satisfaction of all. He has been an active and energetic pastor. He introduced the Sisters of Charity, for whom he erected a residence. He built large and commodious school-houses, and in 1871 enlarged the church, making it one of the most commodious and comfortable in the outer parts of the city. The rededication of St. Paul's Church was performed on Sunday, the 9th of July, 1871, by the Most Reverend Archbishop McCloskey, assisted by many of the most eminent clergymen of the diocese, who came to honor this restoration of comparatively one of our older churches.

After the ceremony prescribed by the ritual had been performed by his Grace, a Solemn High Mass was offered by the Very Rev. William Starrs, Vicar General, with Rev. Thomas Mooney of St. Bridget's as deacon, Rev. H. P. Baxter as subdeacon, and the Rev. Francis McNeirny, master of ceremonies. The church was most attractive in its new and improved condition: the altar was loaded with flowers contributed by the Ladies of the Sacred Heart, Manhattanville. The music, a mass by Bernardi, was rendered with great skill, under the direction of Dr. Daly, the accomplished organist.

The sermon was preached by the Rev. Mr. O'Farrell of St. Peter's Church, his text being from the Apocalypse (xx. 2). Before giving his episcopal benediction, his Grace also addressed the multitude, who filled the church, congratulating them on the improvement of their edifice, and the general zeal manifested in the spiritual growth of the parish.

The parish of St. Paul's has several sodalities and a flourishing rosary society amongst its members, while the altar shows the zeal of the ladies of the society devoted to its care and adornment. There is a well-sustained temperance society, and the conference of the Society of St. Vincent de Paul is well organized and active.

The schools, under the care of the Sisters of Charity, number about nine hundred children.

Eugene Bagni

REV. EUGENE MAGUIRE,

PASTOR OF THE CHURCH OF ST. PAUL, HARLEM.

WE regret deeply our inability to ascertain the time and place of the birth, or any particulars of the early life of one of the oldest clergymen connected with the Catholic churches in New York City, who has labored steadily in the diocese, from his ordination, in city parishes and in rural districts, for more than a quarter of a century.

He was educated for the priesthood at St. Joseph's Seminary, Fordham, and was ordained by the Right Reverend Bishop Hughes on the 30th of May, 1847.

His first appointment was that of assistant in the large parish of St. James, Brooklyn, since the cathedral parish of that episcopal city. In 1848, the Rev. Mr. Higgins, of Westchester, being compelled to seek a temporary respite on account of ill health, the Rev. Mr. Maguire was sent to St. Raymond's Church, assuming charge also of the congregation at Throgg's Neck. He remained as permanent pastor till the year 1853, when he was made parish priest of St. Mary's Church at Rondout.

After a short stay at that point he was transferred

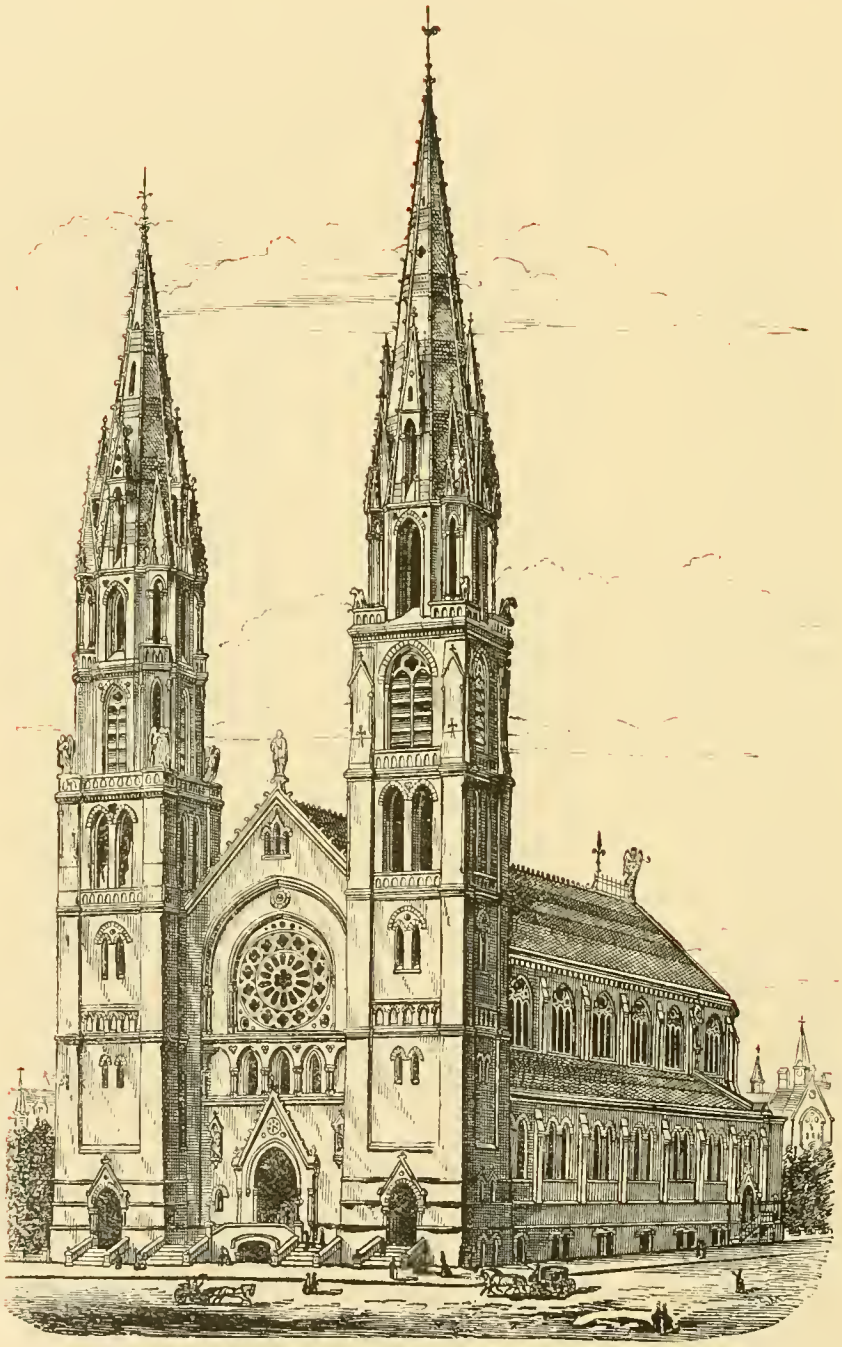
to the Church of the Immaculate Conception at Yonkers, where he continued during the year 1854 and the following year. He has since been connected with churches within the limits of the city, so that he is well and widely known. In 1857, he was assistant at St. Joseph's Church on Sixth Avenue; from 1858 to 1862, at the Church of the Immaculate Conception in Fourteenth Street; from 1862 to 1866, at St. Patrick's Cathedral.

From the last date he has been pastor of St. Paul's Church at Harlem, a period of twelve years.

The improvements in the church, and the flourishing state of the society connected with the church, show that his ministry has not been a barren one.

Roll of Honor.

Barry, John.
Berney, Patrick, Mrs.
Bissicks, Joseph.
Blundel, Fanny, Mrs.
Boyland, James.
Breslin, Patrick.
Buggy, John.
Burke, Michael.
Byrnes, William.
Carey, Peter C.
Carson, James.
Coates, W. J.
Coffey, Thomas.
Coman, John M.
Connell, Hugh G.
Connolly, John H.
Conyngham, Daniel.
Coogan, Hugh.
Coyle, Elizabeth, Mrs.
Cronin, Patrick.
Crowley, James.
Cullen, John.
Daly, Lawrence.
Davin, Norah.
Deady, Daniel C.
Dealy, William J.
Dobbins, James.
Dobbins, John.
Dolan, Stephen.
Donethy, John.
Donohue, Patrick.
Donovan, Timothy.
Duffy, Constantine.
Dunn, Thomas.
Dwyer, John.
Edwards, John.
Falvey, Dennis.
Farrell, Andrew F.
Farrell, Thomas.
Farrelly, James.
Ferrigan, Patrick F.
Flynn, James S.
Fox, Michael.
Gaffney, James H.
Gearon, Michael.
Gilligan, Patrick.
Green, Maggie.
Halloran, John.
Halpin, John.
Halpin, Thomas.
Harney, Thomas.
Hayes, Thomas F.
Hays, Daniel.
Heffernan, Joseph.
Heffernan, Rodger.
Hickey, John.
Higgins, Jeremiah.
Hogan, William F.
Holland, Edward.
Hughes, James.
Hughes, Matthew.
Hughes, William.
Keegan, James.
Kehoe, James.
Kelly, Bernard.
Kelly, Edward E.
Kelly, James.
Lally, John M.
Lalor, James F.
Lalor, Julia A., Mrs.
Lalor, Patrick H.
Lambert, Charles.
Laughlin, Daniel.
Leddy, Timothy.
Lennon, Thomas.
McCann, Margaret.
McCarthy, Eugene, Mrs.
McCue, Magdalena.
McGinnis, Robert.
McGowan, M. Milmo.
McGuire, Henry.
McGuire, Patrick.
McNamee, John.
McParlan, Thomas.
McSorley, John A.
Madden, John.
Meehan, John.
Miller, John R.
Molly, William.
Moore, James.
Moore, John.
Mullen, Thomas.
Murray, John.
Nagle, William.
Nevins, Patrick.
Nolan, John.
Norris, James.
O'Brien, John.
O'Donnell, Edmund B.
O'Kane, Peter.
O'Reilly, Dominick.
Point, Emanuel.
Quigley, Daniel J.
Regan, Daniel.
Regan, James.
Reilly, John.
Royston, Joshua T.
Ryan, Patrick.
Shandley, Christopher.
Slavin, Daniel.
Sullivan, John.
Sullivan, Michael.
Walsh, James.
Weston, Cornelius.



CHURCH OF SAINT PAUL THE APOSTLE.

WEST FIFTY-NINTH STREET.

CHURCH OF SAINT PAUL THE APOSTLE.

WEST FIFTY-NINTH STREET, NEAR NINTH AVENUE.

ONE of the best known of our city churches is that of the so-called Paulist Fathers, erected under the title of "St. Paul the Apostle," situated on the block fronting Ninth Avenue, between Fifty-ninth and Sixtieth Streets. The original church no longer exists; it having comprised the two lower stories of the building now wholly occupied by the Fathers as a convent, the corner-stone of which was laid by the Most Rev. Archbishop Hughes, on Trinity Sunday, June 19th, 1859, and formally opened and blessed for divine worship by the Very Rev. William Starrs, Vicar General, on the first Sunday of Advent, November 27th of the same year. This building was twice enlarged to accommodate the rapidly increasing number of parishioners, the first addition being made in 1861, and the second in 1865. Thus enlarged, the seat accommodation amounted to thirteen hundred. The parochial limits assigned to this church at its opening were widely extended, embracing all the upper part of the city on the west side from Fifty-second Street to Manhattanville, and from Sixth Avenue to the North River. The Catholic population at

the time was, however, small, and the Missionary Fathers who made it their headquarters had to collect funds all over the country to enable them to erect their convent and temporary church.

About the year 1866, the parishioners living between this church and Manhattanville secured for themselves a site for a new church, and the present Church of the Holy Name of Jesus, situated at the junction of the Boulevard and Ninety-seventh Street, was built, and given in charge of the Rev. Richard Brennan, formerly pastor at Port Jervis. The line of division between this new parish and that of the Paulist Fathers was placed at Seventy-fifth Street. In the year 1876, another new parish was formed by his Eminence the Cardinal Archbishop McCloskey, and the present Church of the Sacred Heart, situated in Fifty-first Street, was opened. To form the parish limits of this latter church, the parish of the Paulist Fathers was again curtailed, and the line of division on the south was placed at Fifty-fourth Street. The portion thus cut off contained about one-third of the whole number of parishioners attached to the Church of St. Paul the Apostle. In the present year (1878), the number of souls in the parish is estimated at six thousand five hundred.

The church now used for divine worship is a temporary wooden structure, one hundred feet square, facing on Sixtieth Street, between Ninth and Tenth Ave-

nues, opened for use on January 25th, 1877. Its seating capacity is one thousand, but the wide aisles left unoccupied by pews give standing room for almost as many more. An unusual proportion of the room is occupied by the sanctuary, it being twenty-five feet wide and extending across the whole building, one hundred feet. The use of so much room is demanded by the choral arrangements and the imposing ritual ceremonies for which this church has always been remarkable, and particularly so since the year 1870, when the Gregorian Chant was adopted by the Fathers as the ruling melody for all their church services. In the centre of the sanctuary stands the high altar, flanked on either side by four rows of black-walnut choir stalls. On the left stands the altar of the Blessed Virgin and shrine of the Sacred Heart. On the right is the organ, in front of which are the altars of St. Joseph and St. Justinus the Martyr, and shrine of Our Lady of Lourdes. Three lamps are kept perpetually burning—one before the Blessed Sacrament, another before the shrine of the Sacred Heart, and a third before the altar of St. Justinus, under which repose the relics of that martyr, exhumed from the catacombs. From the time of the erection of the shrine of Our Lady of Lourdes, December 8th, 1874, the people have continued to exhibit very great devotion to it—by prayers said before it, and by the offering of votive wax tapers, which are to be seen burning there every day in

the year. There are, perhaps, but few churches in the United States, or even in Europe, where the ceremonial of the sacred rites of the Catholic Church are more strictly observed or more decorously performed than in this unpretentious edifice. Indeed, it is a special point of the rule of the Paulist community, that in all churches over which they may have control, the Roman ritual shall be observed to the very letter.

Between the present temporary church and Ninth Avenue, a new church of vast proportions is already being built. The walls of the basement are now finished to the height of twenty feet. Its general dimensions are as follows:—

Total length, 284 feet; total width, 128 feet; length of nave and aisles, 178 feet; width of the nave, 60 feet; width of the aisles, each 10 feet; twelve side chapels, each 12 by 20 feet; chapel of the Blessed Virgin, 25 by 20 feet; chapel of St. Joseph, 25 by 20 feet; width and depth of the sanctuary, 60 feet; two towers, each 300 feet. Capacity, seats for 2,500 persons and standing room for 1,500 more. The great sanctuary will contain choir stalls for 120 clergy and senior choristers, and for 200 boy choristers. There are to be twelve or more confessionals, where confessions will be heard every day. The architect is Mr. Jeremiah O'Rourke of Newark, New Jersey. The designs show a building of massive and imposing proportions, but plain

and very sparing of expensive ornamental work on the exterior.

On the 20th of February, 1875, the Holy Father Pope Pius IX. was graciously pleased to bestow his apostolic benediction upon the Paulist Fathers, and also upon all who should contribute towards the building of their new church. The ceremony of the solemn blessing and laying of the first stone of this magnificent structure took place on the feast of Pentecost, June 4th, 1876, in presence of a vast multitude of people, numbering over eleven thousand five hundred, as was ascertained by actual count; each person being presented with a small tract descriptive of the new church, as they approached by the different avenues and streets leading to the place. The ceremony was performed by the Rt. Rev. Michael A. Corrigan, D.D., Bishop of Newark, and the sermon was preached by the Rev. J. L. Spalding, D.D., now the Bishop of Peoria.

The founders of the Church of St. Paul the Apostle were the Rev. Fathers Isaac T. Hecker, Augustine F. Hewit, George Deshon, and Francis A. Baker, who, by decree of the Holy Father Pope Pius IX., bearing date March 6th, 1858, were permitted to leave the congregation of the Most Holy Redeemer, of which they had been members, in order that they might be at liberty to form a new congregation of Missionary Priests, of which the Rev. Father Hecker was elected superior, and became the first

pastor of the church, which received the same name as that of their religious community. Being the first community of Missionary Priests founded in the United States, and all its originators being native born Americans, few places may be said to possess more interest for American Catholics than the Church and Community of St. Paul the Apostle. The labors of Father Hecker and his associates are widely known and justly appreciated, and have made their mark in the history of the Catholic Church of the United States. Their missions, lectures, publications, and other works, have brought them most prominently before the American people. The *Catholic World* magazine, which they created and have sustained for so many years, has worthily obtained a high place among the periodicals of this country and Europe, and, together with their other literary labors, has helped most signally to elevate the tone of Catholic literature, and to command the respect of all classes for the faith of which they have been such zealous and enlightened exponents.

I. J. Hooker. C.S.P.

REV. ISAAC T. HECKER, C.S.P.,

PASTOR OF THE CHURCH OF ST. PAUL THE APOSTLE.

AMONG the remarkable and representative Catholic clergymen of New York City will ever be numbered the Rev. Isaac T. Hecker, who has endowed the Church in the United States with a new congregation of Missionary Priests, sanctioned by the Archbishop of New York with the permission of the Holy See, and with a rule especially adapted to the work before the Church in this country.

Few of the clergy in this country are so thoroughly conscious of the tone and tendency of American thought, of the aspirations and aims of the active American mind, have built greater hopes on all that is true and noble in it, or labored more earnestly to dispel the mists of error that encircle it and lead it to the truth.

He is a native of New York City, born here in 1819. His education was received in the schools of his day to fit him for the mercantile life in which his brothers had embarked, and were acquiring wealth and esteem by the perfection of their flour mills, and the high business character they established. But it was soon evident that a life of study rather than a mercantile life was congenial to Isaac. In the summer of 1843,

led, as many American thinkers were, to embrace the new social ideas promulgated in France, he joined the Association for Agriculture and Education at Brook Farm, West Roxbury, Mass., and at a later date took part in a similar organization at Worcester, Mass.

His mind was too clear not to perceive, in a very brief trial, that these systems furnished only husks for the cravings of the human mind, and gave it no substantial aliment. On his return to New York, his examination of Catholic doctrines and principles led him to accept them, and in 1845 he was received into the Church.

He was by nature one to diffuse his ideas, and to influence others. The ministry seemed naturally his place. The congregation of Missionary Priests of the Most Holy Redeemer, founded by St. Alphonsus Liguori, as he beheld it here, seemed to him one to which he was called. He went to Europe, was received as a novice at St. Trond, in Belgium, in 1847. After passing his novitiate and a course of theological study, he was sent by his superiors to England, where, in 1849, he was raised to the priesthood by the late Cardinal Wiseman. Two years were then spent in missionary duty in England, but in 1851 he returned to this country with several other American members of the congregation, and took his place among the Redemptorist Fathers laboring in the United States, but hitherto almost exclusively among the German element. For seven years Father Hecker was a zealous missionary,

employed in various parts of the country among the English-speaking Catholics. But certain obstacles in the way of these English missions made him anxious to secure the means of prosecuting them more effectually.

With this view, Father Hecker, in 1857, visited Rome, and at length, his case was laid before the Holy Father himself for his supreme adjudication. The result was that the connection of Father Hecker and his companions with the congregation of the Most Holy Redeemer ceased, and they formed a new missionary society, under the name of the Congregation of St. Paul the Apostle. Establishing themselves in New York, with the approval and encouragement of the Most Reverend Archbishop Hughes, they commenced a church and convent at the corner of Ninth Avenue and Fifty-ninth Street. Besides the care of the congregation which at once filled their temporary church, the Fathers of the new congregation began to give missions in churches throughout the country, producing great good.

Father Hecker, in 1855, issued a work entitled "Questions of the Soul," followed two years later by the "Aspirations of Nature," both adapted to the vast number of Americans who have cut themselves loose from all the systems engendered by the Protestant Reformation and reached the plane of naturalism. In Rome he published two essays on Catholicity in the United States, which were translated into several languages.

The need of a Catholic periodical of high character, taking a position between the review and the popular magazine, led to the establishment of the *Catholic World*, which has so met the wants of the whole body of the faithful that it has reached its twenty-seventh volume, and done immense service in elevating the thought, culture, and literary taste of the community.

The establishment of a Catholic Publication Society was another work of Father Hecker's. The issue of tracts and treatises in a cheap form was one of its main objects, but though this system seems to never become popular among Catholics, the society has been the medium of issuing many valuable works.

In the ecclesiastical affairs of the country, Father Hecker has appeared prominently. He attended the Second Plenary Council of Baltimore as Superior of the Missionary Priests of St. Paul the Apostle, and was made Vicegerens of the Second Congregation on the Hierarchy and Government of the Church, and the Education and Pious Training of Youth. He delivered a sermon before the Fathers of the Council on the Future Triumphs of the Church.

He subsequently took part in the Third Diocesan Synod of New York, held in September, 1868.

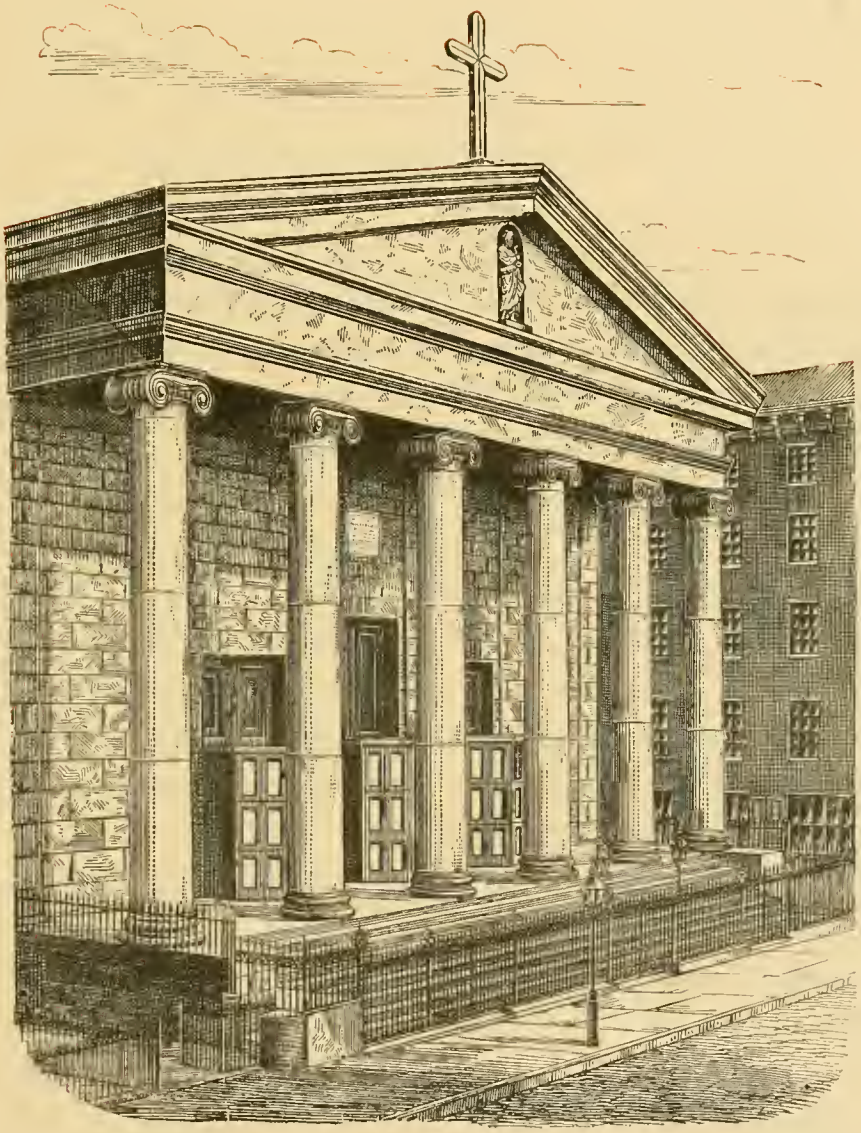
He was at Rome during the sessions of the Vatican Council, and caused to be written for the *Catholic World* a series of excellent papers on its proceedings.

Within the last few years his health has been seriously affected. He went to Europe to obtain advice, but he has not entirely recovered, and his comparative retirement from his useful and pious career is a subject of general regret. His frank, clear, pronounced, and sound views are missed alike in the councils of his Eminence, in the pulpit, and in the field of Catholic literature; but we trust only for a brief time.

Roll of Honor.

Arrieta, Perquillo.
Behan, John.
Black, Thomas.
Braden, John.
Brennan, Thomas.
Brown, Joanna.
Browne, William.
Buckley, Martin.
Butler, M., Mrs.
Byrnes, Matthew.
Byrnes, Patrick J.
Callaghan, Patrick.
Carey, Francis.
Carolin, James.
Carroll, James.
Carroll, John.
Carroll, Mary.
Casey, Patrick.
Cassidy, James.
Cassidy, William.
Cleary, William.
Connolly, Alice, Mrs.
Connolly, Kate.
Connor, William.
Conway, Rose, Mrs.
Corblis, John.
Cosgrove, James C.
Curley, Edward J.
Curnen, Annie T.
Curtin, John.
Cosgrove, James C.
Daly, Eliza, Mrs.
Daly, Joanna, Mrs.
Danvers, Robert E.
Daskam, Eliza Sisk.
Delany, Andrew.
Dempsey, Thomas.
Devine, Matthew J.
Devlin, James.
Dolan, Francis.
Donohue, Margaret, Mrs.
Donohue, Michael.
Dowling, Thomas A.
Down, Frederick J.
Doyle, Mary.
Ducey, John, Mrs.
Duffy, Bernard C.
Duffy, Frank.
Dwyer, John.
Eagan, Edward.
Eagen, Patrick.
Farley, Kate, Mrs.
Farrell, Mary.
Farrell, Michael.
Feeley, Michael M.
Field, William H.
Firman, Francis.

Furey, John.
Gallagher, Michael.
Golding, Patrick.
Goodwin, John J.
Gordon, Edward.
Gordon, Edward P.
Gormley, Patrick.
Grant, John.
Guion, William H.
Harlin, John.
Harold, John.
Hassell, Samuel.
Healy, John W.
Hecker, George V.
Heimbuch, Rosina.
Henry, John.
Hicks, Michael.
Hogan, Ellen.
Horgan, J. J.
Hughes, George W.
Jetter & Dux.
Kane, Alice, Mrs.
Kane, Cornelius J.
Kearney, Peter.
Kearney, William, Mrs.
Kearns, T. J.
Kelly, Charles.
Kelly, Frank A.
Kennedy, John.
Kitson, Henry, Mrs.
Leonard, Terence.
Lynch, Edward.
Lyons, Edmond.
McArdle, Henry.
McAuley, Margaret, Mrs.
McAvoy, James E.
McCarthy, John.
McCue, John.
McDermott, Michael.
McDonnell, Patrick.
McGowan, Michael.
McKenna, Michael J.
McKenney, Thomas.
McKeon, John.
McMaster, James A.
McNeirny, James L., Mrs.
Mackey, John.
Maginn, P. F.
Malone, Andrew.
Martin, Francis.
Martin, Thomas.
Masterson, John H.
Masterson, Mary, Mrs.
Mathews, Arthur.
Milleman, David.
Mesigh, Catharine, Mrs.
Monks, John.
Moore, James.
Morgan, John.
Morgan, P., Mrs.
Morrissey, Lawrence.
Muldoon, Silvester.
Mulligan, Patrick J.
Murphy, James.
Murphy, John.
Murray, James B.
Murray, Patrick.
Noonan, Alice, Mrs.
O'Brien, Francis.
O'Brien, Thomas.
O'Callahan, Thomas.
O'Farrell, Catharine, Mrs.
O'Hara, James.
O'Neil, Charles.
O'Reilly, Patrick.
Phelan, Mary Ann.
Power, Maurice W.
Pryor, James.
Raborg, Samuel A.
Redmond, David.
Richardson, John W.
Riley, Thomas.
Robinson, George B.
Rogan, James H.
Rogers, Hugh J.
Russell, Michael.
Ryan, James.
Ryan, Joseph P.
Savage, Sarah A.
Scanlan, Honorah.
Scanlan, M.
Shannon, John.
Shannon, Thomas.
McNamara, Michael J.
Skelly, William.
Slattery, James.
Smith, Michael.
Spaulding, Ellen, Mrs.
Spencer, John Campbell.
Sprague, Henry E.
Stafford, Maurice.
Tallon, James and Susan.
Taylor, George H.
Temperly, John.
Thornton, Rachel, Mrs.
Travers, Frank.
Travers, Vincent P.
Vought, William H.
Winston, J.
Wagner, Harrison.
Whitty, Robert.



CHURCH OF SAINT PETER.

BARCLAY STREET.

CHURCH OF SAINT PETER.

BARCLAY STREET.

ON the 23d of November, 1783, the City of New York was evacuated by the last English army, and it was able to enjoy the freedom purchased by seven years of war and sacrifices. It was by no means a large town. Murray Street was its northern limit, and the ruins of many public and private buildings destroyed in the great fire of 1776 still disfigured the place. For its twenty thousand people there were nine churches fit for use; but of these nine, the few Catholics could not claim one. Yet they were free: the victorious army had its Catholic officers and soldiers; Catholic ministers of foreign countries, following the lead of La Luzerne, the envoy of France, entered the city. In the following year the Continental Congress, which included some Catholic members, held its sessions in New York; and after the adoption of the Constitution the new Congress met here till 1790, and during that period it was the residence of the President and of all the foreign ministers.

No sooner was the island free from the British than

Father Farmer made his way into New York, extending his mission tour as far as Peekskill, in December, 1783. The Catholics in the city endeavored to secure a suitable hall for a chapel, but this proved impracticable; the authorities would not grant a room in the Exchange, when requested by the French Consul in 1785, and there was no hall to be hired. So Father Farmer said mass for his flock where he could: now in a house in Water Street; in a carpenter's shop in Barclay Street—the old Italian gentleman, Mr. Trapani, we knew in our youth, who heard mass there, is still vivid in our recollection;—in the house in Vauxhall Gardens, near Warren Street; wherever, in fact, they could get or hire accommodation for the moment. In 1785, the room they occupied was, an Italian traveler tells us, far from becoming the noblest worship ever offered by man to his Creator; but the papers of the day tell us that they met at times that year in the house of Don Diego de Gardoqui, on Broadway, near Bowling Green—the truly Catholic ambassador of the Catholic king.

The faithful in the city, long deprived of all the influence of the Church, were deeply imbued with many of the prevailing Protestant ideas, and adopted their system of church organization. The little Catholic community, without priest or altar, organized as a congregation, and, without consulting or recognizing ecclesiastical authority, on the 11th of June, 1785, incorporated St.

Peter's Church, under a general act passed by the State Legislature, April 6, 1784. St. John de Crevecœur, Consul General of France; Jose Roiz Silva, John Stewart, and Henry Duffin, were named as the first trustees.

An Irish Capuchin Father, the Rev. Charles Whelan, who had, as a chaplain in De Grasse's fleet, seen the overthrow of Cornwallis, and subsequently been taken prisoner, came to New York in 1784, with letters from Lafayette, and, doubtless, from his admiral. The Rev. John Carroll, then Prefect Apostolic of the Catholics in the United States, after some hesitation, gave him faculties. The venerable Father Farmer, soon to close his own career of mission labor, was among the congregation he had collected in New York, in November, 1784, and in April, 1785, and continued a supervision over the flock till his death. The first pastor of the Catholic body in New York was a priest of blameless life, fitted by education for his position, with no little dry wit; but he was not an eloquent preacher, and his long residence in France had made the language of that country more ready to him than his own. Unfortunately, though he could find only twenty communicants, he found many noisy people who wished a thundering preacher rather than a good confessor. In fact, most of them, from want of opportunity to practice their religion, were in the greatest ignorance of their faith and obligations. During his brief pastoral charge, the trustees of St. Peter's, after

several ineffectual attempts elsewhere, purchased of Trinity Church, in the winter of 1785, a plot of ground on the corner of Barclay and Church Streets, mainly, it would seem, under the advice of Mr. Silva. Don Diego de Gardoqui, the Spanish minister, was the greatest support of this attempt. He interested his royal master, who allotted a considerable sum to aid in erecting New York's first Catholic church; and when the ground was prepared for the laying of the corner-stone, that ceremony was performed by the Spanish minister, no mention being made of the presence of a clergyman or the ceremonial prescribed by the Roman ritual. The event took place on the 4th of November, 1785, the feast of St. Charles Borromeo, patron of Charles IV., King of Spain, and on that day mass was said at the house of the representative of his Catholic Majesty.

The venerable John Carroll, as Prefect Apostolic, visited New York in 1785, to administer the sacrament of confirmation for the first time on our island. He was deeply interested in the projected church, and employed the authority conferred upon him, as well as his personal influence, to unite the flock to their pastor, but found, even at that early day, in some of the trustees a very defiant spirit. At the time of the laying of the corner-stone he was invited to visit New York and perform the ceremony, but was then at too great a distance on official duty.

During the year, the Catholics of New York, for the first time, enjoyed the spiritual advantage of a jubilee, that of 1776 having been specially extended to the United States for a definite period. It was now duly published in the temporary Church of St. Peter.

The work on the new church advanced, and was so far completed during the year 1786 that the Holy Sacrifice was offered for the first time, in October, by the Rev. Andrew Nugent, a Capuchin, who had arrived, but to whom the Rev. Mr. Carroll had been unable to give faculties. He was now alone at New York, Father Whelan having retired February 12th, 1786, in consequence of the violence of the trustees and the intrigues of Father Nugent.

The church, described by an Italian traveler as a handsome structure, was built of brick, and was forty-eight feet in front by eighty-one deep; but there was yet no vestry, portico in front, or even pews within.

The erection of the church was a matter of triumph. It was the first Catholic church erected and opened after the United States achieved their independence and took their place among the nations of the earth. Dr. Carroll communicated to the authorities at Rome the consoling intelligence, and asked apparently to be empowered to consecrate it, as the answer was given that such a power was rarely if ever communicated to any one not a bishop.

The congregation, whose trustees siding with Nugent had driven from the church the worthy Father Whelan, soon made such repeated complaints against the misconduct of the priest whom they had upheld against the authority of the prefect, that Dr. Carroll found it necessary to come to New York, in October, 1787.

An examination on the spot made him feel it his duty to annul Father Nugent's faculties, and, on his resistance, to suspend him. The misguided priest would not yield. He held possession of St. Peter's Church, and refused to submit. He went to such lengths that the congregation laid the matter before the Grand Jury, and he was found guilty of riot. "His counsel pleaded that, being the lawful pastor, he could not be guilty of a riot, in going to take possession of his church; that the person who deposed him received his jurisdiction from the Pope; that is a jurisdiction contrary to the laws of New York. This plea was overruled, and verdict given against him." In a touching address, full of sound and correct principles, which he endeavored to impress on the congregation and its leaders, Dr. Carroll announced the appointment, as pastor, of the Rev. William O'Brien, a zealous and talented Dominican Father.

This worthy priest was the first to organize the congregation of St. Peter's, and instill sound principles and gradually bring all to the practice of their religion. The Catholic Church at the capital of the United States

could thus present to the whole community a picture of unity, piety, and respect for their own ecclesiastical system. This was all the more necessary as the adoption of the Constitution and the inauguration of the new form of government were to make New York even more important than before.

In April, 1789, George Washington was inaugurated President of the United States, and the First Congress held its sessions in New York. Then in St. Peter's Church could be seen among the congregation the Count de Moustier, Minister of France; Don Diego de Gardoqui, the Spanish Minister; Hector St. Jean de Crevecœur, French Consul General, author of the "Letters of an American Farmer;" Thomas Stoughton, Spanish Consul; Charles Carroll of Carrollton, Daniel Carroll, Thomas Fitzsimmons, Ædanus Burke, the learned judge, all Senators or Representatives in Congress; the Marchioness de Bréhan, and many a person of distinction.

But with all the lustre given by such personages and their contributions, St. Peter's was in a struggling condition. Father William O'Brien, who had been a classmate of the Archbishop of Mexico, resolved to visit the Spanish Provinces and endeavor to collect there from the generous Catholic people the funds required. At the request of Bishop Carroll, Don Diego de Gardoqui give him letters, and Father O'Brien collected five thousand nine hundred and twenty dollars in Mexico.

He brought also several beautiful paintings by artists of the Mexican school that the world is just beginning to appreciate. A Crucifixion of remarkable power and beauty, the work of José Maria Vallejo, a celebrated Mexican painter, is still the altar-piece at St. Peter's.

Father O'Brien, whose assistant, the Rev. Nicholas Bourke, had acted during his absence, returned to find a new and terrible work before him. In 1795, the city was swept by that fearful scourge the yellow fever. Hundreds perished, and the city was almost deserted by the inhabitants. Though some precautions were taken, it made still greater ravages in 1798, and visited the city in 1799, 1801, and 1805. While clergymen of other denominations fled, Father William O'Brien remained at his post, hastening at the first call to the bedside of the dying, even in the most infected and dangerous parts of the city. This heroic conduct impressed all classes, and, there can be no doubt, excited the respect of the great physician, Dr. Richard Bayley, who bravely risked his life to study and if possible check the disease. But he could not have foreseen that his daughter was to found a sisterhood in the Catholic Church which would give its martyrs on similar fields, or that his grandson would one day fill the chair of Bishop Carroll.

The exhausting work told on Father O'Brien, and the next year the congregation appealed to the Bishop for an assistant; but there was no permanent appoint-

ment, although several priests were temporarily in the church.

Meanwhile the completion of the church advanced, and on Easter Monday, 1794, the first sale of pews took place, and all who could afford it purchased pews, paying a sum down for them, and afterwards an annual ground rent. Speculation was prevented by a clause, "That any person that shall be known to let his pew for more than the just value, according to the yearly rent, shall be dispossessed of it, or fined as a trafficker in the church, the fine to be given to the poor."

The yellow fever not only swept away many of the Catholic body, especially of the poorer classes, but deterred others from settling in New York. Among the more important Catholics who died during the visitations of the yellow fever were the Marquis de Lotbiniere and the accomplished Italian physician Dr. Gianbattista Scandella.

In 1796, burial in the ground near the church was restricted to those who paid four dollars a year to the church, and were registered as members.

In 1800, the pastor of St. Peter's, whom the Bishop had strongly urged to do all in his power for the proper education of the Catholic children, and their catechetical instruction, succeeded in establishing St. Peter's Free School, now one of the oldest establishments of the kind in the city, outdating by years any erected by city or

State authority. It soon numbered five hundred pupils, and in its existence of more than three-quarters of a century has conferred the boon of Catholic education on many thousands.

Of the state of the church in 1800 we have some details. The debt was six thousand five hundred dollars; the income from pew rents, eleven hundred and twenty dollars, while the collections were only about three hundred and sixty dollars a year.

In 1804, St. Peter's was again visited by the Right Rev. Dr. Carroll, and about this time Father William O'Brien received assistants. The Rev. Dr. Matthew O'Brien, also a Dominican, who had acquired a reputation as an eloquent preacher, and even issued a volume of sermons in Ireland, came in 1803. The Rev. Dr. Caffrey was also at St. Peter's about this time, as was the Rev. John Byrne, an eloquent and energetic man, and the Rev. Michael Hurley of the Order of St. Augustine.

Among the consoling events during this year was the reception into the bosom of Catholicity of Elizabeth Bayley Seton, who, after long and serious examination and prayer, received her final instructions from Dr. O'Brien, and made her abjuration in St. Peter's Church, on Ash Wednesday, March 14th, 1805, and was confirmed in the same church on the 26th of May in the following year.

Of Father O'Brien and the priests in the city during the yellow fever of 1805, Hardie, an early historian of

New York says: "The three clergymen of the Roman Catholic Church, namely, the Rev. Dr. William O'Brien, the Rev. Dr. Matthew O'Brien, and the Rev. Mr. Hurley, were incessant in administering spiritual consolation to the sick of their congregation, nor did they in the discharge of this duty avoid the most filthy cellars or most infected places; yet none of them was in the least infected with fever during the season."

In the following year, Father William O'Brien became too infirm to continue his parochial duties; Rev. Mr. Byrne went to Albany, and subsequently left the country. The Rev. Matthias Kelly was made assistant in 1806, but was removed after little more than a year's service at the church, as was also Dr. Matthew O'Brien.

The trustees meanwhile showed activity, and for the first time appeared in the hall of the New York Legislature. A Catholic, Francis Cooper, Esq., had been elected to the Assembly, but was met by an oath which no Catholic could take. A petition was drawn up by the trustees of St. Peter's, to which thirteen hundred names were soon appended, asking the abolition of an oath so vitally opposed to American principles. They also applied for a portion of the school money proportioned to the number of their scholars. Both applications were crowned with success, "in spite," say the trustees, in a letter to the Right Reverend Bishop Carroll; "in spite of a good deal of the old hackneyed declamation against Pope and Pope-

ry, by some liberal members of the lower house. In the Senate it was carried with only one dissenting voice."

The address forwarded by the trustees, in June of this year, to the venerable and illustrious Bishop Carroll, signed by Thomas Stoughton, Andrew Morris, Cornelius Heeny, Michael Roth, John Hoey, John Byrne, and John Hinton, is one of the most consoling documents connected with the early annals of St. Peter's, breathing a truly Catholic spirit of respect and veneration.

The attitude of the Catholic body seems to have been the pretext for the revival of old slanders, and a hostile spirit was soon manifested. On Christmas Eve, 1806, a riotous assemblage gathered around St. Peter's, and, finding that there was no midnight mass, as to which, at that time, the most extravagant ideas prevailed among ignorant Protestants, excited quite a disturbance, but were repulsed from the church by some of the congregation. The next night the same lawless crowd assailed the houses of Catholics living in Augustus Street, now known as City Hall Place. In the trouble that ensued, a watchman was killed and several persons injured.

It was the first of a long series of acts of mob violence against Catholics in the United States.

In July, 1807, the Right Reverend Bishop appointed as pastor of St. Peter's the Rev. Louis Sibourd, a French clergyman, who had been in the country since 1798,

and whose learning and ability were highly respected. His stay in New York was not of long duration. He left the city in the summer of 1808, and asked to be removed.

The great Bishop of Baltimore felt deeply the condition of New York, where the increase of the faithful had no corresponding increase of churches and clergy — where, in fact, the one church was almost without a priest. He had long solicited from the Holy See a division of his diocese and the establishment of a bishop at New York. In his present difficulty he appealed to the Society of Jesus, which had just been reorganized in Maryland. The Superior responded to his appeal, and at the close of the year 1808, the learned Rev. Anthony Kohlman, and a young American Father recently ordained, the Rev. Benedict J. Fenwick, came to St. Peter's.

The Holy See had yielded to the wishes of the venerable Carroll. His vast diocese had been divided, a new see was established at New York, and a learned and pious Dominican, the Right Reverend Richard Luke Concanen, had been appointed bishop, and was actually consecrated at Rome, in April, 1808. His arrival was daily expected, the French occupation of Italy having prevented his finding means to embark.

The Jesuit Fathers set to work, hoping soon to be encouraged by the presence of the bishop. They were

assiduous in the confessional, in attending the sick, and found time to raise money for the schools and for the adornment of the church.

They at once founded the New York Literary Institution, a superior academy for boys, and opened negotiations with the Ursulines of Ireland, which resulted in the arrival of a colony of those excellent religious to begin a convent of their order in New York. The parish of St. Peter's, then including the whole island and its vicinity, contained, according to Father Kohlman's estimate, about sixteen thousand souls. To meet the wants of all, three sermons were preached every Sunday—in English, French, and German—and three sets of catechetical instructions given.

But a new church was evidently needed, and as the arrival of the Bishop became more and more uncertain, Father Kohlman, as we have seen, founded St. Patrick's in 1809, and began the erection of that church.

Many converts were received into the church at this time, and the two zealous priests of St. Peter's endeavored even to bring the infamous Thomas Paine, on his death-bed, to a sense of the fearful impiety which he had propagated.

All hope of the Bishop's assuming the direction of the diocese vanished in 1810, when news came of his sudden death at Naples. He had previously authorized Archbishop Carroll to appoint a vicar general to act in

his place at New York, and Father Kohlman became administrator during the vacancy of the see.

On receiving news of the death of Bishop Concanen, the clergy prepared to celebrate a solemn funeral service for the repose of his soul. The trustees of St. Peter's spared no expense to render the ceremony interesting, and impress Catholics and others alike with a sense of the high veneration due the episcopal character. The sanctuary, the whole altar, and the curtains were black; the catafalque was elegantly arranged, with the badges of the episcopal rank—the mitre, crosier, &c. A Solemn High Mass, with deacon and subdeacon, was celebrated, with music in keeping with the solemn rite. A funeral sermon on the episcopal dignity was delivered by the Rev. Benedict J. Fenwick, to an audience more numerous than had ever been seen in a New York church. "I am informed," says Father Kohlmann, "that no solemnity performed in our church ever made so blessed an impression on all those who were present, as that of the said funeral service."

In the spring of 1813, Father Kohlmann, pastor of St. Peter's, appeared before a court in a new and strange position. A Catholic named Keating made a complaint against one Philips, for receiving goods stolen from him, but before the supposed thieves or the receiver were brought to trial, Keating's property was restored to him. When he asked to have the case dismissed, the magis-

trate ascertained that the stolen goods had been given back to him by the Rev. Father Kohlmann. That clergyman was at once summoned, but declined to give any information, on the ground that he had received it in the discharge of his duty as a confessor, and that by the rules of the church he was bound to inviolable secrecy as to all communications made to him in the tribunal of penance. He was summoned before the Grand Jury, and made the same explanation. When the case came on for trial, in March, 1813, he was called as a witness. Thus publicly brought to the bar, he explained at length his position: "Were I summoned to give evidence as a private individual (in which capacity I declare most solemnly I know nothing relative to the case before the court), and to testify from those ordinary sources of information from which the witnesses present have derived theirs, I should not for a moment hesitate, and should even deem it a duty of conscience to declare whatever knowledge I might have; as it cannot but be in the recollection of this same honorable Court, I did, not long since, on a different occasion, because my holy religion teaches and commands me to be subject to the higher powers in civil matters, and to respect and obey them. But if called upon to testify in quality of a minister of a sacrament, in which my God himself has enjoined on me a perpetual and inviolable secrecy, I must declare to this honorable Court that I

cannot, I must not answer any question that has a bearing upon the restitution in question; and that it would be my duty to prefer instantaneous death, or any temporal misfortune, rather than disclose the name of the penitent in question. For, were I to act otherwise, I should become a traitor to my Church, to my sacred ministry, and to my God. In fine, I should render myself guilty of eternal damnation."

After he had exposed at length the doctrine and discipline of the Church, the whole matter was argued by counsel. Mr. Riker ably maintained that such communications were privileged. Mr. Gardinier replied, relying upon the course pursued in the British Isles, where not long before the Rev. Mr. Gahan had in a similar case been committed for refusing to answer. To this, William Sampson replied, with great eloquence and learning. De Witt Clinton, who presided in the court as Mayor, gave a long and eloquent decision, and held: "The only course is, for the Court to declare that he shall not testify or act at all."

The case excited general interest, and during the argument and decision the clergy and trustees of St. Peter's Church were all in attendance in the court.

The whole case was subsequently published, with an elaborate treatise by the learned Jesuit on the Sacrament of Penance, which the Protestants in vain endeavored to refute.

Soon after the dedication of St. Patrick's, Father Kohlmann was recalled to Maryland, and the Rev. Father Fenwick remained as pastor of the two churches, with the assistance of some Fathers of his society, and occasionally other priests.

Mass was said alternately at the two churches on Sunday; and to aid the new church, many who owned or hired pews in St. Peter's were urged to purchase or hire also in the new Cathedral. This was done by the family of his Eminence Cardinal McCloskey, as well as by the writer's, and many of those then at St. Peter's who purchased pews in the Cathedral. His Eminence recollects that in those early times the children would ask on a Sunday morning whether they were to go to St. Peter's or to the church in the country, for St. Patrick's stood amid woods and fields, with scarcely a house near it, and even some years after that period a fox was caught in the churchyard.

On the 24th of November, 1815, New York at last received a bishop in the person of the Right Reverend John Connolly. The only priests for the two churches were the Very Rev. Benedict J. Fenwick, Vicar General, Rev. Peter Malou, with another Jesuit Father, and the Rev. Thomas Carberry. The Rev. Mr. Fenwick and one of his associates were recalled early in 1816. In 1817, separate acts of incorporation were obtained for St. Patrick's and St. Peter's.

In January, 1818, the Rev. Charles Ffrench, a talented Dominican, preached at St. Peter's, and was soon after appointed to the church as pastor. He was a convert, his father having been a bishop of the Established Church; after a long and laborious life he died at Lawrence, Mass., January 6, 1851, aged eighty-five. The Rev. John Power, of Roscarbery, County Cork, Ireland, who had been professor in the Diocesan Seminary and curate at Youghal, came over at the solicitation of the trustees of St. Peter's. He was received into the diocese and stationed at St. Peter's, where, in 1822, his name appears as assistant to Father Ffrench. On the retirement of the latter, he was appointed by Bishop Connolly pastor of St. Peter's and subsequently Vicar General of the diocese.

On the death of Rt. Rev. Bishop Connolly, his remains were taken to St. Peter's, where they lay in state on the 7th and 8th of February, 1825, in the middle aisle, and were visited by thirty thousand persons, it was estimated. The requiem was celebrated in the most imposing manner, and the service produced a deep impression.

The Very Rev. John Power was now administrator of the diocese, as well as pastor of St. Peter's. With that church he became identified during his long connection with it, extending over a period of thirty years. "He was," says Archbishop Bayley, "an eloquent preacher, and for many years an active and zealous missionary.

In the yellow fever of 1819 and 1822, and the first cholera of 1832, he performed faithfully the duties of a good pastor. He was from the commencement a most zealous friend of the Orphan Asylum, took the liveliest interest in all that concerned it, and preached many admirable sermons in its behalf."

His associates at this time were the venerable Rev. Peter A. Malou, whose life had been a remarkable one. When the Belgians rose against the tyranny of Joseph II. of Austria, he was one of the generals who succeeded in expelling the foreign armies from their territory. He endeavored, in vain, by negotiation and military skill, to check the invading forces of revolutionary France; and, seeing that all was lost, resolved to make America his home, but, losing his wife, he renounced the world, and, concealing his education and social rank, applied to the Jesuits, in Russia, for admission as a lay brother. He was received, and employed in the usual work of a temporal coadjutor, till one day, as the rector was escorting a Belgian officer through the garden, he was astonished to see him suddenly stop and make a military salute to the new lay brother. The gentleman, recognizing his old general, had, unconsciously in his amazement, saluted him as of old, and the astonished rector learned the real merit of the humble novice. He was not permitted to enter as a lay brother, but was soon advanced to the priesthood, and was among those

who were sent to the United States. When his fellow members of the Society of Jesus withdrew from New York he remained at St. Peter's, as he was personally bound for some of the church liabilities. He died on the 13th of October, 1827, at the age of seventy-four.

The Very Rev. Dr. Power was a man of great learning, piety, and talent. As a theologian he showed skill in his controversy with Dr. Brownlee, without any asperity or acrimony. He prepared several prayer-books for general use, and a History of the New Testament in catechetical form. His charity was unbounded, knowing no distinction in the appeal of want.

On the appointment of the Rt. Rev. Dr. Du Bois to the See of New York, the Very Rev. Dr. Power went to Baltimore and acted as one of the assistant prelates at his consecration. At the Bishop's installation, in St. Peter's Cathedral, Dr. Power preached, announcing the appointment to the congregation, and then resigned into the hands of the Right Reverend Bishop the trust he had filled for nearly two years.

The Right Reverend Dr. Du Bois retained Dr. Power as pastor of St. Peter's and Vicar General of the diocese during his whole episcopate.

The Rev. James M. Smith, Rev. William Quarter, P. Moran, and J. A. Neill were assistants between 1828 and 1833.

About the year 1834, the old brick church with its

square tower and dome began to be regarded by some as no longer safe. The congregation, notwithstanding the erection of new churches, was still very large. To use the language of the venerable Thomas O'Conor, "St. Peter's overflowed." To enlarge or rebuild had been for years a favorite topic; the inadequacy of means or doubts as to the best course to pursue led the trustees from time to time to defer the subject. At length the evident decay of part of the materials of which the church was built caused alarm. A review of the building was made on the 8th of April, 1836, by three competent builders, who united in their report "that it was unsafe for a congregation to assemble in said church in its present condition. The correctness of this report was shortly afterwards verified by the falling into the body of the church, at a time when the congregation was happily absent, of the entire flat portion of the ceiling." The church if repaired would be inadequate, and it was resolved to rebuild it on an enlarged plan.

The resolution to rebuild was passed on the 5th of June, 1836, and the next day the removal of the earth was commenced. The little space around the church had been the first cemetery of the Catholics in New York City, and the removal of the remains caused deep grief in many families. Most of the remains were conveyed to the Cathedral ground, and there carefully reinterred. In a short time the original cemetery vanished, leaving

as the oldest Catholic tombstones in New York City those in Trinity churchyard.

On the 9th day of August, the workmen began to lay the foundation stones of the new church, and preparations were made to suspend service in the venerable structure where the illustrious Archbishop Carroll had officiated. The Holy Sacrifice of the mass was celebrated for the last time in old St. Peter's on the 28th day of August. Then the rude hand of destruction commenced its work on the cradle of Catholicity in our city, and in a few weeks every vestige of the honored structure had vanished.

The new church began under favorable auspices. The ground was clear from all incumbrance; there was about ten thousand dollars in the treasury of the church. But results were to show that the vice of the trustee system was here to be developed to its utmost extent.

The corner-stone of the new building, which was to be a Grecian structure of granite, was laid on the 26th day of October, by the Right Rev. John Du Bois, Bishop of New York, with all the prescribed ceremonial. The number of attending clergy gave additional solemnity to the scene, and the eloquent address of the Very Rev. Dr. Power was listened to with the deepest attention.

The building was then urged forward with more haste than economy. A priest, appealing to the faith of the people and their attachment to religion, can collect means—

the larger donations of the few more wealthy, the many smaller contributions of the poor, whom it is a mark of the Church Catholic to have ever with her. A board of trustees can make no such appeal. "In the present case, soon after the erection of new St. Peter's was commenced," says Archbishop Hughes, "the trustees induced the pastor of the church to proclaim from the pulpit that the poor who had money, even in small sums, might, with perfect safety, give the use of it to the board of trustees; that they should allow the same interest that was allowed on deposits in the savings banks; that it would be perfectly safe, and that, without loss to themselves, the depositors would be aiding the church and promoting religion."

The appeal was responded to; money flowed in and was lavishly expended, so that, when the church was completed, in 1837, the debt was more than one hundred and sixteen thousand dollars.

As soon as the basement was completed it was fitted up for divine service, and on the first Sunday in September, 1837, Holy Mass was offered there.

On the 25th of February, 1838, the interior of the church being finished, it was opened for public service. The dedication was performed by the Right Reverend Bishop Hughes. "The very reverend pastor, in a strain of eloquence in which it may be said he exceeded himself, preached to an audience of more than four thousand persons, who occupied not only every pew but all the aisles

and every spot where man could find a place to sit or stand. Many were excluded for want of further space."

The Church was of Grecian architecture, a style which has never since been adopted in our city Catholic churches. It excited no little comment at the time, and the marble tabernacle, a representation of the church itself, and the movable pulpit, appeared to many strange. The accomplished scholar, the Rev. Charles Constantine Pise, who became assistant pastor of St. Peter's in 1839, on the occasion of the third anniversary of the dedication of the new church, entered upon an elaborate defence of the architecture, showing that they had followed the views of the illustrious Bishop Milner, author of the "End of Controversy." Of that occasion the venerable Thomas O'Conor said: "This was a glorious day for the Catholics of New York. A church of great architectural beauty, of studied solidity in all its parts, in size more than double that of the church that had been lately removed, was, at great expense, built within little more than one year. This edifice, a monument of the zeal and public spirit of the congregation, is not only a great convenience to ourselves, but an ornament to the city, elevating the Catholics, both as men and as Christians, in the esteem and respect of their dissenting brethren."

Soon after the reopening of the church the difficulties began to assume a formidable aspect. The money borrowed had to be repaid; but the current expenses

had increased, without any proportionate increase of revenue, and the interest even was a heavy burden.

On the 19th of July, 1840, the venerable Thomas O'Conor delivered before the Society of St. Peter, in the school-room of the church, a most interesting address, in which he reviewed the history of St. Peter's down to that time. He alludes to the exertions which the trustees were then making to liquidate the debts of the church.

But the system was bad. The erection of the church and of a parochial residence on leased ground, slowly and painfully accomplished, seemed to paralyze them. Year by year the debt assumed more formidable proportions, and though in the anniversary of 1841, when the venerable Bishop Du Bois celebrated Pontifical High Mass, the Rev. Dr. Pise dwelt on the beauty of the church and its venerable associations, nothing was done to meet the want — a general apathy prevailed. The venerable pastor, yielding to age and infirmity, could no longer give the energy of the olden time to his stirring appeals; his accomplished assistant was not possessed of the financial and administrative ability requisite, nor did the Board of Trustees contain any man competent to the emergency.

In 1844, the Board became virtually bankrupt, and made an assignment of the church for the benefit of its creditors, whose claims then amounted to $134,945. To the grief of the Catholic body, their oldest church was put up at auction at the Merchants' Exchange. The

Right Reverend Bishop Hughes, who had been unable to remedy evils which he saw and deplored, had the property purchased for him for forty-six thousand dollars But as creditors commenced suits, the validity of the sale was questioned, and the church remained five years in the hands of the assignees, getting constantly more involved, although the assignees received not only the pew rents, but, what they certainly had no right to touch, the voluntary contributions of the faithful for the maintenance of divine worship.

On the 1st of November, 1849, Bishop Hughes at last obtained possession of the church, and put an end to the mismanagement perpetuated in the name of the assignees.

The venerable Dr. Power had passed away on the 14th of April, 1849, his last years filled up with mental and bodily suffering, increased by the disasters that had befallen his beloved church. The Rev. Dr. Pise succeeded him; but in November, the Right Reverend Bishop confided the church to the energetic Rev. William Quinn, and the Court appointed as assignees the Rev. James R. Bayley and James B. Nicholson, Esq., who at once began the task of disentangling and regulating the confused affairs of the church.

A meeting was called of the principal members of the church, and once a way was seen out of their difficulty, and confidence restored, the work of redemption began. Under the determined and persistent energy

of the new pastor, collections were steadily made; the income of the church rose rapidly, so that in five years $22,675.72 of the outstanding notes were taken up, and all arrears of interest and ground rent were cleared off, although in the previous five years less than thirteen hundred dollars in all had been paid.

In fact, at the close of the year 1852, Archbishop Hughes had made a kind of jubilee at St. Peter's, and sang a Te Deum in thanksgiving for what had been even then accomplished, and the zeal evinced by the congregation to persevere till the church was clear.

"I congratulate your pastor," said his Grace on that occasion, "who, by his prudence and his devotion and unceasing energy, has been your representative, encouraging you, and accomplishing the wonderful things which he has accomplished, when you find that within three years, besides the ordinary expenses of this church, he has paid, or you have enabled him to pay, twenty-two thousand dollars to the poor note-holders. I congratulate St. Peter's Church, that they have borne their own burdens and called for no aid from other quarters."

Under the guidance of the Rev. Mr. Quinn, the good work went on until all but seven thousand dollars of the debt was paid off. Besides this old burden, new expenses came. Large stores were built on Vesey Street, running back to the rear of the church, and the excavation threatened the south wall to such an extent that

a new wall, twenty feet high, had to be erected, with iron pillars and solidly braced, in order to make the building firm. This necessary work, with a new iron railing around the church, involved an additional outlay of over twenty thousand dollars, which was all promptly paid. The interior of the church was renovated and frescoed by Molini, in 1855, and other improvements made without increasing the debt.

In July, 1853, St. Peter's was filled with Catholics and Protestants to attend a solemn requiem for an aged man whose coffined corpse lay before the altar. At the close of the mass the Rev. Mr. Quinn pronounced his eulogy. And never perhaps has the Catholic Church stood forth more grandly in New York that on that day. "Though no relative is left to mourn for him," said the pastor, "yet many present will feel that they have lost one who always had wise counsel for the rich, encouragement for the poor; and all will be grateful for having known him." The aid he gave the late Bishop Fenwick of Boston, to Dr. Power of our city, to all Catholic institutions, his zeal during the yellow fever, were detailed, and the Rev. Mr. Quinn, closing, said: "There are few left among the clergy superior to him in devotion and zeal for the Church, and for the glory of God; among laymen, none."

And the man whom the Catholic Church thus honored was a black man, of humble calling, Pierre Toussaint.

During the period of his pastorship the Rev. William Quinn was assisted by various clergymen — the Rev. Michael Madden, 1850; Rev. Daniel Mugan, 1851–52; Rev. Patrick McCarthy, 1853; the venerable Rev. John Shanahan, a priest ordained by Bishop Connolly, who remained at St. Peter's till his death, August 8th, 1870, at the advanced age of seventy-eight; Rev. Daniel Durning, 1855; Rev. James L. Conron, 1858; Rev. P. L. Madden, 1862; Rev. P. Maguire, 1863; Rev. Gabriel Healy, 1864; Rev. John Hughes, 1865; Rev. James Quinn, 1867–9; the Rev. Michael J. O'Farrell, 1869–72; Rev. Michael C. O'Farrell, 1870–73; Rev. Michael J. Phelan, 1873.

The Rev. Michael J. O'Farrell was extremely active and energetic, and during the absence of the Rev. Mr. Quinn in Europe had charge of the parish. St. Peter's had now, by the energy of the pastor, been relieved from its dishonor and its immense debt reduced so that it could easily be paid off. The Rev. Mr. O'Farrell began to preach and lecture for the erection of a suitable school-house worthy of the oldest parish in the city.

When the Most Reverend Archbishop McCloskey, in 1873, called the Rev. Mr. Quinn to the pastorship of the Cathedral and the important position of Vicar General, he confided St. Peter's to the care of the Rev. Michael J. O'Farrell.

The Rev. Mr. Quinn, in his parting address, Sunday, April 27, could look back with satisfaction on what he

had accomplished. He had led them in their manful struggle, but the end had been attained. St. Peter's was free from its load of debt, and notwithstanding the lapse of time and the number of small claims, there was not more than a hundred dollars that was not claimed. All had been found, and all had been paid. As he looked over the congregation, he missed many who in that long effort had nobly sustained and aided him; he saw many too who had grown up or come in and cheerfully assumed their share of the burden.

The Rev. Mr. O'Farrell took up energetically his projected school-house. On the 11th of June, 1873, he purchased, for eighty thousand dollars, a large building erected as a factory, and, beginning work at it in July, altered it by removing floors and making proper divisions for classes, so that it was ready on the 8th of September to open, as it did, with seven hundred boys. The pupils assembled in the church, and, after hearing mass, marched to the new school-house, which was profusely decorated with the American, Irish, and Papal flags. Lines of flags and streamers extended across Church and Cedar Streets, and an immense crowd gathered. The school was then blessed and dedicated to education that leads to God. The reverend pastor, among others, addressed his parishioners, thanking them for the zeal shown by them in the educational movement. He wished to be understood that in this matter the priests and people went

together, and that his parishioners would bear sacrifices, no matter how hard, in order that their children might receive a Christian education. He hoped they would not abate their zeal until every Catholic child in the ward had been brought under the influence of a Christian education.

The boys having thus been provided for, the basement of the church was enlarged for the girls' school, which remained here for a year. Meanwhile, zealously pushing his great work, the Rev. Mr. O'Farrell, in 1874, removed some old workshops standing on the school property, and erected a new school-house for girls, at a cost of over twenty-five thousand dollars. Ten classes were opened here as in the boys' school.

The supplying of these schools with all requisites, including class-books for the pupils, was another source of expense. The magnitude of the whole undertaking may be seen in the fact that in twenty months no less than fifty-seven thousand dollars were expended in developing the educational facilities of St. Peter's parish.

To meet the regular expense of sustaining these schools, which cost from twelve to fifteen thousand dollars a year, a regular organization of the whole parish was established, and a ten-cent collection taken up, which the first year reached fourteen thousand dollars.

The cost of the new property and buildings entailed a debt which raised the whole obligation of St. Peter's to

ninety-three thousand dollars; but what in the old system would have been a burden almost hopeless, has, under the awakened zeal and religion of the parish, become one easily grappled. Within the last five years this load of debt has been reduced to forty-seven thousand dollars, evil as the times have been.

The parochial district of St. Peter's is bounded by Broadway, Canal Street, and the North River, and contains about twenty-five thousand Catholics. Governor's Island is also under the charge of the clergy of St. Peter's, and mass is said there every Sunday for the Catholic soldiers.

This mission has had its history. The Catholic who entered the army of the Republic of the United States, whose Constitution provided against the establishment of a religion, found the Protestant religion really established. He was compelled to attend a Protestant form of worship, and not permitted to attend his own, just as in many parts Catholics in State eleemosynary and correctional establishments still are. Thus, in 1851, General Wool punished Duggan, a Catholic soldier at Fort Columbus, for refusing to attend a Protestant service; another general put Catholics through double-quick drill for the same cause; and by a strange system, Catholic soldiers were tried by court-martial for not remaining in a Catholic chapel after service when ordered to do so. Lieutenant O'Brien, author of a work on military law,

was put under arrest for refusing to enter a Protestant church to which he had conducted a squad of Protestant soldiers.

Good sense at last prevailed. The clergy of St. Peter's now say mass every Sunday on Governor's Island, as the priests did in the olden time of James II. for the Catholic soldiers in Fort James.

St. Peter's has several sodalities to keep alive piety and devotion in the flock. The Confraternities of the Blessed Sacrament, the Sacred Heart of Jesus, and the Perpetual Adoration were established here in the time of Fathers Kohlmann and Fenwick. There are now flourishing a Confraternity of the Sacred Heart, two Sodalities of the Immaculate Conception, a Rosary and an Altar Society, and two well-sustained Conferences of the Society of St. Vincent de Paul. There is also a Temperance Society.

The Rev. Mr. O'Farrell has been assisted in his duties by the Rev. John P. McClancy, 1874–5; Rev. Charles R. Corley, 1874–7; Rev. Joseph H. Haine, 1875; Rev. A. Canary, 1876; Rev. W. J. O'Kelly, 1877–8; and Rev. John B. O'Hare.

It would be ungenerous to close this sketch without mention of what St. Peter's owes to Trinity Church. That Protestant Episcopal Church sold her the ground for her first church, when every feeling was against her; afforded her a place in her cemetery for the interment

of the Catholic dead, when the ground around St. Peter's was too scanty; and when, in the midst of the church difficulties, the functionary in whose control the law had placed the management of affairs, attempted to drive the priests of the parish from their residence by neglecting to pay the ground rent to Trinity, that corporation would not become a party to the outrage. The great Archbishop Hughes said, in reference to this: "I return my thanks now to that corporation for the kindness and forbearance with which they treated the clergy of St. Peter's Church upon that occasion, for they made the observation that for a sum so trifling they would not be willing to see the clergy of any denomination dispossessed and turned out from their lodgings and place of usual residence."

Such is, in brief, the history of St. Peter's Church, which the illustrious Archbishop Hughes styled "the very cradle of Catholicity, the very spot upon which the altar was permanently erected for the first time in the State of New York—this church, the oldest and most endeared by every fond recollection of the oldest families."

Michael J. O'Farrell

REV. MICHAEL J. O'FARRELL,

PASTOR OF THE CHURCH OF ST. PETER.

THE present pastor of the oldest Catholic church in New York was born in Limerick, Ireland, on the 2d of December, 1832, and was baptized on the feast of St. Francis Xavier, the Apostle of the Indies. He belonged to a family which has given several of its sons to the service of the altar.

After his preliminary studies he entered the Missionary College of All Hallows, in 1848, and devoted three years to the study of rhetoric, philosophy, and part of his theological course. Proceeding then to the great Seminary of St. Sulpice, at Paris, he completed his course and received deacon's orders, but was ordained priest in Ireland, on the 18th of August, 1855.

Returning to Paris, he connected himself with the congregation of St. Sulpice, with the view of being employed in the mission to Canada; but while in his novitiate, in the Solitude at Issy, it was decided that he should fill the chair of Dogmatic Theology in the seminary, which he did for a year — a singular honor for a

foreign student in an establishment of world-wide renown.

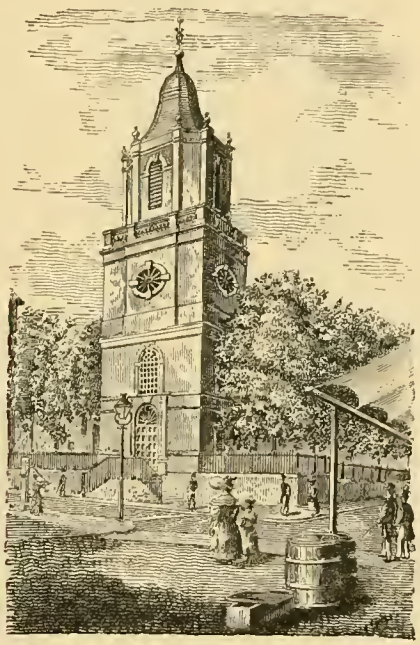
His health, however, was affected by the excessive study and mental application, and he was sent to the city of Montreal, and was for some years one of the theological faculty at the Grand Seminary of that city. Then for four years he was stationed at St. Patrick's, attending also the Church of St. Bridget. He spent eight years in active missionary life in Canada, and won the highest esteem in Montreal.

In July, 1869, having connected himself with the Diocese of New York, he was placed as assistant at St. Peter's Church, and remained there for three years, evincing a zeal in the flock that won universal confidence.

In July, 1872, he was appointed pastor of Rondout, but in May, 1873, he was recalled to New York to accept the burden of the pastorship of St. Peter's. On resigning to his hands the position which he had held so long and so honorably, the Very Rev. Mr. Quinn said to the Catholics worshiping in St. Peter's: "I know him well, and I think it would be difficult to find a clergyman who would be better calculated to give satisfaction."

His five years of pastoral labor tell how worthily he must rank among the parish priests of St. Peter's. Of great theological learning, he has the eloquence which reaches the mind and touches the heart of the

humblest; and, ever devoted to his flock, seeking their good, he has in mature years all the zeal and activity of a young clergyman. What the parish has accomplished under his impulse attests this, and shows it to be no mere compliment.



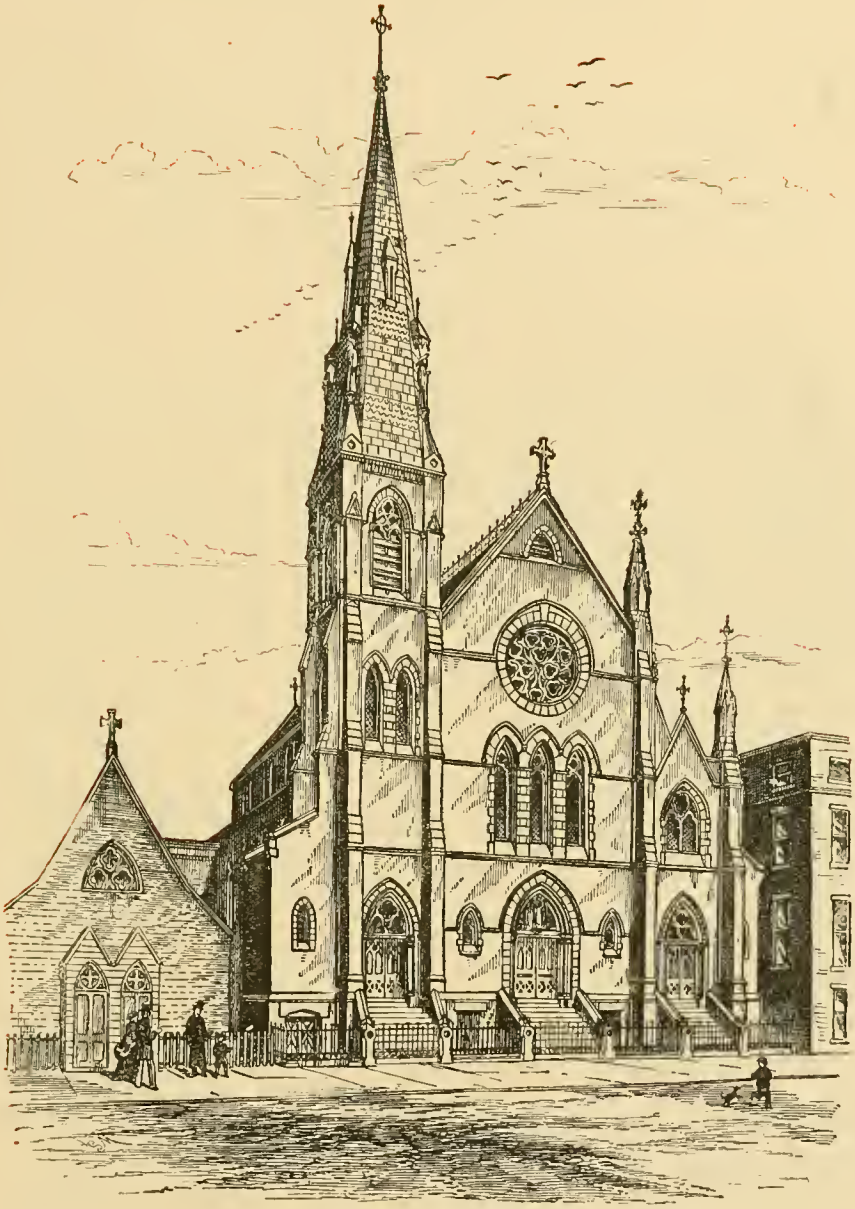
CHURCH OF ST. PETER.

BUILT IN 1786: TAKEN DOWN IN 1836.

Roll of Honor.

CHURCH OF ST. PETER.

Baker, George E.
Baldwin, Patrick.
Barden, Daniel.
Barnett, J.
Brady, Patrick J.
Brassiell, Edward.
Brown, William H.
Burke, Michael.
Burns, Michael W., Mrs.
Callahan, John.
Campbell, Christopher W.
Carmody, Michael.
Carroll, Mary, Mrs.
Casey, Patrick.
Chabert, Eugene, Mrs.
Cherry, James.
Cherry, Thomas.
Clark, Owen.
Clark, Andrew.
Cleary, Thomas.
Clune, Michael.
Carroll, Patrick.
Connell, Patrick J.
Connolly, John.
Connor, Kane, Mrs.
Cromien, Joseph.
Daly, Patrick.
Derick, Catharine B.
Dillon, Ella.
Dollard, Patrick.
Donohue, Catharine M.
Donovan, James.
Downey, Patrick.
Duffy, Michael.
Duffy, Patrick G.
Duffy, Terence.
Dunn, Patrick H.
Dwyer, James.
Early, William.
Evans, Owen.
Fannon, Martin J.
Fay, Thomas.
Fennell, James J.
Fitzgerald, J.
Flynn, Michael J.
Foley, Thomas.
Fox, Lewis.
Gray, Patrick, Mrs.
Halloran, Michael.
Halpin, Michael.
Herring, John.
Hetherington, James.
Hickey, James.
Hickey, Patrick.
Hogan, John.
Holahan, Thomas J.
Hurley, John.
Keenan, Dennis.
Kehoe, James.
Kennedy, William.
Kenney, M. W.
Kelly, Lawrence.
Kerin, Patrick.
Kinsley, James.
Lacey, William J.
Lawless, Richard.
Leonard, Frederick.
Lett, William F.
Loughran, James.
Lyons, Jane, Mrs.
McArdle, Henry.
McAuley, John.
McCaffrey, Edward.
McCarthy, Thomas.
McGuire, Thomas.
McKeever, John.
McKeon, John.
McMahon, Daniel C.
McNally, Owen.
McQuade, William.
McQuaid, James.
Madigan, James H.
Maher, William.
Mansfield, Patrick.
Marache, Napoleon, Mrs.
Martin, Michael.
Meagher, Michael.
Meagher, Thomas.
Mooney, John J.
Moore, Francis.
Moore, Patrick H.
Morgan, John, Mrs.
Murphy, Joseph M.
Murphy, M. J.
Murphy, N.
Murray, Patrick.
Nihan, Patrick.
O'Brien, Thomas.
O'Connor, Margaret.
O'Connor, Michael,
O'Connor, Terence.
O'Meara, M. J.
O'Reilly, Philip.
Quinn, Cornelius.
Quinn, Dennis.
Reagan, William H.
Roche, Michael.
Ryan, John M.
Ryan, John P.
Ryan, Timothy, Mrs.
Scully, Richard F.
Silles, F. W.
Slevin, Michael.
Slevin, Patrick.
Smith, Charles.
Smith, Edward.
Snyder, Henry.
Stephens, William.
Stanton, John.
Sweeny, Daniel.
Terry, John.
Tucker, Charles H., Jr.
Turley, Patrick, Mrs.
Twohig, James D.
Walsh, Cornelius.
Webber, E., Mrs.
Williams, Thomas.
Wilson, James P.
Woods, James.
Woods, John.



CHURCH OF SAINT ROSE OF LIMA.

CANNON STREET.

CHURCH OF SAINT ROSE OF LIMA.

CANNON STREET.

THE parish of St. Rose of Lima was established in the year 1867, by the Archbishop of New York, his Eminence Cardinal McCloskey. It comprises the district bounded on the north by the south side of East Fourth Street, on the west by the east side of Avenue D, Sheriff and Jackson Streets on the south, and east by the East River.

The first pastor appointed to this charge was the Rev. Michael McKenna. Having been, previous to this appointment, assistant and acting pastor of St. Mary's Church, of which the greater part of his new mission had been a portion, he knew well the people to whom he was to minister. He knew their wants—he appreciated them. He went amongst them, from house to house, from door to door, and by his zeal and their liberality was erected, in the short space of one month, a temporary chapel, in which the Holy Sacrifice of the Mass was celebrated for the first time on Sunday, February 9th, 1868.

With gratitude to God is that morning remembered

by those who were present; for, though there were no pews or seats of any kind, no carpeted or matted floor, no frescoed or painted walls, their prayer had been answered; the sacrifice of the Lamb without spot had been offered in the midst of their homes.

Priest and people, thus encouraged, began without delay the erection of the present church edifice, the ground costing, with that already purchased, thirty-seven thousand dollars, and the building ninety-six thousand dollars. It is sixty-eight feet in width and one hundred and twenty-five feet in depth, and seats thirteen hundred people. The corner-stone was laid, on July 31, 1870, by the Very Reverend W. Starrs, V.G., in the absence of the Archbishop, then at the Council in the Vatican.

The Church was solemnly dedicated on Sunday, April 23d, 1871, by the Most Reverend Archbishop McCloskey, assisted by the Right Reverend John Loughlin, Bishop of Brooklyn, and the Right Reverend Tobias Mullen, Bishop of Erie, Pa. The dedicatory sermon was preached by the Very Reverend I. T. Hecker, founder of the Congregation of the Paulists.

The church built, the zeal of the pastor never relaxed. For more than seven years did he labor, in season and out of season, always sustained by the affection and generosity of his people.

He died on Friday, June 4th, 1875, comforted by the

last sacraments of the Holy Church, and the attendance of many priests, friends, and acquaintances.

His requiem was sung by his life-long friend, the Very Rev. W. Quinn, V.G. There were in attendance more than two hundred priests, among whom was his brother, Rev. Edward McKenna, who, in answer to his summons, journeyed across the Atlantic to visit him in his sickness, but whose melancholy pleasure it was only to attend his requiem. His panegyric was preached by the Rev. Michael J. O'Farrell, pastor of St. Peter's Church, New York, and, portraying as it does his character and his zeal, a summary is here appended: "How naturally, my brethren, do the words of St. Paul occur to us this day, 'Labor as a good soldier of Christ.' There before us lies a true soldier of the cross. Look upon him now, him whom you see for the last time upon earth. He indeed proved himself the father of his people, the soldier who fought in the cause of Jesus Christ, till the last moment of his life. He who spent himself for your sake is gone from among you. Oh! if the very stones of this church could speak, every one of them could tell you how they had been, as it were, cemented together by the sweat of his brow, so hard did he labor for the erection of St. Rose's! Your presence here to-day proves your veneration for your pastor; it shows that you feel that you have lost a true friend, who was in effect as well as in name the pastor of the flock in-

trusted to his care. Of none more than of him may it be said that he was a true soldier of Jesus Christ. A soldier to be true to His cause should be possessed of three qualities—he should be loyal to the cause in which he is enlisted; he should be possessed of the knowledge of arms; and finally, he should have sufficient courage to put that knowledge into execution.

"Now it seems to me that I do not indulge in any flattery when I say that Father McKenna proved by the life he led that he was a good and faithful soldier. In the first place, he was loyal to the cause. He was born in the land where the children of the clansmen of O'Donnell laid down their lives for their religion. The air he breathed in early childhood inspired him with sentiments of heroism; he saw the desecrated shrines and ruined monasteries around him, so that indeed the wonder would be if he were disloyal. Not alone the old traditions made him loyal as a soldier of Christ, but he was particularly so because of the memories infused into his heart by the dear old Irish mother whom he loved so well, and whose greatest joy and hope was to see the child of her heart consecrated to the Lord. He accordingly prepared for the sacred ministry, and that too when to become a priest meant to be a candidate for martyrdom. Yet she desired that he should aspire to the priesthood. She desired it, though she saw the sufferings he would have to encounter, with perhaps

a dim vision of the scaffold looming in the distance. Oh, how lonely and desolate must she not sit to-day, away in the old land, knowing that the child she consecrated to God lies cold and dead in a strange country! However, she may well feel happy when she shall hear the glad news that thousands of warm Irish hearts throb in sorrow and mourn in grief over his grave. We all feel proud of him because his record from his early youth is such as to reflect the greatest credit upon him. He was born and reared in Ireland when that country was undergoing the greatest trials and troubles. He was born in that particular portion of it too which from the growth of Protestantism is known as 'the Black North.' But yet that land, so black, loomed up gradually under the sun of justice, and shone out in glory once again. There, in the midst of persecution, he learned to love the Church at his mother's knee; and as he grew up he was taken under the fostering care of that eminent divine, the great Dr. McGill of Derry, that truly noble ecclesiastic, who, in the time of Ireland's suffering, had the manhood to confront a British peer—no less a one than Lord Derby—and bring him to account for the gross treatment received by the Irish people at the hands of the English Government. Father McKenna's early training made him love the Church with an ardent love. When he entered Maynooth College his faculties were fully developed, and his abilities were of a rare

order. As a theologian he could not be surpassed. In the dogmatic and moral course he was perfect, and he not only knew it, but could apply it, like a careful physician, in such a manner as to heal the wounds of the soul; and in 1846 he commenced to make use of his knowledge.

"A soldier may be possessed of arms and not have the courage to use his arms when called upon. Father McKenna, however, was not one of those. He never once faltered; he never flinched, when his duty called upon him, to face danger or endure trials in the cause of religion. And this unbending courage is the special trait, the peculiar characteristic of every Irish priest. The Irish priest has never been daunted, never been frightened or driven back when called upon to perform his duty faithfully and well. When the famine broke out in 1848, then it was the Irish priest proved himself—when the Irish people stood in need of his services. If we could see men falling dead on the highway, and women breaking stones, struggling against starvation, and the priest coming with relief to the suffering ones, braving contagion and death, then we could realize his worth. Oh, how the young priest labored—many of you know it—when famine stalked through the land, while the bones of many of his countrymen were whitening in the ocean's bed! It was an awful time; people flying from their homes, starving and suffering in

the extreme of misery. It was sad to see the bodies of the dead piled one on another. Oh, the weight of woe that must have fallen on the heart of the Irish priest at such a sight! But the Irish priest was not alone true to the cause of religion; he was also true to the cause of his country. He showed himself true to the cause of Ireland whenever occasion offered. I know myself that Magee, one of the exiles of '48, one of the bravest and best among them, owed his escape to him who now lies stiff and cold in death before us. Were it not for the Rev. Father McKenna, he might have passed the remainder of his days in a dungeon. Your pastor was a sincere lover of Ireland's faith and nationality. No matter where we go, we can look back to those old Irish priests at home, whose nationality and religious feelings were never separated. Fourteen years he labored among the people at home. Fourteen years is a long period of warfare in an Irish mission. A priest there must face the insolent and the haughty—face them with unflinching brow. Oh, how much courage it required to stand up for the poor then, unmoved by the tempting offerings of the rich! Yet Irish priests acted thus in Ireland when it required the spirit of heroism to act so.

"The people of Father McKenna's native city, even in those dark days, thought their church unworthy of God, so they resolved on erecting a suitable temple to His Divine Majesty, and it was your good pastor who

undertook to secure funds for the purpose. This was the cause of his first mission to America. When we raise a church, we build a fortress to which His children can fly in a time of danger from the perils that surround them. The material church is the fortress, the castle where virtue can be defended. To build up one worthy of the Most High, he proceeded to this country and succeeded in procuring funds. When he had built up this great church in 'the Black North,' he was transferred to another field of labor, to begin another mission where his labors would be amply rewarded."

The Rev. Mr. O'Farrell dwelt at length on the deceased clergyman's labors in New York City. He contrasted the old church with the present splendid structure. "The contrast," said the reverend orator, "between the old building and the present, resembles the whole history of the Church in this city. He went from door to door, toiled night and day, to build up the present magnificent structure. Even sometimes when collecting funds for the erection of this church, he was known to be rebuked with cold words, even by the very persons for whom he worked so hard. He struggled on, and persevered until he fully accomplished his purpose. If the very stones of this edifice could speak, they would cry out in praise of his energy, courage, and perseverance. Remember that he would not be a soldier of Christ if he would not fight against, not only your enemies but yourselves. And so

many, while the priest is living, feel his words fall harsh upon their ears; but when he is no more, begin to feel that his words, spoken hastily, may have given pain; but then they were only like the medicine administered by the physician, which effects the cure, though it may have been distasteful to the patient."

Here the Reverend speaker dwelt at some length upon the fact that the deceased had always proved himself a true soldier of Jesus Christ. The preacher, in doing so, took occasion to remark that excellent qualities of head and heart made him specially beloved by all. He considered some of the leading virtues for which the late pastor was remarkable, and hoped the congregation would pray in the language of the Church, "Eternal rest give unto him, O Lord! and let perpetual light shine upon him. May his example be a shining light before the throne of Him in whose cause we all must fight." His remains were interred in Calvary Cemetery. After the death of the Rev. Mr. McKenna the parish was administered by the Rev. Patrick J. Daly, until the appointment of the Rev. Richard Brennan as pastor, in July of the same year, by his Eminence Cardinal McCloskey.

Richard Brennan

REV. RICHARD BRENNAN,

PASTOR OF THE CHURCH OF ST. ROSE OF LIMA.

THE Rev. Richard Brennan was born in this city, and was educated in the Jesuit Colleges of St. Francis Xavier, New York City, and St. John's, Fordham, and was ordained priest by the late Archbishop Hughes, on the 3d of May, 1857. Having completed twenty-one years' service in the priesthood, and having during that long period ministered to the extensive and scattered parish of Port Jervis, N. Y., and the new parish of the Holy Name, at Bloomingdale, New York City, he has brought to his present position the experience necessary to continue the good work of his predecessor. Together with the performance of the many duties that require the attention of a Catholic pastor, he has, appreciating the words of our Holy Father Pius IX. of happy memory, concerning the dissemination of Catholic literature, translated Monseigneur Gaume's celebrated work, entitled, "Le Cimetiere dans le Dix-neuvième Siècle" (The Cemetery in the Nineteenth Century), written in defense and explanation of the rites and cere-

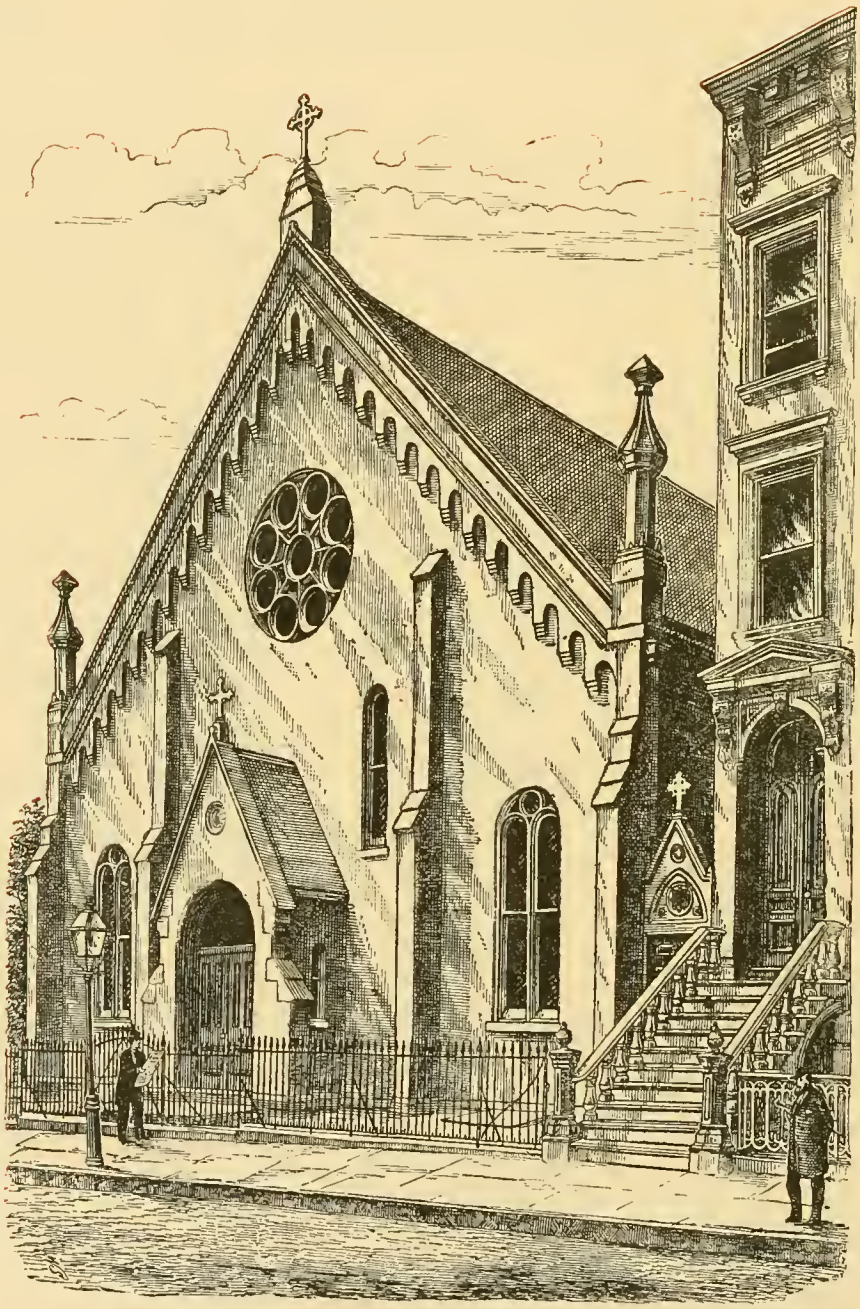
monies with which the Catholic Church consigns the bodies of her children to their temporary resting-place in the consecrated burial ground. He had also written a "Life of Pius IX.," which has proved its great popularity by its enormous sale. A "Life of Christ," written by him, is now in press.

As assistant pastors, besides Rev. Patrick J. Daly, who ministered faithfully during seven years, being then transferred to Croton Falls, N. Y., as pastor, there were the Rev. James Mee, appointed in 1870, now pastor at Milton, N. Y., and the Rev. E. Th. McGinley, appointed in July, 1873, and the Rev. E. J. O'Gorman, appointed in September, 1875, the two latter being the present assistant priests to Rev. Mr. Brennan.

Though relatively a young parish, St. Rose's has established all the societies and sodalities which tend to develop and increase the piety of both young and old. Among those is the St. Vincent de Paul Society, the Young Men's Catholic Association, the Sodality of the Immaculate Conception, for young ladies; and the Holy Angels' Sodality, for the younger girls of the parish who have made their first communion; the Rosary and Altar Societies, and Confraternity of the Sacred Heart. There being as yet no parochial school, special attention is given to the religious instruction of the children in the Sunday-school, which, since the establishment of the parish, has been under the charge of the Sisters of Charity.

Roll of Honor.

Ahearn, Mary, Mrs.
Alexander, Henry.
Barrett, Richard.
Bradley, Charles.
Bradley, Francis.
Bradley, Michael.
Bradley, Miles.
Brady, Patrick.
Brophy, Thomas.
Brown, George.
Butler, John J.
Byrne, John J.
Cahill, John.
Callahan, John.
Campbell, Mary, Mrs.
Campbell, Thomas.
Campbell, T. J.
Carney, Patrick.
Casey, Margaret, Mrs.
Cassidy, Rose, Mrs.
Cavanagh, Thomas H.
Clahane, P.
Clancy, William.
Clarke, Mary, Mrs.
Collins, John.
Coman, John, Mrs.
Conroy, John.
Cooper, David.
Corker, David.
Coyne, Mary, Mrs.
Creevy, Thomas.
Cronin, Bernard.
Cummings, James.
Cunningham, Christopher.
Curtis, Thomas.
Deegan, Christopher.
Devlin, James.
Devlin, Michael,
Dillon, Edward.
Dineen, Patrick.
Dooley, James.
Doyle, Andrew.
Dreelan, Morgan.
Dunn, Patrick J.
Earl, Ann, Mrs.
Egan, William.
Evans, Thomas.
Ferrier, John J.
Fitzsimmons, Peter.
Fitzsimmons, Thomas.
Gallagher, Charles.
Gallagher, M.
Geoghegan, William.
George, Martha.
Gillespie, Daniel.
Gorman, Michael.
Graham, Garrett W.
Gregg, John.
Griffin, Francis.
Griffin, Thomas.
Healy, Michael.
Hinch, James.
Hodge, Richard.
Hogan, Mary, Mrs.
Hogan, Redmond.
Hogan, Thomas.
Houston, James.
Hughes, Jane, Mrs.
Hughes, W. J.
Jones, Robert.
Kelley, Philip.
Kelly, Alexander.
Kennedy, William.
Kenny, Arthur.
Kenny, John.
Kett, Jeremiah J.
Lawler, Michael.
Lillis, Patrick.
Lyons, Michael.
McAllister, Agnes, Mrs.
McArdle, John.
McCarthy, Charles.
McCarthy, Daniel.
McCarthy, Eugene L.
McCloskey, Mary, Mrs.
McConnell, John J.
McCormick, Edward A.
McDonald, James.
McGee, John J.
McGinnis, Charles.
McGovern, John.
McGuire, Francis.
McKenna, Anthony.
McKenna, William.
McMahon, Thomas.
Mahoney, John.
Major, Catharine, Mrs.
Meagher, Patrick.
Menendez, Joseph.
Moakley, James.
Moloney, Delia, Mrs.
Mooney, George, Mrs.
Mooney, Michael.
Moran, Michael.
Morris, Bernard.
Morrissey, Bryan.
Morrissey, Michael.
Moss, Edward.
Murphy, Bernard.
Murphy, Daniel.
Murphy, James T.
Murphy, Martin.
Murphy, Thomas.
Nealis, John V.
Nesbitt, Andrew P.
O'Brien, David.
O'Neill, John.
O'Rourke, Paul.
O'Toole, Felix.
Phelan, Patrick.
Powers, John.
Regan, Patrick.
Riordan, John.
Ronaghan, Arthur.
Schreiner, Gustav.
Seebacher, Jacob.
Sharkey, John.
Slater, Edward.
Smith, James.
Smith, John.
Smith, John C.
Stringer, Edward.
Sullivan, John.
Sweeny, Patrick.
Thompson, Robert.
Toole, John.
Walsh, James.
Walsh, Michael J.



CHURCH OF THE SACRED HEART OF JESUS.

WEST FIFTY-FIRST STREET.

CHURCH OF THE SACRED HEART OF JESUS.

WEST FIFTY-FIRST STREET.

HIS Eminence Cardinal McCloskey, in 1876, deemed it necessary to create a new parochial district on the west side of the city, to relieve the existing churches. To gather the faithful and organize a new congregation, he selected the Rev. M. J. Brophy.

That clergyman found the Plymouth Baptist Church, on West Fifty-first Street, between Ninth and Tenth Avenues, for sale, and, deeming it adapted for the commencement of the new parish, purchased it, in January, 1876, for the sum of twenty-four thousand five hundred dollars. It is a fine church, with a front of fifty-two feet, running back the usual depth of city lots, and can seat nine hundred persons.

The interior was then fitted up for Catholic worship, and an elegant altar erected, at the cost of one thousand dollars. It was ready for its destined purpose in April, and as it was to be dedicated to the Sacred Heart of Jesus, the Sunday within the octave of that feast, June 25th, was selected for the ceremony.

It was the first church in the city to be dedicated to Our Lord under this consoling title. Devotion to the Sacred Heart of Jesus had an ardent apostle in the

Venerable Mother Mary of the Incarnation at Quebec, before Our Lord raised up the Blessed Margaret Mary Alacoque to be the especial instrument of diffusing it through the Christian world. Under the impulse given by that holy Visitation Nun, the devotion was extended, especially by the Fathers of the Society of Jesus, in their missions in Canada and Maryland. A church in New York was now to bear the name, to show that the diocese was really consecrated to the Sacred Heart.

The new church was dedicated without and within, and the altar was radiant with light and floral decorations, two of the latter bearing the names of "Joseph" and "Mary." The dedication service was performed by the Very Rev. William Quinn, Vicar General, in the absence of his Eminence Cardinal McCloskey. The number of clergymen present was large, so that the procession was an imposing one, as, led by the cross-bearer and acolytes, it moved around the walls exteriorly and interiorly.

After the sacred rite had been performed which set apart the church to the service of God under the invocation of the Sacred Heart of Jesus, a Solemn High Mass was offered, the Rev. Patrick McCarthy, pastor of the Holy Cross, being celebrant, with the Rev. W. P. Flanelly as deacon, and the Rev. H. P. Baxter as subdeacon, the Rev. G. Murphy of St. Columba's acting as master of ceremonies.

The music was Farmer's Mass in B Flat, and was well rendered under the direction of J. J. Hession, Jr.

The Rev. Dr. McGlynn of St. Stephen's Church preached the sermon, taking as his theme the Sacred Heart of Jesus.

Some remarks were then addressed to the people by the Very Rev. Mr. Quinn, who, in the Catholic church opened that day, found it too small for the parish, and urged his hearers to prepare soon to erect a far larger edifice.

The church was thus opened; but there was still a school-house to erect, and a pastoral residence. To pay for these as well as for the church, "The Church Debt Paying Association of the Church of the Sacred Heart of Jesus" was established, each member to pay five cents a week towards reducing the debt.

The number of Catholics in the district was soon found to be very large, requiring on Sundays five masses besides the High Mass, including one for the young, at which only the children with their teachers were admitted.

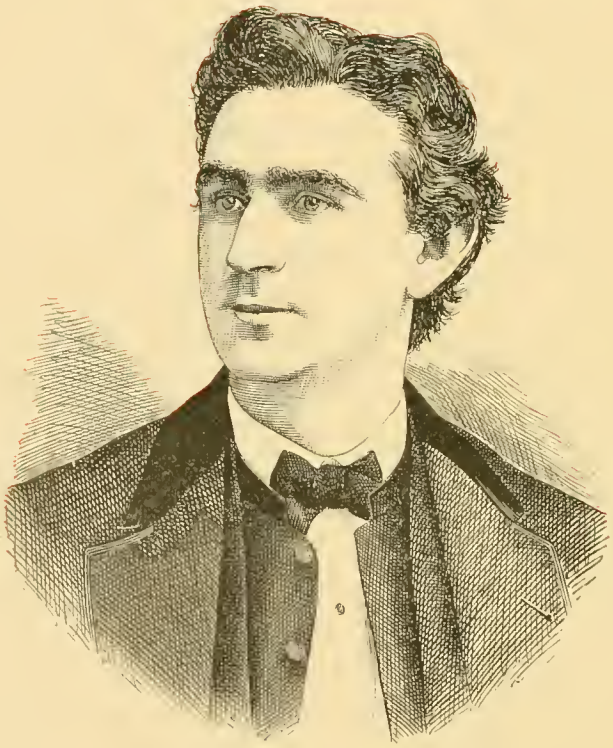
A Confraternity of the Sacred Heart of Jesus was established, and affiliated with that in Rome. There are also Rosary and Altar Societies, and a Conference of the Society of St. Vincent de Paul.

The pastor is assisted by the Rev. Matthew A. Taylor and the Rev. Thomas F. Gregg, and by their exertions the parish has been thoroughly organized, and can compete with many dating back for years.

Roll of Honor.

CHURCH OF THE SACRED HEART OF JESUS, WEST FIFTY-FIRST STREET.

Blake, John.
Blake, W. J., Mrs.
Brady, Ann.
Brady, E.
Brady, Philip.
Brennan, B., Mrs.
Brogan, Ann.
Brophy, Edmund.
Buckley, J.
Byrne, Bernard.
Byrne, Melissa.
Byrne, Michael.
Canary, Michael.
Canfield, C., Mrs.
Carey, Robert.
Carroll, A.
Carroll, James.
Carroll, John.
Cassidy, J.
Clark, Patrick.
Clifford, C., Mrs.
Collins, Patrick.
Connolly, Edmund.
Considine, J.
Corbett, Michael.
Cornet, John H., Mrs.
Corr, A. M., Mrs.
Coyle, Rose, Mrs.
Cull, C.
Cunningham, E.
Curran, John.
Dalton, James.
Delaney, Andrew, Mrs.
Delaney, P., Mrs.
Devlin, John.
Donnell, Thomas.
Donnelly, Hugh.
Donohue, Michael.
Donovan, Richard, Mrs.
Doris, James.
Dougherty, James F.
Dougherty, John.
Dowdell, Thomas.
Doyle, B.
Ducey, B.
Dunne, Pierce.
Dwyer, M.
Eccleston, Elizabeth, Mrs.
Eagan, James.
Eagan, M. A.
Farley, Peter, Mrs.
Feeley, Owen.
Finley, Mary, Mrs.
Fitzgerald, Patrick J.
Fitzpatrick, John.
Flanly, John.
Fleming, Thomas.
Flynn, B.
Fogarty, James.
Foran, Thomas.
Fowlie, William.
Gallagher, Thomas.
Gorman, Mrs.
Grimes, A.
Hackett, James.
Hammill, M.
Harned, E.
Hart, B.
Hart, J., Mrs.
Healy, James.
Healy, John.
Hennessey, D., Mrs.
Hill, William E., Mrs.
Houlahan, E.
Hughes, Henry.
Hurson, Miles.
Johnson, L.
Kane, Mrs.
Kearney, John W.
Keenan, William.
Kelley, C.
Kelley, S., Mrs.
Kelley, Thomas F.
Kelly, J., Mrs.
Kelly, M.
Kelly, William, Mrs.
Lahey, Dennis, Mrs.
Lavelle, Dennis F.
Lenane, Kate, Mrs.
Lennon, Jeremiah.
Lennon, John.
Lennon, Thomas.
Lowry, John.
Lynch, M.
Lynch, Patrick.
McAleer, Mary, Mrs.
McBurnie, William.
McCabe, P.
McConnell, F.
McGaughan, Francis.
McGrann, Mary.
McGuinnis, Nora.
McGuire, M.
McGuire, R.
McHugh, Patrick.
McKenna, James.
McKeon, Thomas.
McLaughlin, James.
McLehone, Catharine, Miss.
McNally, John.
McNicholl, William B.
Mahony, John.
Mallon, Thomas.
Markey, P.
Mellen, Jennie E.
Menton, Timothy.
Mitchell, John.
Morgan, B.
Mulany, P.
Mulholland, Mary.
Murphy, T.
Murray, Henry.
Murray, Thomas.
Noonan, E.
O'Brien, David.
O'Brien, J.
O'Connor, Timothy.
O'Connor, William.
O'Donnell, Thomas.
O'Donohue, John V.
Ormond, William M.
Parker, W. J.
Powers, John.
Quinlan, Martin.
Quinn, John.
Reilley, James.
Reilley, M.
Reynolds, A.
Roache, J.
Rooney, James.
Ross, Joseph.
Ryan, James.
Ryan, John.
Ryan, M., Mrs.
Shannon, Daniel.
Sharp, Ann.
Shea, John.
Smith, James.
Smith, John.
Starkey, Robert A.
Taylor, Ambrose S., Mrs.
Thorp, Thomas.
Vail, Thomas.
Victory, Michael.
Wall, Patrick.
Walsh, James.
Walsh, J. T.
Waters, Michael J., Mrs.



Martin J. Murphy

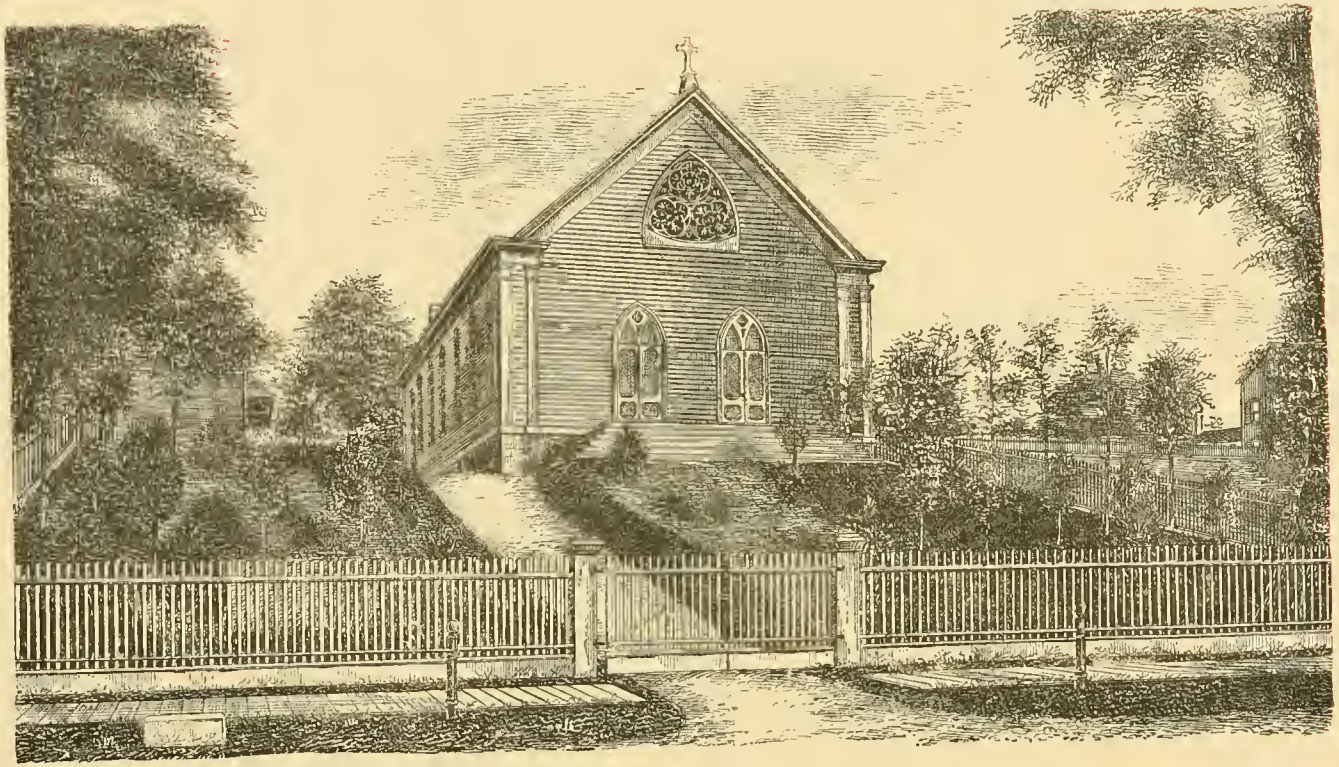
REV. MARTIN J. BROPHY,

PASTOR OF THE CHURCH OF THE SACRED HEART.

THE founder of the Church of the Sacred Heart of Jesus was born on the 21st of June, 1846, and entering the College of St. Francis Xavier, in West Fifteenth Street, was graduated from that university in 1865. The pious training there received fostered the divine vocation, and choosing the place of a levite in the sanctuary of the Most High, he entered the Provincial Seminary at Troy, and, completing the curriculum of sacred studies, was ordained priest on the 22d of May, 1869, by the Most Rev. Archbishop McCloskey.

After his elevation to the priesthood he was sent to the parish of the Holy Cross as assistant, and labored efficiently in that district for several years, exhibiting all the zeal and energy of a good priest, with no little administrative ability, and the active watchfulness needed to rouse the adults to their Christian duties, especially in the proper education of their children, and in using all exertions to afford every child in the parish the advantages of a sound Catholic training.

On his appointment to the new parish of the Sacred Heart, he entered on his work earnestly, and has gathered a congregation into whom he has infused a spirit of devotedness and faith.



CHURCH OF THE SACRED HEART OF JESUS.

HIGH BRIDGE.

CHURCH OF THE SACRED HEART OF JESUS.

HIGH BRIDGE.

AS Catholics increased in all parts of the city, church after church was erected, though men living can recollect when the island and the adjacent country was all one parish—St. Peter's.

The people in the neighborhood of High Bridge were too far from the surrounding churches to attend them easily.

The Most Eminent Cardinal McCloskey, in June, 1875, selected the Rev. James Augustine Mullin to establish a parish here. He began his labors with earnestness, placing his parish under the protection of the Sacred Heart of Our Lord, and celebrated his first mass in a hall near High Bridge, June 20, 1875. In a short time he purchased a suitable site for a church, which was incorporated as "The Church of the Sacred Heart, New York City," January 13, 1876. The corner-stone was laid on the 28th of May, and during the year the Rev. James A. Mullin, by unwearied exertions, succeeded in completing the Church of the Sacred Heart, at a cost of about twenty thousand dollars.

The new church was dedicated to God's holy service on the 21st of October, 1877, by his Eminence Cardinal McCloskey. The beautifully situated and neatly decorated church was crowded, though the weather was stormy. The procession was an imposing one, as, led by cross-bearer and acolytes, priests from many of the city churches, and finally a prince of the Holy Church, moved around the sacred edifice, then entered, and, passing up the centre aisle, made the circuit of the church within, performing the whole dedication service in its fullest ceremonial rite.

After the dedication service a Solemn High Mass was offered up, the Most Eminent Cardinal the Archbishop of New York occupying a throne in the sanctuary. The Rev. Mr. Morris of the Church of the Epiphany was the celebrant. The sermon of the day was preached by the Rev. Father Merrick of the Society of Jesus, his text being, "How terrible is this place: truly it is the house of God and the gate of heaven."

At the close of the mass after the Pontifical Blessing, his Eminence praised the pastor of the new church for his devotion to a good work, and the people for the energy which they had displayed; but he urged them to liquidate promptly the small debt still remaining, as their church could scarcely be called the house of God while men had any claim upon it.

The church is a very beautiful Gothic structure,

facing Central Avenue, and standing in a plot of eight and a half lots neatly graded and shaded by ornamental trees.

It is about forty-five feet in width by eighty-five in depth, with three aisles, the floors of durable Georgia pine, and the pews of ash and black walnut not excelled by those in any of the city churches. There is a fine High Altar beautifully wrought and surmounted by an elegant oil painting representing the Sacred Heart. There are to be two side altars dedicated to the Blessed Virgin and St. Joseph, whose paintings are already placed above the spots where the side altars are to stand. These three paintings are the gift to the church of Mrs. Dodin of New York City. The sanctuary is neatly carpeted with Brussels carpet, and is entered from two sanctuaries which communicate behind the altar by means of a covered passage.

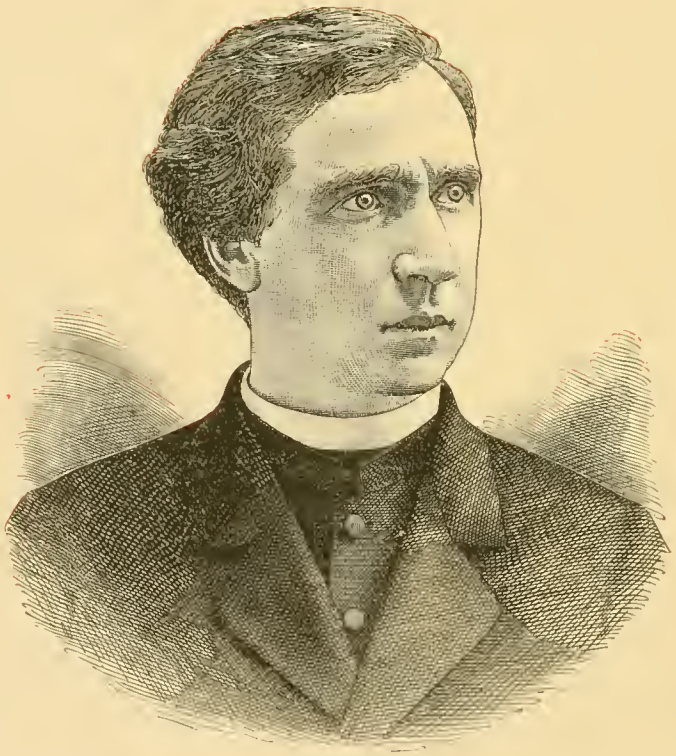
A large Gothic ornamental window of stained-glass adorns the front of this elegant church, and stained-glass windows at the sides mellow the light that falls across the aisles and nave.

So active have been the exertions of the pastor and the religious spirit of his flock, that the church is almost entirely paid for, the whole debt on church and grounds not exceeding twenty-five hundred dollars.

Roll of Honor.

CHURCH OF THE SACRED HEART OF JESUS, HIGH BRIDGE.

Baker, Peter.
Boden, Martin.
Brady, John.
Brady, Thomas.
Breen, Michael.
Bryan, Patrick.
Carr, P.
Carr, Thomas.
Courtney, John.
Fitzpatrick, James.
Gaffney, Daniel.
Hanley, Mrs.
Hayes, Mrs.
Holmes, James.
Kennedy, Rose.
McGrane, Edward.
McLoughlin, John.
Reilly, Mrs.
Sevox, John.
Spellman, John.
Tierney, M.
Woods, Benjamin.



Jas. Augustine Mullin

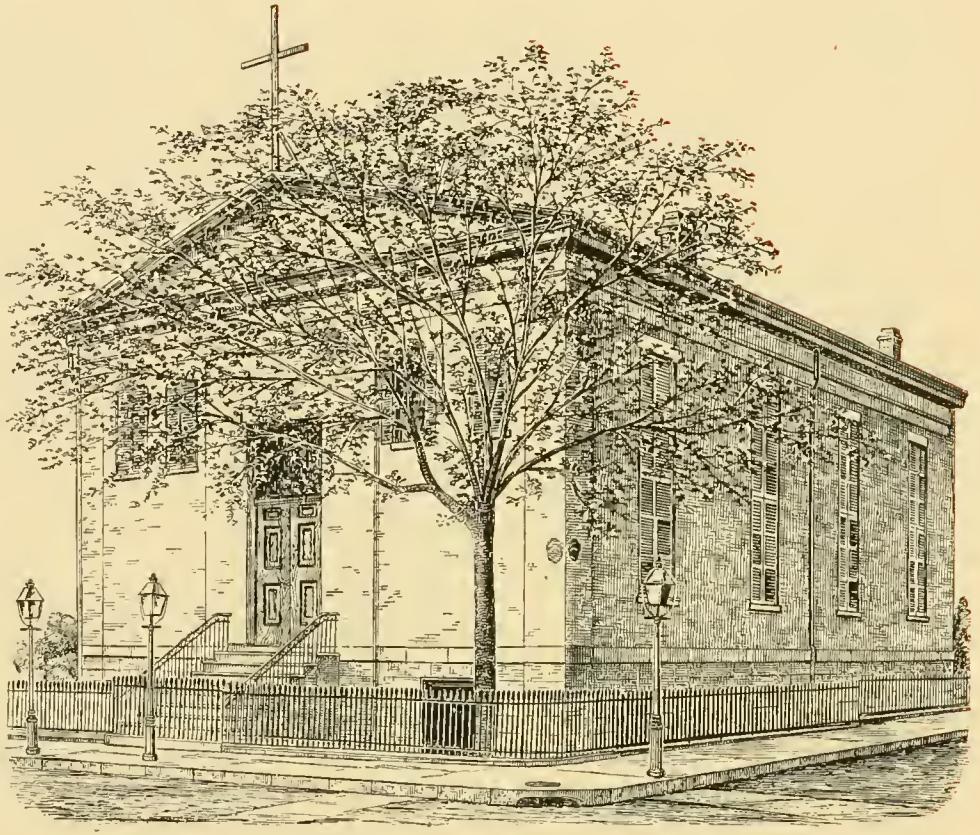
REV. JAMES AUGUSTINE MULLIN,

PASTOR OF THE CHURCH OF THE SACRED HEART OF JESUS, NEW YORK CITY.

THE Rev. James Augustine Mullin was born about the year 1839, in the north of Ireland, and when a boy came to the United States. At an early age he entered mercantile business, and through his energy and perseverance amassed quite a fortune. Having learned the vanity of the world, and being desirous to labor for the salvation of souls he entered St. John's College, Fordham, in 1863, and, after pursuing a course of study there, was graduated July 2, 1866. A few months later he entered the Provincial Seminary at Troy, and at the close of his ecclesiastical studies he was ordained, on the 16th of November, 1869, at Troy. His first mission was at the Church of the Immaculate Conception in Fourteenth Street.

He was then for nearly three years at Port Jervis, laboring in that parish and its missions, which extend for seventy miles. From this he was transferred to the Church of St. Augustine, at Morrisania, and then to St. Rose of Lima, New York.

He was intrusted, in June, 1875, with the organization of a new parish, being the first pastor appointed by his Eminence after his elevation as a Prince of the Church, and the first priest appointed to erect a church in New York City in honor of the Sacred Heart of Jesus.



CHURCH OF SAINT STANISLAUS.

STANTON STREET.

CHURCH OF SAINT STANISLAUS (POLISH).

STANTON STREET.

THE Catholic people of Poland have ever been respected by the Americans, who could not forget the services of Pulaski and Kosciusko, or behold unmoved their gallant but unsuccessful efforts to liberate their native land from the power of Russia.

For many years there was, however, but little emigration to this country; but in 1834, after the defeat of the Polish armies, a number arrived, for whom a general sympathy was felt. Congress, by the act of June 30th in that year, granted them part of the public lands in Michigan and Illinois.

As a general rule, they did not settle together, but, soon acquiring English, mingled with other Catholics in our churches, enjoying occasionally the ministry of a priest of their own nation.

Within a few years, however, the number of Poles in this city and elsewhere has so increased that they are gradually forming separate congregations, where instruction is given in their native tongue.

In 1874, a Polish priest, Rev. Adalbert Mielinszny, was temporarily authorized by the Most Reverend Arch-

bishop to collect the Poles on the east side of the city and minister to their spiritual wants. He secured some property on Henry Street, and arranged No. 318 as a temporary church. There were many difficulties to contend with, the mass of the Polish Catholics being poor, and no little hostility was manifested towards them by the neighbors.

In 1876, the Rev. F. H. Wayman was appointed, and soon placed the church on a better footing. Finding, however, that the place was not well adapted for a church for his people, and remonstrances having been made from the English-speaking church in whose parochial limits the Henry Street property stood, he looked out for a more advantageous site. A building was soon found, erected by the Methodists on the south-east corner of Forsyth and Stanton Streets, which had passed from the hands of the disciples of Wesley and been recently used as a synagogue. This was purchased by the Rev. Mr. Wayman for twenty thousand dollars, and the interior entirely remodeled to adapt it for use as a Catholic church.

On Sunday, July 14th, 1878, it was solemnly dedicated by the pastor. The interior was decorated with flowers and green branches, while over the entrance floated the American and Polish flags and the Papal standard. After the performance of the rite of dedication, a Solemn High Mass was offered, the Rev. Eugene Dikovich of

the Order of St. Francis, pastor of the Church of St. Francis Seraph, being the celebrant; Rev. Mr. Eberhardt, deacon; Rev. Mr. Guntzer, subdeacon; and Rev. Mr. Wolf, master of novices; Rev. Matthew Nicot, assistant.

The sermon was preached by the Rev. Mr. Wayman, who began by expressing his warm gratitude to his Eminence Cardinal McCloskey for permitting and encouraging the Catholic Poles to erect a church of their own in his episcopal city. He had on this auspicious occasion sent them a special blessing, which the pastor proceeded to pronounce over his kneeling congregation. He then dwelt on the life of St. Stanislaus, Bishop of Cracow and martyr, the holy patron of their church. A child of prayer, born of aged parents at Sezepanow, July 26th, 1030, a youth of piety led him to studies for the holy priesthood, and in that sacred state to the most zealous and edifying labors. He became a model of priests, the great reliance of his bishop, after whose death the universal voice called him to the see. In the position of bishop he was the father of his clergy and people, and especially of the poor. When no one dared rebuke the tyrant Boleslas II. for his crimes, and denounce him with the vengeance of God if he did not abandon his sinful and horrible life, he intrepidly declared to the wretched man the truths of religion. The Saint's visits proved unavailing, and, after a fourth visit, finding him obdurate, the bishop excommunicated him.

Then the king followed St. Stanislaus to a chapel, to which he had retired, and ordered his guards to kill the holy man. When they shrank from such a crime, the king, taunting them as cowards, rushed forward and dispatched him with his own hands.

The guilty king soon fled from his kingdom; and as God honored his martyred servant by many miracles, St. Stanislaus was solemnly canonized in 1253.

The reverend pastor alluded to the struggles which the congregation had made, and to the condition of their brethren in Prussian and Russian Poland, and of the persecutions to which they were subjected.

In the evening Rev. A. Tonner officiated at the Solemn Vespers and Benediction of the Blessed Sacrament.

Francis Xavier Wayman

REV. FRANCIS XAVIER WAYMAN,

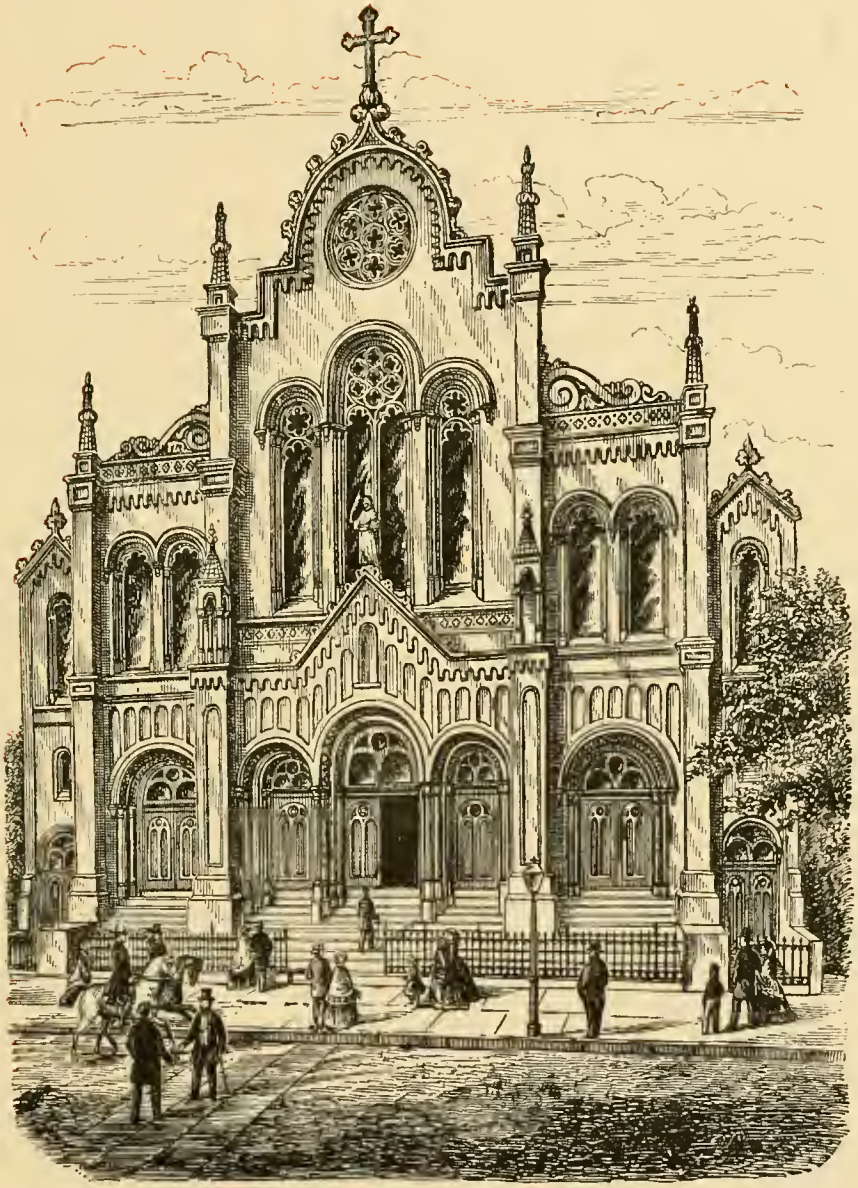
PASTOR OF THE CHURCH OF ST. STANISLAUS.

THE pastor of the Church of St. Stanislaus, bishop and martyr, the Rev. Francis Xavier Wayman, was born on the 25th of November, 1842, in the Diocese of Posen, one of the two of which the great confessor for the faith, Cardinal Ledochowski, is archbishop. In order to prepare himself for the ecclesiastical state, he entered the seminary in the city of Glogau, Silesia, in the year 1861, and, having completed his theological course, was ordained priest on the 14th of June, 1865. He exercised the ministry in his native country till the war with the French and the persecutions of the Church by the inhuman Emperor of Germany, in consequence of which he came to this country on the 9th of January, 1876.

He was received into the Diocese of New York by his Eminence Cardinal McCloskey, and assigned to duty as assistant at St. Nicholas Church. Here he labored acceptably for a year and a half, when his Eminence, loth to see the attempt of the Catholic Poles fail without their being able to build up a church, requested the

Rev. Mr. Wayman to undertake the somewhat difficult task in which one priest had already failed.

The Rev. Mr. Wayman showed an active and untiring zeal, and thus far he has succeeded beyond all hope in building up a congregation, and securing a more suitable church edifice than that acquired by his predecessor.



CHURCH OF SAINT STEPHEN.

CHURCH OF SAINT STEPHEN.

TWENTY-EIGHTH STREET.

IN the month of November, 1848, an American priest, who had been graduated with distinction at Rome, the Rev. Jeremiah W. Cummings, was appointed by the Right Reverend John Hughes, then Bishop of New York, to organize a new parochial district and erect a church.

A site, deemed a very eligible one, on Madison Avenue, at the corner of Twenty-seventh Street, one hundred feet in front by one hundred and seventy-three feet in depth, was purchased, giving space for church, parochial residence, and schools. The quarter was an attractive one, and everything promised favorably for the new church.

Dr. Cummings, late as the season was, began operations at once. His first step was to erect a plain, substantial building, as the temporary church, which might subsequently at little cost be transformed into a parochial school. Collections were made in various churches of this city and Brooklyn, and among Catholic societies, to aid in the good work, the new pastor by lectures and otherwise making his project known. The temporary church was completed at a cost of fourteen thousand

dollars, and was ready as the feast approached of the proto-martyr in whose honor it was to be dedicated.

That solemn ceremony was performed on Sunday, the 23d day of December, 1849, by the Right Reverend Bishop Hughes, with all the rites prescribed, a large attendance of clergy gathering to add their prayers that the new church might redound to the honor of God and the salvation of souls. The Right Reverend Bishop preached during the Solemn High Mass, reading as his text Ephesians iv., descriptive of the Church of Christ, and of the relation of the members to its Divine Head. He then dwelt on the external order and beauty of the church; he depicted the love and charity within, binding the members together into one community, and giving the Church that life which is manifested in the works of mercy performed by the Sisters of Charity and other orders.

The church was opened and celebrated with pomp on the feast of its holy patron, St. Stephen, the deacon, the proto-martyr of the Christian Church, whose death is so beautifully recorded by the inspired writer of the Book of the Acts of the Apostles.

Soon after the erection of this edifice, however, an event occurred which defeated the original idea of the pastor, and made the site no longer desirable or even endurable for a Catholic church. The Harlem Railroad Company became the proprietors of the rest of the

block on which this building stood, and desired the possession of the whole square. The noise and din, the unseemly acts and language of the men in the employ of the railroad, were a constant annoyance, even during the solemn moments when the august sacrifice was offered. The site, with its buildings, was accordingly sold, on the 6th of January, 1853, to those who coveted it, for forty-six thousand dollars, and new grounds were purchased on the north side of Twenty-eighth Street, near Lexington Avenue, and south side of Twenty-ninth Street.

The new church was designed by James Renwick, architect; the lots cost about forty thousand dollars, and the edifice, with its fitting up, including ornaments, vestments, sacred vessels, &c., about fifty thousand dollars, without including a fine organ made by Henry Erben.

St. Stephen's was one of the finest churches up to that time reared by the Catholics of New York City. It was opened on the 5th of March, 1854, though the solemn dedication was deferred till the return of the Most Reverend Archbishop Hughes, who had gone to Cuba for his health. On the opening day, the High Mass was offered by the Very Rev. William Starrs, Vicar General. The solemn dedication took place on the 21st of May. The ceremony was performed by the Most Reverend Archbishop, who delivered an impressive sermon during the Solemn High Mass which followed.

His text was taken from the Epistle of St. James, and the discourse, which has been preserved, and appears in his works, is devoted to religion, what constitutes it, and its importance. Drawing the line between mere opinions and a revealed religion, he said: "This attaches us to God, makes us understand whence we come, for what purpose we exist, and those primary dogmas—not opinions, but established revelation; for if opinions were all that could be presented in the name of religion, it would not have been worth while for the people of this congregation to make the sacrifices necessary to erect this structure. If morality can exist in the world without religion, this is a waste of money, as was said by one when the feet of our Saviour were anointed.

"This church is this day dedicated to God for the purpose of perpetuating religion—so important in the attainment of your salvation, so important in the hopes of your rising families, so important to you in the prospective view of your old age."

The collection of the day towards paying the cost of the church amounted to twelve hundred and sixty-nine dollars. The yearly expenses of the new church were about seven thousand dollars, while the collections and pew rents exceeded this, so as to leave annually about three thousand dollars to apply on a debt of thirty thousand.

The Rev. Dr. Cummings had been assisted in the

old church by the Rev. Joseph Andrade, and in the new St. Stephen's also by the Rev. William H. Clowry.

St. Stephen's Church, from its beauty and the great merit of the choir, became one of the attractions of New York City, and was frequented, especially on Sunday at vespers, by so many strangers as to cause annoyance to the devout.

Among the distinguished Catholics whom the congregation numbered were for many years the illustrious Dr. Orestes A. Brownson and his family.

The catechetical instructions at St. Stephen's were well organized. The Sunday-schools were soon well attended, and both the boys' and girls' departments under competent superintendents and teachers, who, by visits to the families in the parish, gathered more than a thousand children, who were thoroughly instructed in their faith and Christian duties.

The Rev. Dr. Cummings continued to direct the flock gathered under the patronage of St. Stephen till his death, January 4, 1866, although his later years were checkered by long and painful illness that incapacitated him for active exercise.

One of the interesting events of this period was the baptism, July 7, 1861, of a young Persian, Alahab Shirazazazals, who renounced the Koran and received at the font the name of Andrew

Dr. Cummings was born in Washington City, in April,

1814, and was early left to the care of a pious mother, from whom he received almost all his early training. On her removal to New York she placed her son at the college at Nyack, founded by Bishop Du Bois, after which he went to Rome, and in the College of the Propaganda showed great ability and laid up a store of sound theological learning, which his clear intellect and sound judgment enabled him to apply to important questions in life. After winning his doctor's cap he returned, and was for a time at the Cathedral, till he undertook the formation of St. Stephen's parish. He was a thorough scholar, an accomplished linguist and musician, and a successful writer. As a preacher and lecturer he evinced remarkable ability.

During his long pastorship he was assisted by a number of priests, some of whom have since reared and directed new churches in our city. They were Rev. W. H. Clowry, 1857–60; Rev. J. L. Doyle, 1858–61; Rev. J. Orsenigo, Rev. John Larkin, 1862–4; Rev. James Quinn, 1864; Rev. L. Gambosville, 1865–7; and the Rev. E. McGlynn, D.D., who attended him in his last moments and succeeded him as pastor.

Before the death of Dr. Cummings it became evident that the church was much too small for the Catholics of the district to whom the clergy ministered. It was resolved to extend St. Stephen's through to the next street. This work was began in the year 1865 by

Dr. Cummings, and finished in 1866 by the Rev. Dr. McGlynn, at a cost of one hundred thousand dollars, everything being of the most grand and imposing character.

The blue vaulted and fretted ceiling is sustained by graceful pillars and studded with stars; the light pours in through beautiful stained-glass windows, casting their many-colored hues on pew and marble aisle. The painting above the high altar is a Crucifixion by Brumidi, forty-six feet high by twenty-eight wide; the altar-piece of Our Lady's altar is an exquisite Immaculate Conception; and that of St. Joseph's is the Martyrdom of St. Stephen; while other paintings adorn the side walls and that on Twenty-eighth Street.

The three marble altars are the finest ever seen in a Catholic church in this country. They were made by Fisher & Bird, after designs by P. C. Keely; the material is the purest white Vermont statuary marble, the design Gothic, literally covered with tracery and sculpture. The high altar is twenty-four feet six inches high by seventeen feet six inches wide; the central portion containing the tabernacle and exposition niche tapers gracefully to the cross which surmounts it. On each side in the supporting buttress is the figure of an angel.

At the side of the tabernacle are basso-relievos representing the Resurrection and the Ascension of Our Lord. Four angels holding candelabra surmount the cornice above these. The steps above the altar table are

ornamented with richly carved inscriptions. The front of the altar has in the center the Entombment of Our Lord in basso-relievo, and in the niches between the clusters of rich columns at the sides are four angels bearing shields, on which are depicted the implements of the Passion. Of the basso-relievos at the sides, one represents the two Marys going to the tomb, and the other, St. Peter and St. John. The candlesticks, in keeping with the design of the altar and the tabernacle door, which bears a figure of Our Lord, are of bronze gilt.

The side altars, though less grand and elaborate, harmonize in style, and are surmounted by pure white statues of the Blessed Virgin and St. Joseph.

The extension of the church and the grandeur of the temple did not alone occupy the thoughts of the pastor. To meet the spiritual wants of his flock and give the lukewarm and careless every opportunity to recover a religious tone and return to the practice of their duties, he prepared, in the autumn of 1867, for a mission to be given by the Redemptorist Fathers on a scale yet unseen. In announcing it to his flock, the Rev. Dr. McGlynn said: "I take this opportunity of repeating my most anxious wish and prayer that none of the people of the parish will allow this time of special grace and blessing to pass away unimproved, reminding all that they may never again have so good an opportunity, as there will be some eighteen or twenty Redemptorist

Fathers devoted exclusively to their service during the whole time of the mission."

These exercises showed the immense number of Catholics in the district, and at their close the Most Reverend Archbishop administered confirmation to two thousand nine hundred persons.

Another work growing out of the increased vitality of the Catholics of the parish was St. Stephen's Home for Destitute Children, established in East Twenty-eighth Street. This included a charity school for girls, and has been maintained to the present time under the direction of eight Sisters of Charity, the number of children in the Home being about one hundred and fifty. An Industrial Home for girls out of employment also grew up with this good work.

The parish, with a Catholic population of nearly twenty-five thousand, requires, of course, the services of several priests, and the Rev. Dr. McGlynn has had as assistants the Rev. John McEvoy, 1866–7; Rev. E. F. X. McSweeny, D.D., 1867–8; Rev. Terence J. Early, 1868; Rev. J. J. Griffin, 1869–70; Rev. John C. Henry, 1869–72; Rev. A. Dantner, 1870–2; Rev. Charles McCready, 1871–7; Rev. John McQuirk, 1872–3; Rev. E. J. Flynn, 1872–4; Rev. John Power, 1873–4; Rev. W. P. Costigan, 1874–7; Rev. T. A. Carroll, 1875–6; Rev. J. J. McCauley; Rev. J. O. Byron.

In the year 1877 the church was put in complete

repair; new stairways were put on the Twenty-eighth Street side, and the galleries were connected on the outside of the church and doors cut in the gallery windows, so as to multiply the means of exit from the church. The organ was also improved by new combinations, and the decorations generally restored.

The Sunday-school now numbers sixteen hundred pupils, directed by one hundred and twenty teachers.

Among the societies attached to the church may be mentioned the Confraternity of the Sacred Heart, the Rosary Society, and the St. Vincent de Paul Society, the members of these associations approaching the sacraments every month or every two months.

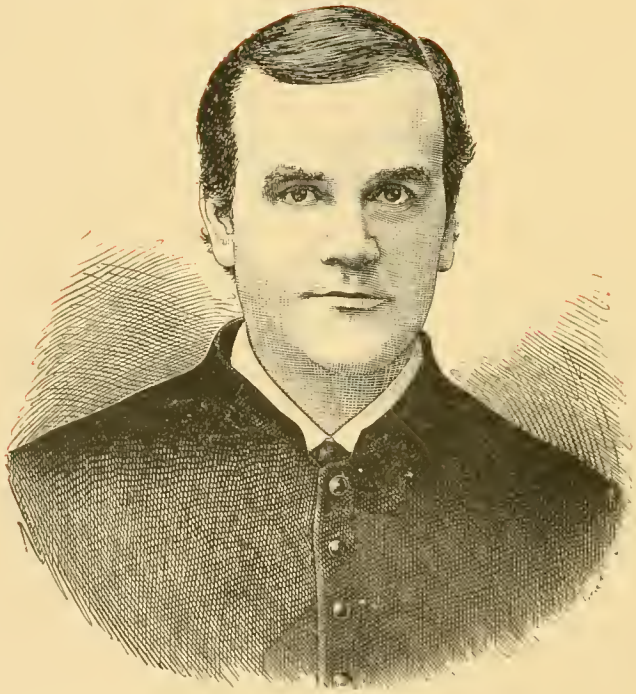
Roll of Honor.

Ahearn, Jeremiah.
Ahern, Denis.
Ahern, Michael.
Anderson, H. S.
Armstrong, John F.
Askin, Patrick.
Aylward, James.
Bagley, Thomas.
Baily, John J., Mrs.
Baldwin, William.
Bannon, Francis.
Barclay, Henry.
Barrett, Eugene.
Barrett, Hanna.
Barrett, Joseph J.
Barrett, Nellie.
Barrington, Benjamin, Mrs.
Barry, Mary.
Barry, Thomas.
Bartley, Thomas.
Beatty, James.
Bell, Charles, Mrs.
Bence, George.
Bennett, Mary M.
Bennett, T. E., Mrs.
Bergin, Ellen.
Berrien, Hattie C., Mrs.
Birkbeck, Ann E., Mrs.
Black, Julia.
Bones, Maggie.
Bonney, G. F., Mrs.
Bowen, E. S.
Boylan, John.
Boyland, Francis.
Brady, Bernard.
Brady, Owen.
Brady, Philip.
Brady, Rose.
Brady, Rose M.
Brett, James, Mrs.
Broden, Annie, Mrs.
Brogan, Thomas.
Brookies, T. E.
Brophy, J., Mrs.
Brougham, Patrick.
Brown, Mary.
Brown, Thomas.
Browne, Thomas F.
Bryan, John.
Buckley, Maggie.
Buckley, Jeremiah.
Burdon, Ann.
Burke, Eliza, Mrs.
Burke, John.
Burns, Ellen.
Burns, John.
Burns, Sarah, Mrs.
Burns, Susan.
Burns, Teresa.
Burtsell, Peter V.
Butman, Alice P.
Byrenes, Margaret.
Byrne, Henry, Mrs.
Byrne, Thomas J.
Cahill, Ellen.
Cahill, Mary.
Cain, Peter.
Callahan, Catharine, Mrs.
Callahan, Cornelius.
Calman, Denis.
Campion, Thomas.
Cannon, Margaret C.
Canton, Patrick.
Carey, Elizabeth.
Carey, Jennie M.

Carley, Thomas F.
Carlisle, Julia.
Carney, Ann.
Carr, Patrick.
Carroll, Eliza.
Carroll, E. L.
Carroll, Mary Ann.
Carten, Kate A.
Casserly, John, Mrs.
Cassidy, Hugh.
Cassidy, Patrick.
Cassidy, Philip.
Caulfield, Maggie.
Cavanagh, Mary.
Churchill, Franklin H.
Claffey, Ellen.
Clancy, Matthew.
Clark, Mary A.
Cleary, Julia, Miss.
Cleary, Michael.
Clifford, Rose, Mrs.
Clinch, Charles P.
Clinton, Lizzie.
Clyne, Edward F.
Cody, Michael J.
Coffey, Michael, Mrs.
Cogley, Peter.
Colahan, John.
Coleman, John J.
Coleman, Michael.
Collins, Lawrence.
Connelly, Edward J.
Connor, William.
Connors, Mary.
Conroy, George.
Conway, Arthur.
Conway, Daniel.
Conway, Edward.
Conway, John R.
Conway, Mary.
Conway, Patrick J.
Conway, Susan.
Coogan, James W., Mrs.
Cooney, Mary Ann.
Corcoran, Elizabeth, Mrs.
Corr, Patrick.
Corey, Rose,
Corrigan, Michael.
Costello, Bernard.
Costello, James.
Coudert, Frederic R.
Coughlin, Patrick J.
Coughlin, Richard.
Courtney, Henry H.
Craig, Frank E.
Craig, Patrick, Mrs.
Crocheron, J., Mrs.
Cronin, Catharine, Mrs.
Crowe, Martha F.
Cuff, P.
Cunningham, Bernard.
Curley, Anne.
Curley, Mary, Mrs.
Curran, Maggie L.
Curran, Michael.
Curry, Edward.
Daly, Thomas.
Daly, William.
Darragh, John.
Dee, B., Miss.
Defrates, Joseph D., Mrs.
Deegan, Ellen.
Dejanon, Louis L.
Delaney, James.
Delany, Martin.
Dennis, C.
De Rivera, Henry C.
Desdy, Mary.
Devin, John.
Devin, John C.
Deviney, M. J.
Devlin, John E.
Devlin, Margaret.
Dewane, Ann, Mrs.
Dillon, Philip.
Dinsmore, Bryant W., Mrs.
Dinsmore, Samuel P., Mrs.
Docharty, Augustus T.
Dolan, Bridget M.
Dolan, Ellen.
Dolan, John B.
Donar, Michael, Mrs.
Donegan, Mary, Mrs.
Donohoe, Owen.
Donovan, S. J.
Dooley, Thomas.
Dorris, James.
Dorrity, Farrell.
Dougherty, Felix.
Dougherty, Margaret.
Dowling, Eliza.
Doyle, James.
Doyle, Francis.
Dudgeon, Mary.
Duffy, Bernard C., Mrs.
Duffy, James.
Duffy, John.
Dugan, Frank A.
Dugan, John.
Duke, Judith, Mrs.
Dunn, Margaret, Mrs.
Durkin, Patrick, Mrs.
Dwyer, Bernard.
Earle, Eugene M., Mrs.
Early, Mary A.
Egan, Hannah.
Egan, Mary.
Elliott, John, Mrs.
Emmet, Thomas Addis.
English, Michael, Mrs.
Everard, James.
Everett, Annie.
Fagan, John.
Fallen, Anne.
Farley, Matthew, Mrs.
Farley, Michael, Mrs.
Farrell, Ellen.
Farrell, John.
Farrell, Michael, Mrs.
Farren, Joseph.
Fee, Susan.
Feeney, Bernard.
Feeney, Maggie.
Fenton, Thomas.
Ferris, Peter.
Ferris, Thomas.
Finnigan, Bridget.
Fitzgerald, James.
Fitzgibbon, Catharine.
Fitzpatrick, John.
Fitzpatrick, Rose, Miss.
Fitzpatrick, William P.
Fitzsimmons, Catharine.
Fitzsimmons, Elizabeth.
Fitzsimmons, James.
Flanagan, James.
Flanigan, Ellen, Mrs.
Fleming, Martin J.
Flynn, Kyran, Mrs.
Foley, John.
Foucard, Marius.
Fowler, George M.
Fowler, James D., Mrs.
Fox, Mary E.
Francis, R., Mrs.
Franklin, Maria, Mrs.
Gaffigan, Thomas J.
Gaffney, Bartholomew.
Gaffney, Timothy.
Gahn, William, Mrs.
Gainey, Timothy.
Garrish, John Pool.
Garvey, Eliza.
Garvey, Rose M.
Geary, William Henry.
Gibert, Anna M., Mrs.
Gibert, J. T., Mrs.
Gilfoyle, James F.
Gilmagh, Ann.
Gilmartin, Honora.
Gilmore, Luke.
Gleason, John, Mrs.
Gogarty, Michael.
Gorman, Elizabeth.
Gorman, John.
Gormley, Bernard.
Gormley, Owen.
Grace, William.
Grady, James.
Greehy, Luke.
Griffith, John.
Gross, Andrew.
Guidet, Charles.
Haag, Margareta.
Haggerty, W. M.
Haight, Daniel.
Hamilton, James A., Mrs.
Hanfey, Maggie.
Hanlon, Ellen W., Mrs.
Hanlon, Mary.
Hannagan, R., Mrs.
Hannon, James.

Harberger, John S.
Harnett, Daniel.
Harrigan, John.
Harrion, Anna.
Harris, Charles N.
Harris, Patrick.
Hart, Sarah.
Hartwell, Daniel.
Havemeyer, T. A., Mrs.
Haven, George G.
Hayslip, George J.
Healy, John W.
Hearn, John, Mrs.
Hearne, Patrick.
Heavey, John F.
Henness, James.
Hennessey, David.
Hennessey, James H.
Hennessy, John.
Henry, Peter.
Hernon, James.
Hickey, Peter J.
Higgins, E. S., Mrs.
Higgins, James.
Higgins, John.
Higgins, Thomas.
Hoare, Thomas.
Hoey, Mary.
Hogan, Bridget, Miss.
Hogan, Bridget, Mrs.
Hogan, Maria.
Hoguet, Antoinette, Mrs
Holden, John F.
Holy, J., Mrs.
Horigan, Patrick.
Hosmer, Field Lenn, Mrs.
Houlahan, Ellen.
Hoyt, F. D.
Hynes, William J.
Igoe, Margaret, Mrs.
Irving, James.
Iselin, Adrian, Mrs.
Ivison, William.
Jannon, Joseph.
Jester, Peter, Mrs.
Johnson, Patrick.
Johnston, Charles.
Johnston, John.
Jones, John H.
Jones, Thomas.
Jordan, Mary J.
Julian, Robert.
Kane, Annie.
Kavanagh, Mary.
Keane, Hanna C., Mrs.
Keane, Thomas W.
Keating, Thomas F.
Keelan, Anne.
Keenan, Thomas.
Kehoe, James, Mrs.
Kelley, Michael.
Kelly, Denis C.
Kelly, Elizabeth C.
Kelly, Hubert.
Kelly, Hugh.
Kelly, Mary.
Kelly, N. S.
Kennedy, Kate.
Kenney, Peter.
Kenny, Ann, Mrs.
Kent, Julia A.
Kerns, Jane.
Kerrigan, Patrick, Mrs.
Kiernan, C., Mrs.
Kilduff, Bernard.
King, Julia.
Knox, David W.
Laden, John, Mrs.
Lafferty, Mary.
Lally, Rose.
Lannin, Annie.
Larkin, John
La Sack, Mary.
Lasala, Francis F.
Lavelle, Patrick.
Lawrence, Bryan.
Leahy, John.
Leary, Kate.
Leary, Margaret.
Ledwith, Catharine.
Leland, Charles E., Mrs.
Lenehan, Mary.
Leonard, Kate.
Leonard, Thomas.
Leverich, S. M., Miss.
Lockridge, Rosanna, Mrs.
London, Ellen.
Looram, Matthew, Mrs.
Loughran, Bridget.
Lummis, William.
Lunny, Mary.
Lynch, Patrick.
Lynam, Owen.
Lyons, John.
Lyons, William.
McAuley, Margaret.
McCabe, Henry.
McCabe, Catharine.
McCabe, Patrick.
McCaffery, Sarah J. J.
McCahill, Patrick.
McCahill, Thomas J.
McCarthy, Edward D.
McCarthy, Kate.
McCarthy, James.
McCarthy, Mary, Miss.
McConnell, Catharine.
McCracken, Maggie.
McDermott, Catharine.
McDermott, Johanna.
McDermott, Luke.
McDonald, Lawrence.
McDonald, Margaret.
McDonald, Mary.
McEveney, Anne.
McGettigan, Robert.
McGillick, Joseph.
McGinness, Andrew.
McGonigal, David.
McGovern, Martha.
McGovern, P. J.
McGowan, Catharine.
McGowan, James.
McGowan, John T.
McGrath, William T.
McGuire, Alice.
McGuire, Bridget T.
McGuire, Elizabeth.
McGuire, Michael.
McGuire, Murtha.
McGuirk, Mary Ann.
McGurrin, E., Mrs.
McKenna, Bernard.
McLaughlin, Margaret.
McLoughlin, Patrick.
McMahon, Esther.
McMahon, Thomas.
McManus, John.
McNabb, Patrick.
McNally, Alice.
McNally, Bridget.
McNally, Margaret.
McNamara, Ellen.
McNulty, Michael.
McQuade, Mary.
McSherry, J.
McSweeny, Daniel E.
McTeigue, Margaret, Mrs.
McWade, James.
McWilliams, Felix.
Madden, Bridget.
Madden, Lawrence.
Madigan, Michael S.
Maguire, Matthew.
Mahon, B., Miss.
Mahon, Mary.
Mahoney, Mary.
Mallon, Annie E.
Malone, John, Mrs.
Malone, Mary Jane.
Malony, Denis, Mrs.
Manahan, Rose, Mrs.
Martin, Ann.
Martin, Ellen, Mrs.
Martin, M. J.
Martin, Philip.
Masterson, Edward.
Mathews, Lizzie, Mrs.
Matthews, Edward, Mrs.
Meeks, John, Mrs.
Michaels, Henry.
Miles, Thomas.
Mittey, Delia P.
Moloney, Michael.
Moloney, P. G.
Moon, Ann.
Mooney, John F.
Moore, James.
Moore, William.
Moran, Thomas.
Morgan, Alice.
Morgan, Daniel.

Morgan, H. R.
Morrell, Patrick, Mrs.
Mulchinock, Alice E.
Mullally, Patrick.
Mullally, Rosanna.
Mullany, Catharine.
Mullen, Mary Jane, Mrs.
Mullen, Morris.
Mullin, John.
Mulvaney, James.
Mulvey, Thomas, Mrs.
Mulvihill, Thomas.
Murphy, Catharine.
Murphy, Hanna.
Murphy, James.
Murphy, Johanna.
Murphy, John.
Murphy, Kate.
Murphy, Mary C.
Murphy, Michael J.
Murphy, Patrick W.
Murphy, Thomas, Mrs.
Murphy, W., Mrs.
Murray, Julia.
Murray, Michael J.
Murtha, Peter J.
Nash, Catharine, Mrs.
Nelson, James.
Newman, Kate, Mrs.
Noonan, John.
Nooney, Robert B.
Norman, Maggie, Mrs.
Northrop, C. R.
Nugent, Francis.
Oates, Alice.
O'Brien, Edward.
O'Brien, Elizabeth.
O'Brien, John.
O'Brien, Joseph.
O'Brien, Kate.
O'Connell, Daniel.
O'Connell, James W.
O'Connor, Denis.
O'Connor, Kate.
O'Connor, Patrick.
O'Connor, Terence.
O'Donohue, Norah.
O'Donovan, Nellie.
Offutt, H. St. George.
O'Hara, James.
O'Hara, Mary A.
O'Keeffe, James.
O'Keeffe, Keeffe.
O'Meara, Michael B.
O'Neil, Bernard.
O'Neill, Kate.
O'Neill, Daniel.
O'Neill, Francis.
O'Reilly, Francis.
O'Rourke, James F.
O'Sullivan, Michael.
O'Sullivan, Michael, Mrs.
O'Toole, Bernard.
Outerson, Richard.
Owens, Edward.
Palmer, James F.
Palmer, John.
Pardey, Michael.
Ponvert, Elias.
Powers, Maurice.
Preston, Mary E.
Pursell, E. C.
Quinlan, Kate, Miss.
Quinn, Abraham J.
Quinn, Margaret.
Quinn, Thomas, Mrs.
Ray, Mary F.
Regan, Bessie.
Reiley, Robert T.
Reilly, Bernard.
Reilly, Bridget.
Reilly, John.
Reilly, Katie.
Reilly, Lawrence, Mrs.
Reilly, Mary.
Reming, Margaret, Mrs.
Renehan, John.
Reynolds, Ellen.
Rice, Katie.
Roche, Cornelius.
Rose, Henry.
Ryan, Daniel.
Ryan, James.
Ryan, Mary.
Ryan, Michael.
St. John, Edward.
St. John, Hanna.
Salla, Delia.
Sampers, Mary.
Scanlon, B.
Scanlon, Bridget.
Scanlon, Hanna.
Scanlon, Thomas.
Sendt, John, Mrs.
Shanley, Ann, Mrs.
Sheehan, Maria.
Sheridan, Mary.
Sheridan, Patrick.
Sherlock, John.
Slevin, Bessie.
Sloane, Charles W.
Smith, Alice.
Smith, Ann.
Smith, Cornelius, Mrs.
Smith, James.
Smith, John.
Smith, Margaret.
Smith, Mary Ellen.
Smith, Michael.
Smith, Peter.
Smith, Philip.
Spain, Ann, Mrs.
Spencer, Ellen.
Stack, Garret.
Stack, Maurice.
Stanley, C., Mrs.
Stone, Annie.
Stokes, James, Mrs.
Sullivan, Ann, Mrs.
Sullivan, Elizabeth.
Sullivan, Hannah.
Sullivan, John.
Sullivan, Julia.
Sullivan, Maggie.
Sullivan, Mary, Mrs.
Supple, Margaret.
Swanton, Richard.
Sweeney, Michael.
Sweeny, Daniel.
Taffe, John.
Thebaud, Paul L.
Tierney, John.
Tiernan, Susan.
Timmins, Mary Ann.
Tobin, Mary.
Toland, James.
Toole, Catharine.
Treacy, Michael J.
Tree, Mary.
Tucker, Catharine.
Tully, John.
Venter, Catharine, Mrs.
Wafer, Susan M.
Walden, James T.
Wallace, Michael.
Walsh, Anne.
Walsh, Catharine.
Walsh, Edward T.
Walsh, Estella.
Walsh, James.
Walsh, J. C., Mrs.
Walsh, Lawrence.
Ward, Margaret.
Ward, Newman.
Ware, Mary.
Warren, Timothy.
Warrington, Thomas.
Waterman, T. M.
Waters, Benjamin.
Watson, J., Mrs.
Webb, Catharine.
Welch, Maggie.
Welsh, Bridget.
Welsh, E. T.
Welsh, Henry.
Welsh, John.
Whelan, Bridget.
White, James C.
White, John M.
White, Kate.
White, Lizzie.
Widdowson, Joseph, Mrs.
Wilkens, C. H.
Willis, M., Mrs.
Wilson, Elizabeth.
Wines, William.
With, Elizabeth.
Wolforth, George, Mrs.
Woods, Elizabeth.
Wren, Mary.
Wright, J., Mrs.
Wynkoop, Matthew B., Mrs



Edwd Mc Glynn.

REV. EDWARD McGLYNN, D.D.,

PASTOR OF THE CHURCH OF ST. STEPHEN.

THE clergyman who has now for many years presided in this elegant church is a native of New York City, and was born on the 27th of September, 1837. His education was received in the public schools and completed at the Free Academy.

In 1850, at the age of fourteen, having shown a vocation for the priesthood, he was sent to Rome, and entered the Propaganda, where, at the end of seven years, he was graduated with high honors, and won the doctor's cap after defending his theses with unusual brilliancy.

After being ordained priest, he was for a time vice-rector of the American College in Rome. A priest of such promise could ill be spared from the diocese, and he was recalled by Archbishop Hughes, who placed him as assistant in St. Joseph's Church, to make his essay as a missionary priest. He was afterwards stationed at St. Bridget's and St. James'. In December, 1861, he was appointed pastor of St. Ann's Church, but in the following year was sent as chaplain to the military hospital,

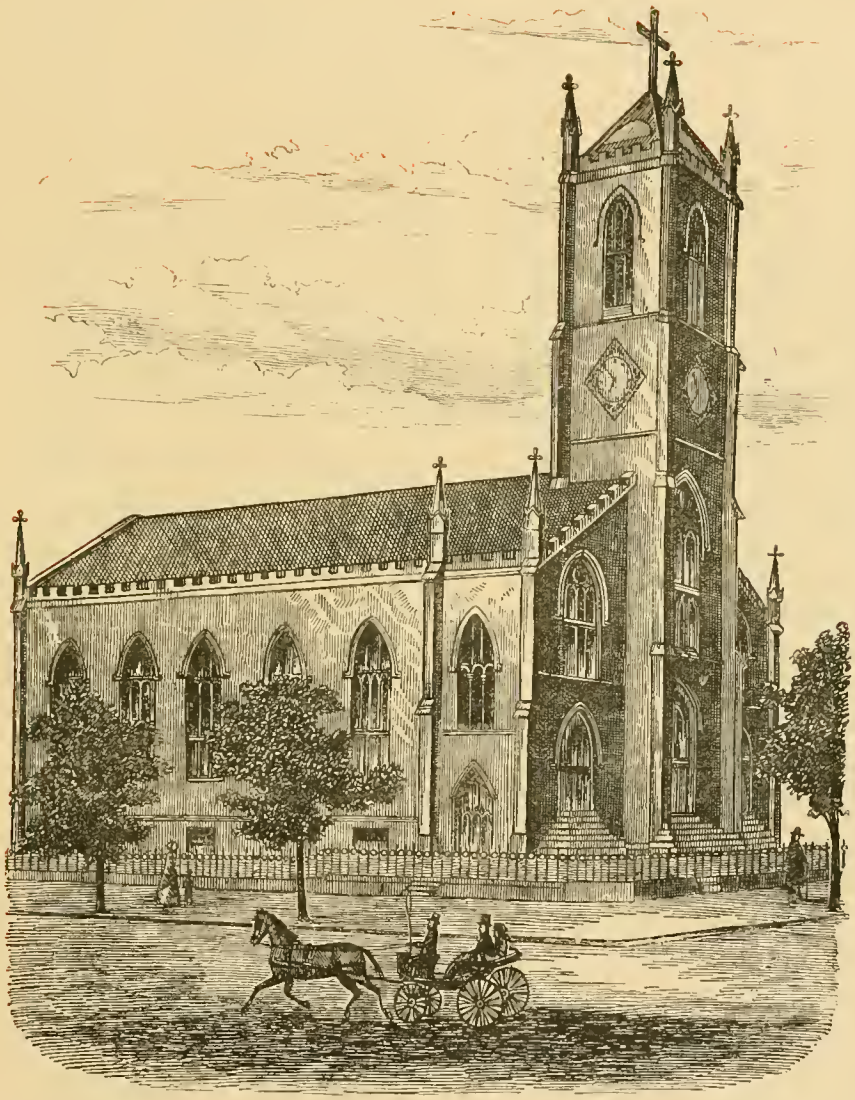
established by government in the Central Park, in the old Academy buildings of the Sisters of Charity.

Towards the close of the year 1865, he was sent to St. Stephen's Church to assume the direction during the failing health of the Rev. Dr. Cummings, whom, as we have seen, he succeeded as pastor.

In his present position he has exercised the happiest influence. Devoted as a priest, far-seeing, quick to perceive the wants and needs of his flock, he is prompt and decisive in his measures. As a pulpit orator or lecturer he is singularly effective, combining with great ecclesiastical and general learning a retentive memory, a systematic mind, a felicity and readiness of expression, and great persuasive power.

He is now assisted by the Rev. James D. Curran, D.D., Rev. Charles S. Colton, and Rev. Cornelius V. Mahoney, D.D.

Besides his flock and the Home which he has created, he and his assistant priests attend also the Catholics in Bellevue Hospital, who form a large proportion of the thousands annually admitted there.



CHURCH OF SAINT TERESA.

43 RUTGERS STREET.

CHURCH OF SAINT TERESA.

RUTGERS STREET.

WHEN St. Peter's, our first Catholic church, was about twelve years old, the Presbyterian body organized a congregation and erected a church in Rutgers Street, the original wooden building being in time succeeded by a substantial stone edifice; those who selected the site and those who reared it as a continuation of the protest against the Church of Rome little dreaming that they were, in fact, building better than they knew — erecting an edifice where the Mass was one day to be offered.

With the immense increase of the congregations at the churches of St. Mary and St. James, a new house of God seemed necessary between them. The Rutgers Presbyterian Church, with their pastor, Rev. Dr. Krebs, wished to dispose of their edifice, and it was just about the required distance between the two existing churches.

The Rev. James Boyce, a native of Ardagh, Ireland, educated at Fordham, and who had, from his ordination in 1854, been a zealous assistant at St. Mary's, received the Archbishop's authority to proceed and organize the new parish. In the spring of 1863 he opened

subscriptions for his new church, which he placed under the invocation of the great St. Teresa, and, refusing all personal testimonials from the flock among which he had been so long ministering, he purchased the edifice from the Presbyterians and began to fit it up for the ancient liturgy of the Apostles — the service of the true Church. The congregation were incorporated under the law, the first trustees being the Most Reverend John Hughes, Archbishop of New York; the Very Rev. William Starrs, V.G.; Rev. James Boyce; Jeremiah Quinlan, and Thomas Muldoon. All these have since, by death or resignation, ceased to act.

It was formally dedicated on the 21st of June, 1863, by his Grace the Most Reverend Archbishop Hughes, who here, for the last time, performed this consoling ceremony in the diocese over which he had so long and gloriously presided. In the Solemn High Mass which followed, and in which the Very Rev. William Starrs, V.G., officiated, and the Rev. Messrs. Treanor, Curran, Farrelly, McCarthy, Donnelly, Thomas Farrell, and others were present, the Archbishop delivered his last sermon. He was too feeble to stand, and preached sitting. We were in the midst of a terrible war, and he urged those who were to meet in this new temple of God, to pray, and pray earnestly, for peace.

St. Teresa's Church thus marks, as it were, the close of the labors of one of the greatest members of

the Catholic hierarchy in the United States, as the Church of St. John the Baptist marks the commencement of his administration in this city.

The church was no sooner opened than a large congregation formed, which steadily increased, and the influence of the new parish was seen in the high place which St. Teresa's assumed in the lists of general collections in the city, where it disputed the very first place with older and apparently far more wealthy congregations.

No sooner was the parish organized and the Sunday-schools well established, than the pastor turned his attention to the great want—parochial education. In the year 1865 he purchased No. 10 Rutgers Street, and in September opened there St. Teresa's Male Academy, conducted by secular teachers. Two years afterwards he secured the adjoining house, with Nos. 155, 155½, and 157 East Broadway, and in these the Brothers of the Christian Schools, in October, 1867, opened the male parochial school, at the same time assuming the direction of the academy.

The Christian education of the boys of his flock was thus secured. To give the girls equal advantages, he purchased, in 1872, the property No. 139 Henry Street, to be used as a female academy.

The development of the Catholic parochial schools had taxed the resources of the communities engaged in

instructing the young, and it was difficult, in some cases, to give competent teachers. The Rev. Mr. Boyce, finding that the Ursuline nuns, who had for some years a convent and academy at Morrisania, had so increased as to be able to send out a filiation of experienced Sisters, invited them to his parish. They accepted the opportunity of laboring in a crowded city parish, and in September opened the Ursuline Convent and Academy, in which a community of twelve nuns of the Order of St. Angela Merici, reviving the labors of the Irish nuns years before, now maintain an excellent academy, with one hundred and eight young ladies as pupils.

Going on step by step, the zealous pastor in the following year purchased the adjoining house, No. 137 Henry Street, and opened, in September, 1873, the parochial school for girls, which is also directed by the Ursulines.

In ten years, by the most earnest and assiduous labor, this priest had thus established his church, with academies and parochial schools for both sexes, under the charge of competent teachers belonging to religious communities. But it had not been effected without overtasking his strength. In 1869 his health began to fail, and though the congregation generously subscribed a purse to send him abroad to recruit, the relief was but temporary.

He was cordially welcomed on his return, and a perfect ovation given to him. Relying on the new strength,

he resumed his usual labors, but his health soon failed, and he lingered during the years 1875 and 1876 till the exhausting heats of July completely overcame him, and he died on the 9th of July.

More than a hundred priests attended the Solemn Requiem Mass which was offered in St. Teresa's on the 12th by the Rev. Mr. Farrelly of St. James', with the Rev. Messrs. Farrell and Ward as deacon and subdeacon. The Very Rev. William Quinn, V.G., paid an eloquent tribute to the religious zeal of the deceased, and expressed the regret of his Eminence Cardinal McCloskey at the loss which the parish of St. Teresa had sustained.

During his pastorship the Rev. Mr. Boyce had been assisted by the Rev. E. Briady, 1864; Rev. P. Ferrall, 1865–7; Rev. John Brogan, 1866–7; Rev. Hugh Flattery, 1867–73; Rev. William P. Flanelly, 1867–8; Rev. John McCauley, 1868–72; Rev. James J. Flood, 1872–4; Rev. Thomas F. Lynch, 1873–4; Rev. Peter Farrell and Rev. William Ward, 1874–7.

On the 27th of August, 1876, his Eminence Cardinal McCloskey selected as pastor of St. Teresa's the Rev. Michael C. O'Farrell, a priest who, as assistant at St. Peter's and pastor of St. Mary's, Rondout, had evinced zeal and ability.

The position of pastor of St. Teresa's required a priest of great energy and administrative skill. The church with the various institutions had cost nearly a quarter of a mil-

lion of dollars, and there was a debt still of one hundred and twenty thousand dollars to be reduced, the interest paid annually, and the yearly expenses of divine worship and the schools to meet. Notwithstanding the stringency of the times, felt with increased severity in a parish like St. Teresa's, where the majority depend on their own labor for their daily support, the Rev. Mr. O'Farrell has already succeeded in relieving his parish of fifty thousand dollars of its debt. He has also materially improved the condition of his academies and schools, adding to their convenience and power for good. He has been assisted by the Rev. William Ward, the Rev. E. J. Flynn, and by his present curates, the Rev. Peter Farrell, a zealous and untiring priest, greatly esteemed by the people, and the Rev. James W. Power, a highly eloquent and accomplished priest, remarkable for his meekness and piety, who had been attached to St. Stephen's, Holy Cross, and the Annunciation.

The educational establishments of the parish are in a thriving condition, continuing to diffuse the advantages of Christian education. St. Teresa's Academy for boys, under the Christian Brothers, has eighty-five pupils; that for girls, under the Ursuline nuns, has one hundred and thirty pupils. The parochial school for boys, under the Christian Brothers, has seven hundred and thirty pupils; that for girls, under the Ursuline nuns, has six hundred,

making a total of one thousand five hundred and forty-five in this single parish.

The parish has admirable associations to keep alive the spirit of Christian piety. There are Rosary and Altar Societies, Children of Mary, a Confraternity of the Sacred Heart, a Christian Doctrine Society, and St. Teresa's Mutual Benevolent Burial Society, as well as a conference of the Society of St. Vincent de Paul.

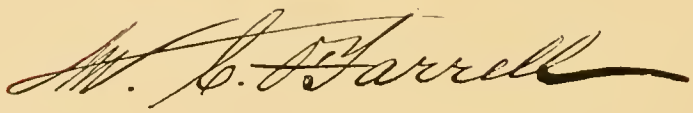
Roll of Honor.

CHURCH OF ST. TERESA.

Ahern, William, Mrs.
Anthony, John.
Ardle, F. M.
Arnold, William.
Bagley, J. Kirker.
Bannon, Ellen.
Barnes, John.
Barrett, James, Mrs.
Barrett, Michael.
Barrett, Thomas.
Barrett, William.
Barry, Julia, Mrs.
Barry, Mary, Mrs.
Beechinour, Julia, Mrs.
Bentley, Joseph.
Bertrand, Charles.
Blake, Thomas.
Blanck, William A.
Botas, Mary A.
Bourke, J. C., Mrs.
Bracklin, Peter.
Bradley, Daniel.
Brady, James.
Brady, Thomas.
Breen, George.
Breen, Matthew P.
Breen, Thomas.
Brennan, Patrick.
Broderick, Timothy.
Brosnan, Mary E.
Brown, Jane.
Bruton, John.
Buckley, Edward.
Buckley, Mary, Mrs.
Bulger, Anna.
Bunyan, Mary.
Burke, John.
Burke, Richard.
Byrnes, Catharine, Mrs.
Byrnes, Edward G.
Byrnes, James.
Cahill, Patrick.
Cahill. Philip.
Cain, Thomas.
Caldwell, John.
Callahan, John.
Callahan, William.
Campbell, James.
Campbell, John.
Campion, Mary, Mrs.
Cantwell, John, Mrs.
Carey, John.
Carey, S. Mrs.
Carney, Thomas.
Carr, Timothy.
Carroll, Bernard.
Carroll, Fannie.
Carter, James.
Casey, Michael.
Cheever, E. M., Mrs.
Cherry, E., Mrs.
Clark, Thomas.
Clark, William B.
Clarke, William G.
Clarkson, Edward.
Class, Dora T., Mrs.
Coffey, William.
Collins, Johanna.
Collins, Philip.
Connell, Thomas.
Connell, M., Mrs.
Connelly, James, Mrs.
Connolly, Joanna J.
Conroy, Peter C.
Conroy, William.
Considine, Dennis.
Conway, Edward.
Conway, John.

Conway, William A.
Corcoran, Mary.
Corriston, Edward.
Cortelyou, Rose, Mrs.
Coss, James.
Coughlan, Jeremiah.
Coughlin, Michael.
Coughlin, Patrick.
Cronin, Mary.
Crosby, Robert.
Curran, James.
Curtin, David.
Dalton, Mary.
Darcy, Patrick.
Denny, James.
Devlin, Mamie.
Donavan, Michael.
Donnelly, Rose.
Donohoe, Jeremiah.
Donovan, Eugene.
Donovan, James T.
Donovan, Jeremiah.
Donovan, Mary, Mrs.
Donovan, Timothy.
Doody, Jeremiah.
Doolan, William.
Dooley, Christopher.
Dougherty, Patrick.
Dougherty, Thomas.
Driscoll, Ellen, Mrs.
Driscoll, James.
Duane, John.
Duffy, James.
Duffy, James.
Dugan, James.
Dugan, Michael.
Dumphy, Julia, Mrs.
Dunn, Ellen, Mrs.
Dunn, Patrick.
Dunn, William.
Dunphy, J. E.
Eagan, David.
English, Ellen, Mrs.
English, Patrick.
Enright, Mrs. D.
Enright, Thomas, Mrs.
Fagan, Margaret.
Farley, Michael.
Farrell, John, Mrs.
Farrell, Mary, Mrs.
Fay, John.
Fay, Patrick.
Fenton, M.
Finnegan, Thomas.
Fitzgerald, John.
Fitzgerald, John, Mrs.
Fitzgerald, Michael.
Fitzsimmons, B.
Fitzsimons, C.
Flanagan, Daniel F.
Flanagan, Owen.
Flannery, James.
Flood, John.
Flynn Patrick.
Flynn, Timothy.
Fogarty, Cornelius.
Foley, William.
Foley, William T.
Galvin, William.
Ganley, Patrick.
Gannon, Barbara, Mrs.
Gardiner, Michael.
Gibbs, Patrick D.
Gilmartin, Michael.
Goulding, Lawrence G.
Grady, James.
Graff, Dominick.
Greene, Francis J. M.
Grenn, Lizzie, Mrs.
Guilfoyle, Daniel.
Hagan, Catharine, Mrs.
Haley, John.
Hall, Mary, Mrs.
Hall, Samuel J.
Hallisy, William.
Hancock, Catharine.
Hand, Bernard.
Haran, Bernard.
Hardgrove, John.
Harrigan, Patrick.
Hayes, Julia E.
Hayes, Patrick.
Healey, Jeremiah F.
Herrick, Catharine, Mrs.
Hickey, Arthur.
Hickey, John.
Higgins, Catharine.
Higgins, Michael.
Higgins, Patrick.
Hoare, Johanna M., Mrs.
Hoey, Joseph.
Hoffman, Celestine, Mrs.
Hogan, J., Mrs.
Hogan, Kate, Mrs.
Hogan, Thomas H.
Hooley, Daniel.
Howard, John.
Howard, Norah.
Hughes, Rosey, Miss.
Hunt, Annie, Miss.
Hunt, Owen W.
Hussey, Catharine.
Hyland, Martin.
Irwine, John.
Johnson, William A.
Joyce, Henry.
Joyce, Thomas.
Kavanagh, Ann.
Kealy, James.
Keane, John.
Keane, Patrick.
Kearney Edward.
Keefe, James J.
Keefe, Michael.
Keenan, Daniel A.
Kelly, Annie.
Kelly, Charles.
Kelly, Edward J., Mrs.
Kelly, Jeremiah.
Kelly, Mary E., Mrs.
Kelly, Michael.
Kelly, P.
Kelly, William.
Kemple, Michael.
Kenny, M.
Kenny, Matthew.
Kenny, Patrick, Mrs.
Kent, James.
Keohane, P.
Killeen, Daniel.
Klein, John.
Lamb, James.
Lane, Maggie J.
Lane, Michael J., Mrs.
Lane, Patrick J.
Larkin, Sarah, Mrs.
Larkin, Michael.
Lawler, Mary.
Legg, Mary, Mrs.
Leonard, Frederick.
Leonard, James.
Lindeman, M. A. Emilie.
Logan, Mary, Mrs.
Looney, Bridget, Mrs.
Looney, Harry.
Lorenzo, Nicholas.
Loughlin, Bernard.
Loughlin, Fanny, Miss.
Lover, John.
Lowery, James.
Lowther, Thomas.
Lund, Thomas.
Lynch, John.
Lynch, Patrick.
McAdam, James.
McAuliffe, Patrick.
McCabe, Andrew.
McCafferty, Thomas.
McCarthy, Ellen, Mrs.
McCarthy, J. Henry.
McCarthy, Mary F.
McCauley, Neil, Mrs.
McCloskey, James.
McColgan, John J.
McColgan, Neil.
McCormick, John.
McCourt, Patrick.
McDermott, Hugh.
McDonald, Daniel.
McDonald, John.
McDonnell, John.
McEntee, James.
McEntee, Mary A., Mrs.
McGauley, Mary.
McGinty, James.
McGowan, John.
McGrorty, James J.
McGuiness, Rosanna, Mrs.
McGuirk, Ellen, Mrs.
McKee, Peter.
McKenna, Eliza, Mrs.
McKenna, Matthew.

McKeon, Benjamin.
McKeon, Joseph.
McLean, William.
McLoughlin, Richard.
McMahon, Daniel.
McManus, Ann.
McManus, Charles.
McMullen, Mary.
McPaul, William.
McQuade, Peter.
McSweeney, J.
McSweeny, John.
McSwiggan, Samuel.
Maher, Peter, Mrs.
Mahoney, Catharine.
Mahoney, James.
Mahoney, Michael.
Manning, Margaret, Mrs.
Markey, Hugh.
Marlow, James.
Martin, Thomas.
Masterson, James.
Matthews, James.
Melia, Thomas.
Moloney, J., Mrs.
Molony, Mark.
Moore, Edward.
Moore, Jane, Mrs.
Moran, Charles.
Moran, Thomas.
Mordaunt, Charles.
Morgan, Henry, Mrs.
Moriarty, Philip.
Moriarty, Teresa S., Miss.
Moriarty, Thaddeus.
Morrissey, John.
Moylan, Johanna.
Mulcahey, J., Mrs.
Mullane, John.
Mullaney, Peter.
Mulry, James B.
Mulry, Michael.
Mulry, Thomas P.
Murphy, James.
Murphy, John.
Murphy, Maurice L.
Murphy, William, Mrs.
Murray, Christopher.
Murray, Francis.
Murray, John, Mrs.
Murray, Patrick H.
Murray, Thomas J.
Neary, John.
Nelson, John.
Nevins, Michael.
Nolan, William.
Nugent, Mary C.
O'Brien, Daniel.
O'Brien, Ellen.
O'Brien, James.
O'Brien, Margaret Miss.
O'Brien, Patrick.
O'Brien, Timothy.
O'Connell, Cornelius.
O'Connell, Daniel.
O'Connell, Denis, Mrs.
O'Connell, James.
O'Connell, Patrick, Mrs.
O'Connell, Thomas, Mrs.
O'Connor, Annie.
O'Connor, William.
O'Donnell, Hugh.
O'Donnell, Neil.
O'Donnell, Thomas.
O'Farrell, Mary, Mrs.
O'Grady, Richard.
O'Halloran, Edward.
O'Keefe, Rose, Mrs.
O'Keeffe, Stephen D.
O'Neil, Francis.
O'Neil, Florence.
Oliver, Mary A., Mrs.
Orpheus, D. W., Mrs.
Park, Annie T.
Payten, J. P.
Pennefather, Mary.
Perry, Edward.
Pinson, John F.
Plott, Francis.
Plunket, James.
Plunkett, Thomas.
Pohudorff, Frederick.
Powers, Mary, Miss.
Prange, John.
Quinlan, Hugh.
Quinlan, Stephen.
Quinn, John.
Reilly, Catharine, Mrs.
Reilly, Catharine T., Mrs.
Reilly, Patrick.
Reilly, Patrick J.
Revins, John.
Reynolds, Edward F.
Reynolds, James.
Riordan, Jeremiah.
Riordan, Patrick.
Roche, John B.
Roche, William.
Ryan, Cornelius.
Ryan, John J.
Ryan, Lanty.
Ryan, Margaret, Mrs.
Ryan, Peter, Mrs.
Ryan, Timothy.
Schlobohm, Henry.
Scully, F. J.
Seymour, Fielding A.
Shaw, Joseph.
Shea, Maggie.
Shea, Mortimer.
Sheehan, Daniel.
Sheils, James H.
Sheils, Thomas.
Sheridan, Owen.
Silles, James, Mrs.
Silles, Susan, Miss.
Silva, Frank.
Simcox, David.
Simpson, Mary, Mrs.
Skelly, Charles H.
Slattery, David.
Sleavin, James.
Smith, Catharine, Mrs.
Smith, Essie.
Smith, Hugh.
Smith, Mary, Mrs.
Smith, Thomas.
Stackpole, Annie, Mrs.
Stewart, James L., Mrs.
Sullivan, Daniel J.
Sullivan, James.
Sullivan, Martin.
Sweeney, Daniel.
Sweeney, William.
Swift, John W.
Taggart, John, Mrs.
Thompson, George.
Trainor, James.
Wagner, Louisa.
Wallace, Lizzie.
Walsh, David.
Walsh, John E.
Walsh, Margaret, Mrs.
Walsh, Thomas.
Walsh, Patrick.
Walters, Charles F.
Walters, R. M.
Ward, Annie, Miss.
Ward, William.
Welsh, David.
Welsh, Mary, Mrs.
Wells, P. P.
Whelan, Catharine.
White, Robert.
Wilkinson, Samuel, Mrs.
Woehrle, Amelia.
Wrenn, John.
Young, James.



REV. MICHAEL C. O'FARRELL,

PASTOR OF THE CHURCH OF ST. TERESA.

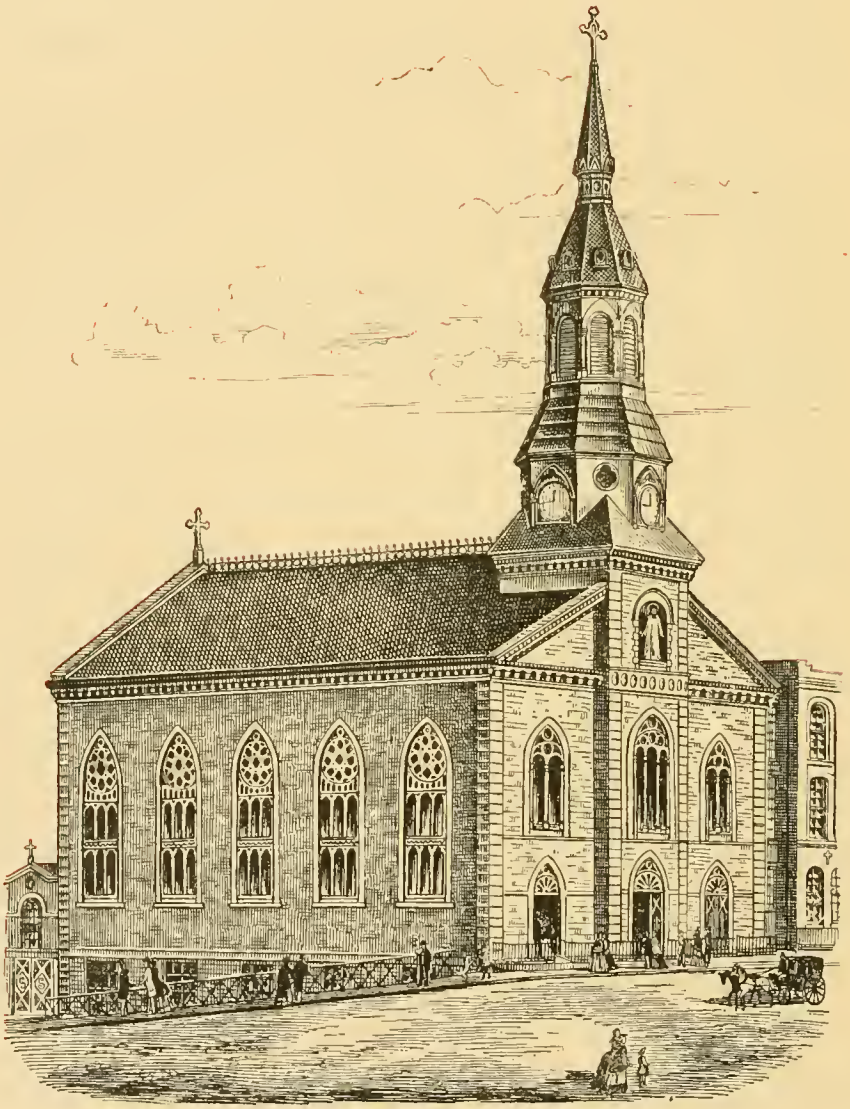
THE Rev. Michael C. O'Farrell, pastor of the church dedicated to the glory of the Carmelite order, the great St. Teresa, was born in Lismore, County Waterford, Ireland, on the 12th of December, 1844. He was educated by the Cistercians, at the abbey of Mount Melleray, where he spent six years. Having completed his course of philosophy, he sought admission into St. Patrick's College, Carlow, in order to prepare for the holy order of priesthood, as he aspired to serve God at His holy altar. After spending three years in that theological seminary, he resolved to devote himself to the American mission, and, coming to this country, entered the Provincial Seminary at Troy, in 1866. On the completion of his divinity course, he was ordained for the Diocese of New York, on the 6th of June, 1868, by the Rt. Rev. F. P. McFarland, D.D., Bishop of Hartford.

He was immediately appointed assistant pastor at St. Peter's Church, and for five years labored under the direction of the Rev. William Quinn, then pastor, who, on leaving, attested his zeal and worth. In 1872, desiring to visit his native land, the faithful of St. Peter's

presented their pious and zealous young priest with a substantial testimonial expressive of their esteem and love. He was transferred to St. Mary's, Rondout, May 1, 1873, where he soon won the affection of his flock, as he had done at St. Peter's. He zealously set to work to endow his parish with all necessary institutions. He erected a collegiate institute for young men, and placed it under the care of the Franciscan Brothers from Brooklyn. The parish was very extensive, and he roused the faith and zeal of the people to erect churches at the most needed points. Thus, under this impulse, a new church was erected at Flatbush, near Rondout, and a graceful edifice rose at Port Ewen, in a remote part of his parish. While in the midst of his active and zealous career at Rondout, he was summoned to New York. There he entered a thriving parish, but one yet in its youth, with the cost still to be met and paid. Many a one would have shrunk from assuming, at a time when those most skilled in financial affairs were full of despondency, a burden which, in addition to the exercise of the holy ministry and constant parochial duty, seemed beyond the limits of human strength. What he has accomplished, in relieving the church of nearly half its debt, tells clearly how mind and energy were strained to the utmost. His health began to show how he had overtasked his strength. In November, 1877, his health gave way, and the people of his parish, who had warmed

to the young and zealous pastor so gallantly fighting the battle, were filled with the deepest anxiety for his welfare, and during his enforced respite earnest prayers were offered for his speedy recovery.

The church was filled with joy when his eloquent and impressive words again resounded in the walls of St. Teresa's, pointing out the way to life, and exhorting all to enter thereon, with the earnest pleading of eloquence and the most graphic pictures of the great truths of religion.



CHURCH OF THE TRANSFIGURATION.

MOTT STREET.

CHURCH OF THE TRANSFIGURATION OF OUR LORD.

MOTT STREET.

TRANSFIGURATION Church, in its origin, ranks among our oldest. As we have seen in the sketch of St. James', it sprang from Christ Church in Ann Street.

The founder of this last named was the venerable Cuban priest, the Very Rev. Felix Francisco José Maria de la Concepcion Varela y Morales, one of the most remarkable men of our time, whose recent biography, by José Ignacio Rodriguez, gives at last a picture of his life and a monument to his fame.

He was born in Havana, Cuba, in 1788, and, having by his eloquence and his learning in a professor's chair won the respect and esteem of his fellow-countrymen, was sent to the Spanish Cortes as one of the delegates to represent the Island of Cuba. When the Constitution was overthrown, a decree of banishment prevented him from returning to his native city, where as priest and professor he had rendered such solid service to religion and learning. He arrived in New York from Gibraltar, on the 17th of December, 1823, in the Draper, Andrew Thorndike, Jr., captain. No longer in the freshness of

youth, a priest and exile, with no knowledge of the language of the country, his position was one of difficulty. After receiving faculties he was placed for a time at St. Peter's, in the last years of Bishop Connolly and during the administration of Very Rev. Mr. Power, so that when Bishop Du Bois entered the diocese, the Rev. Mr. Varela, by his progress in English, was already able to labor among the faithful at large.

In 1827, he purchased Christ Church in Ann Street, and it became a Catholic church under the same name, and he acted as pastor till its insecure condition made it necessary to seek another spot. The property now occupied by St. James' Church was purchased by the corporation of Christ Church, but as many of the old congregation wished a church lower down town, the Rev. Mr. Varela yielded to their wishes. In 1835, the Reformed Scotch Presbyterian Church, in Chambers Street, opposite the Park, was offered for sale. There the very strictest doctrines of Calvin had been proclaimed by the Rev. Dr. McLeod, little conscious that his kirk was one day to become a Catholic church and his own son a Catholic priest.

Mr. John Delmonico purchased the property at the sale, with the view to its use by Rev. Mr. Varela; and when the Right Reverend Bishop approved the project, that zealous priest furnished the money—fifty-five thousand dollars—and on the 11th of March, 1837, the premises were

formally conveyed to Felix O'Neil, William McCloskey, Francis Everard, and Michael Burke, as trustees of Transfiguration Church, which was duly incorporated under the law in the same month. The property was fifty feet in front by seventy-five feet seven and a half inches in depth; and the church was a brick structure, covering the whole width of the lot and extending back seventy feet.

A house and lot in the rear, on Reade Street, were subsequently purchased for a pastoral residence.

Transfiguration Church was dedicated on the 31st day of March, 1836, and soon had a large and docile congregation, who, under the guidance of so excellent a priest, showed the influence of their holy faith. He was constant in offering the holy sacrifice, in the confessional, in the visitation of the sick, and in instructions to his flock. After his appointment as Vicar General, in 1837, he was frequently sent to distant parts of the State to settle difficulties, to examine charges brought, and represent the Right Reverend Bishop in most delicate questions.

There were not yet religious orders, with eloquent priests, trained especially for the giving of missions and exciting anew the fire of piety in the hearts of those who attended the various churches, but from time to time the Rev. Mr. Varela would make a feast and its whole octave an occasion of a series of discourses, so that the week thus given to God created a new life in

the church. The octave of Corpus Christi thus celebrated produced great fruit.

Assiduous as he was in parochial duty, he found time to labor much with his pen, not only for the good of his native island, which he loved too well ever to become a citizen in his adopted country, much as he appreciated it, but also for the Catholics in the United States, by having good books reprinted, by establishing Catholic newspapers and periodicals, and by his able defences of the true faith and doctrine. His charity was unbounded, and many anecdotes are told of his sacrifices for the poor. The salary he received, the income sent him from Cuba, all went to the afflicted; and when money was gone he gave his clothing, the silver off his table. His housekeeper could never persuade him to replenish his wardrobe; but once, by telling him of a gentleman—a real gentleman—who was in such distress that he had not a change of linen left, or clothes fit to appear in while discharging his duties, so worked on his feelings that he gave her money to relieve the gentleman, and discovered, to his own amazement, that he was the object of his own compassion, when he found his wardrobe restocked.

The Rev. Dr. Varela was assisted at first by his old associate, Rev. Mr. Schmeller; then by Rev. Mr. Terlykowicz, Rev. John Freitas, Rev. B. A. Llaneza; and from 1842 to 1846 by a holy Carthusian, Rev. Alexander

Muppietti, who, coming here for his health, remained laboring at Transfiguration Church till his death, March 21, 1846. He produced most extraordinary fruit among the people, who revered him as a saint.

After his death, the Rev. William McClellan became curate, and continued to discharge the duties during the life-time of Dr. Varela. The health of that model priest gave way beneath the severity of a climate so unlike that in which he was born and reared. He had to seek a more genial air. "It was to be deplored," wrote Rev. Mr. Vilanis, in 1850, "that so learned, pious, and charitable a man should find himself overcome by a long infirmity, and compelled to pass the last years of his life in Florida, far from his parish of the Transfiguration, where, under the influence of a more benign climate, he hoped to prolong his days."

This hope proved fallacious. He never returned to his flock, dying at St. Augustine on the 18th of February, 1853. Transfiguration Church possesses on her altar a crucifix, a memento of this excellent priest, and the lamp that lights the sanctuary was also his, as well as many objects preserved in the pastoral residence.

The mismanagement of the financial affairs of the church by the trustees increased his afflictions. It will never be known how much of his own personal means or money obtained from personal friends went from time to time to save the church. It was finally actually trans-

ferred to him, when he alone could save it; and in April, 1850, he conveyed the title to the Right Rev. Bishop Hughes, the trustees in the following year, under an order of the Supreme Court, giving a release of all their rights.

Soon after the Rev. William McClellan became pastor, a meeting was held by Bishop Hughes in Transfiguration Church, on the 15th of March, 1853, of not only the clergy of the diocese, but also of eminent laymen, to express their sympathy and admiration for the banished Archbishop of Bogota, and for the Rev. John Henry Newman, who had recently been convicted of libel by a bigoted English jury because he had exposed the real character of an apostate declaimer.

The church on Chambers Street had always been too small. Moreover, it had become unfit for further use. The edifice was extremely ricketty. Improvements in the neighborhood required that great expense should be undergone to shore it up. The site was too contracted for a new edifice, and the adjoining property too dear to purchase. It was therefore resolved to dispose of this site and purchase another where a church was much needed.

With the money obtained from its sale in 1853 — seventy-five thousand dollars — the debts were paid off, and Zion Church, a large and substantial stone edifice erected by the Episcopalians, at the corner of Mott and Cross Streets, after the destruction by fire in 1815 of a

previous church, was purchased for thirty thousand dollars, and was conveyed to the Bishop April 30th, 1853.

The ground was nearly a square, each dimension being about eighty-five feet; the church itself being eighty feet in length by sixty-four feet in width; the purchase of an irregular piece adjoining giving a pastoral residence.

This edifice was repaired by the Rev. Mr. McClellan, and adapted for the worship which the Church has maintained for more than eighteen hundred years. It was solemnly dedicated and opened for divine service on the 14th day of May, 1853, preserving the old title.

Transfiguration Church soon numbered a large congregation. In 1856 the schools were erected, and the Sisters of Charity began a parochial school for girls; and in the following year the Christian Brothers opened one for the boys of the parish. The two schools, in 1857, reported five hundred and fifty children; in 1878 the number is twelve hundred.

One of the fruits of the school was seen on the 26th of May, 1858, when four hundred and thirty-five were confirmed by the Most Rev. Archbishop Hughes. The mission given by the Jesuits, in October, 1860, did for the adults what the schools had done for the young, and no fewer than five thousand approached the sacraments.

Towards the close of the year 1860, the Rev. John

McEvoy was appointed pastor, and in December held a fair to relieve the church and schools. He continued zealously acting as pastor for about a year, when the Rev. Thomas Treanor, who had for years been the earnest curate, became pastor, in December, 1861.

He made his schools perfectly free, and in October, 1862, renewed his parish by a second mission, in which no less than sixteen priests were at times engaged in the confessionals.

A few years after, this zealous priest enlarged and completely renewed the church, at an expense of fifty thousand dollars. He added a belfry tower, surmounted by a cupola. Within, the walls and ceiling were frescoed, by Brandenberg — the Assumption of the Blessed Virgin being the centre of the ceiling, with figures of the four evangelists. Beautiful stained-glass windows, with the emblems of the Passion, aided to show the beauty of the renovated church.

An exquisite altar of Italian marble, finely sculptured, is surmounted by a figure of Our Lord after his descent from the cross. The graceful tabernacle is surmounted by a Gothic expository. Everything is elegant without the slightest point for criticism.

Under the organ is portrayed the Adoration of the Shepherds. The Most Reverend Archbishop assisted at the reopening of the church, in February, 1867, and complimented the congregation and their pastor on their improve-

ments; and when all was completed he consecrated the new altar, on Sunday, the 10th of May, 1868; the Rev. Francis McNeirny celebrating a Solemn High Mass, with the Rev. F. H. Farrelly as deacon. The Most Reverend Archbishop preached on the occasion, taking as his text the words of the Royal Psalmist: "I have loved the beauty of thy house and the dwelling place of thy glory."

The Rev. Mr. Treanor did not long survive the accomplishment of his great work. He died of pneumonia on the 28th of November, 1870, aged forty-eight. He was a native of Fintona, in the County Tyrone, and had been ordained by Archbishop Hughes in 1857. His predecessor, the Rev. William McClellan, died at St. Augustine's Church, Sing Sing, May 9, 1871.

During his parochial charge, the Rev. Mr. Treanor was assisted by the Rev. Messrs. Michael McKenna, James Hasson, Thomas Maguire, James Quinn, Patrick W. Tandy, W. C. Poole, James Keenan, and Eugene McKenna.

During the pastorship of the Rev. James Hasson, his Grace the Archbishop blessed, according to the rite in the Roman Pontifical, a fine bell weighing fifteen hundred pounds, made for the church by Meneely of Troy. This interesting ceremony took place on Sunday, the 12th of February, 1871, and at the High Mass an eloquent sermon was delivered by the Rev. Mr. O'Farrell of St. Peter's.

On the 9th of June, 1871, the Rev. James H. Mc-

Gean was appointed pastor, and has since directed the parish. His district contains a Catholic population of about thirteen thousand, but is not now increasing, many Chinese, with all their pagan ideas, having settled in the parish, with some from Catholic countries of Europe, indeed, but who seem to lose all faith and religion here, and seldom cross the threshold of the church.

The Rosary Society, one of the oldest connected with the church, meets every evening, and still remembers in its prayers the Rev. Dr. Varela and Rev. Mr. Muppietti. The Archconfraternity of the Immaculate Heart of Mary, for the conversion of sinners, was established in this church in the time of Rev. Mr. McClellan. There is also the Confraternity of the Sacred Heart, the Society of St. Vincent de Paul, and a temperance society.

James H. McLean

REV. JAMES H. McGEAN,

PASTOR OF THE CHURCH OF THE TRANSFIGURATION.

THE pastor of the church founded by the venerated Dr. Varela is a native of New York City, born and brought up amid the scenes which have become the field of his priestly labors.

He was born on the 29th of January, 1841, and after preliminary studies entered the College of St. Francis Xavier, where, trained in literary culture and a solid knowledge of his faith, he was graduated honorably in the year 1861.

Feeling himself called to the priestly state, he turned his back on the world and its prospects, and, being accepted by the Archbishop as a candidate, was sent to Montreal to pursue his theological course in the great Seminary of that city, where the Sulpitian Community, founded by the saintly Mr. Olier, have so long and so successfully imbued young levites with ecclesiastical learning and the true sacerdotal spirit.

At the conclusion of his course he was ordained priest, in St. Patrick's Cathedral, New York, by the Rt. Rev. James Roosevelt Bayley, D.D., Bishop of Newark, on the 24th day of September, 1864.

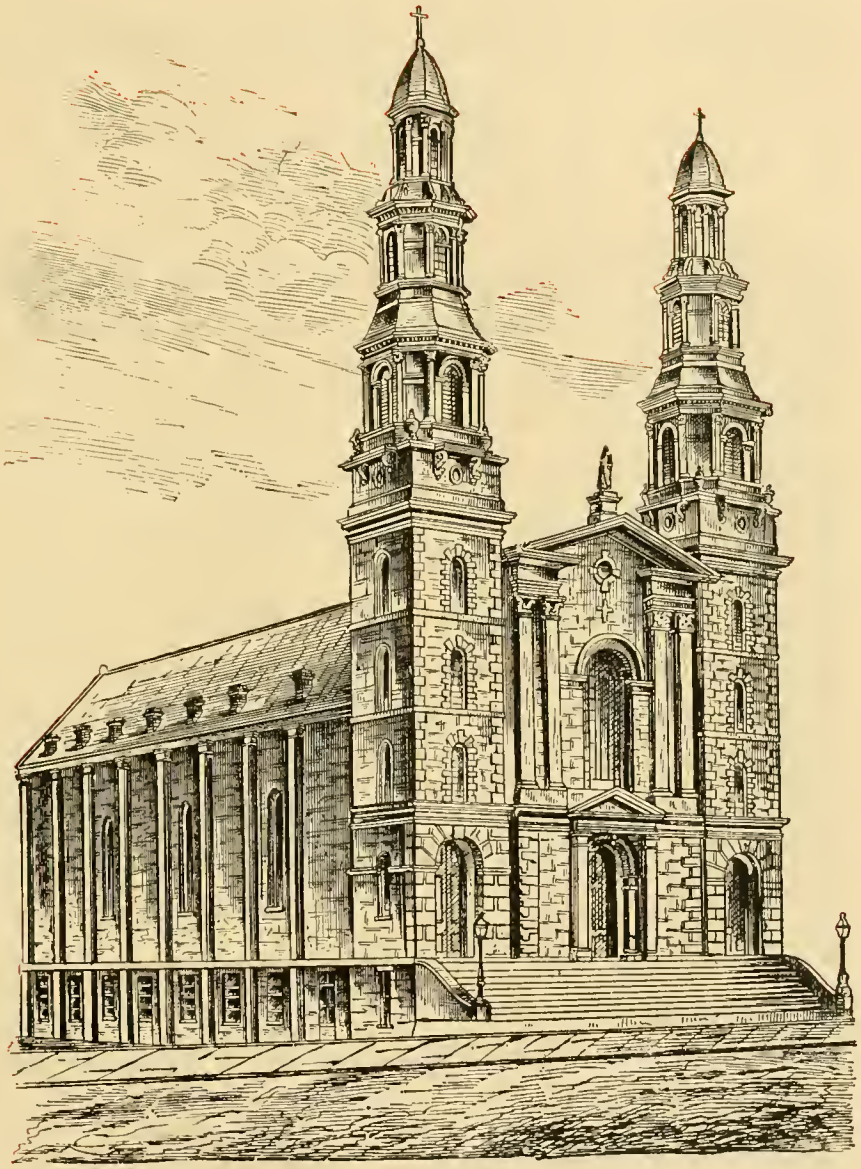
He was at once appointed one of the assistants at the Cathedral, and for six years discharged the laborious duties of that position under the eye of his Archbishop, ever ready at the call of duty, prompt, pious, and exemplary.

On the 9th of June, 1871, the parish connected with the Church of the Transfiguration was committed to his care, and for more than seven years he has ministered to his flock, by whom he is much loved and respected. He is not one anxious for change, but one who aims to fulfill to the utmost the duty where he is placed, as is evident from the fact that in a priestly career of fourteen years he has held only two positions.

Roll of Honor.

Abbott, Mary, Mrs.
Ahern, Elizabeth T., Mrs.
Bannon, Michael.
Barins, Bridget.
Barrett, John, Mrs.
Barrett, Michael.
Barry, Michael.
Beekman, William.
Birmingham, Michael.
Boland, William.
Bonner, John.
Boyce, James.
Boyle, Charles.
Brady, Thomas, Mrs.
Brayton, Charles.
Brennan, Mary.
Burke, Bernard.
Burke, Edward.
Burns, Denis.
Byrne, Eliza.
Caddle, Michael.
Caffrey, William.
Callaghan, Patrick.
Callan, Bernard.
Callion, Jeremiah.
Calvey, Daniel.
Campbell, Daniel.
Carens, Charles.
Carey, Edward.
Clancy, James.
Clancy, Mary.
Clarey, Charles.
Clarke, Katie.
Clune, Patrick.
Coffey, Miles.
Colbert, Patrick.
Comerford, Kate.
Conlan, David.
Conlan, James.
Connelly, Julia.
Connelly, Patrick.
Connors, Owen.
Conroy, Morris.
Conway, Patrick.
Cook, Lawrence.
Corcoran, John, Mrs.
Corrigan, Hugh.
Costello, P. J.
Costello, William.
Creeden, Anastasia.
Cullen, Mary.
Cummings, Eliza.
Cunningham, Patrick.
Curry, Ann, Mrs.
Cusack, Annie.
Dahlbender, Martin.
Daly, James.
Daly, Michael.
Deasy, Michael.
Dee, John M.
Derrick, Martin.
Devine, Patrick.
Doogue, Hugh.
Doran, Ellen.
Dore, James W.
Dondican, Michael.
Dowling, John.
Downey, Mary.
Drumgoole, Michael.
Dunleavey, Patrick.
Dunn, Edward, Mrs.
Dunn, Ellen, Mrs.
Farley, Mary.
Field, Richard.
Finegan, Mary.
Finegan, Michael.
Finegan, Patrick.
Finn, William.
Finnegan, Matthew.
Finnerty, Thomas.
Fitzgerald, John.
Fitzpatrick, Daniel.
Flynn, Catharine.
Flynn, Matthew F.
Flynn, Thomas.
Foley, Hugh.
Foley, Winnie.
Ford, Timothy.
Fox, Cornelius.
Fox, William.
Freel, John.
Freemont, Kate.
Gallagher, Bridget.
Gallagher, Frances J., Miss.
Gallagher, John.
Gann, Bridget.
Gaughan, Anthony.
Geraghty, John.
Gill, Thomas J.
Gill, P. H.
Gillan, Peter.
Gillen, John.
Gilligan, Matthew J.
Gillon, James.
Gillon, Martin.
Gilmartin, Michael.
Gilmartin, Patrick.
Gilroy, Peter.
Gilroy, William.
Glasco, John.
Golden, Bernard.
Golden, Philip.
Gorden, Frank J.
Gorman, William.
Goulding, Catharine, Mrs.
Grady, Thomas.
Gregg, Mary.
Green, Maria.
Griffin, James.
Grant, James.
Gunther, Theodore.
Haggerty, Bridget.
Haggerty, Jeremiah.
Hamilton, Robert.
Hanlon, James.
Hanly, Thomas.
Harley, Michael.
Harrickey, Thomas.
Harrington, Daniel.
Hart, Patrick, Mrs.
Hartigan, Jeremiah.
Hawkins, James.
Hayden, Winnie.
Hays, Mary.
Hayes, Michael.

Healey, James.
Healy, Bryan.
Heart, Anne.
Hennessy, James.
Herney, John.
Hogan, John.
Hogan, Robert.
Hogan, Thomas, Mrs.
Hughes, Henry.
Jackson, Thomas.
Jarvis, Josephine.
Jones, George.
Kane, James F.
Keenan, John.
Keliher, Cornelius.
Keliher, Peter.
Kelly, Cornelius.
Kennedy, Thomas.
Keyes, Maria E.
Kiernan, Kate.
Kilgore, James.
Kirk, John.
Lalor, Andrew.
Lawlor, M., Mrs.
Leary, Cornelius.
Lenehan, James.
Logan, Ellen.
Lonergan, Edward.
Lopez, Matilda D.
Lupton, Bridget, Mrs.
Lynch, Bernard.
Lynch, John.
Lynch, Michael.
Lynd, James.
Lyons, Catharine, Mrs.
Lyons, Thomas.
McArdle, Bernard.
McAuliffe, Jane.
McCann, James.
McCarrick, John.
McCarthy, Annie, Mrs.
McCarthy, Bridget.
McCarthy, Daniel.
McCarthy, Sylvester.
McCloskey, George W.
McConan, James.
McCormack, John.
McCoughran, James.
McCrann, Katie, Mrs.
McCullough, Daniel.
McDermott, James.
McDermott, Peter J.
McDevitt, Patrick.
McGann, Bernard.
McGann, Bridget.
McGovern, Margaret.
McGowan, Annie.
McGrath, Elizabeth, Mrs.
McGrath, Maggie.
McGrath, Thomas.
McGuire, M.
McGuire, Thomas.
McHugh, Mary, Mrs.
McKenna, Frank.
McLaughlin, Bernard.
McLaughlin, Patrick.
McMahon, Thomas.
Maher, Edward.
Mahoney, John.
Mannion, Patrick.
Marrens, Andrew.
Martin, Michael.
Meehan, Patrick.
Meehan, Peter.
Mooney, Matthew.
Moran, William.
Moriarty, Mary.
Mullaney, James.
Mullen, Patrick.
Mulry, Mary.
Murphy, David.
Murphy, John.
Murphy, John J.
Murphy, Kate.
Murphy, Mary.
Murray, Hugh.
Murray, John.
Murray, Patrick.
Murray, Thomas.
Nannery, Lizzie.
Naughton, James.
Nealis, Thomas J.
Nicholson, J.
Norton, Sarah.
Nugent, Arthur.
Nugent, Bernard.
O'Brien, Johanna.
O'Brien, Kate E.
O'Connor, Daniel.
O'Connor, Edward.
O'Connor, John, Mrs.
O'Connor, Michael.
O'Connor, Patrick.
O'Connor, Thomas.
O'Donnell, Patrick.
O'Donnell, Patrick, Mrs.
O'Hara, Patrick.
O'Leary, Hannah.
O'Leary, John.
O'Leary, Timothy.
O'Neil, Denis.
O'Neil, Francis, Mrs.
O'Neil, Margaret.
O'Neill, Ambrose.
O'Reilly, Charles.
O'Reilly, James.
O'Shaughnessy, Edward.
O'Sullivan, John.
O'Sullivan, Maurice.
O'Sullivan, T.
Parks, Matthew.
Patten, Charles E.
Patton, William G.
Peters, Mary A., Mrs.
Phelan, John.
Plet, Louis A.
Powers, Delia J.
Powers Mary.
Quinn, Bartholomew.
Quinn, Kate.
Quinn, Michael.
Reilly, Mary F.
Reynolds, Michael.
Regan, Annie.
Richardson, George.
Rogers, Frank.
Rooney, Ellen.
Rooney, Owen.
Rooney, William J.
Rouse, Rosanna.
Ryan, Daniel.
Ryan, John.
Scully, Patrick F.
Sessina, Antonio.
Shades, Andrew.
Shanahan, Daniel.
Shanahan, James.
Shea, Cornelius.
Shea, Dennis.
Shea, Edward M.
Shea, Ellen.
Shea, James.
Shea, James, Mrs.
Shea, John.
Shea, Morris.
Shea, Patrick.
Sheehan, James J.
Sheehan, Jeremiah, Mrs.
Sheehan, John.
Sheehan, Thomas P.
Sinnott, John.
Smith, John.
Stack, Bridget, Mrs.
Stewart, James E., Mrs.
Sullivan, Cornelius.
Sullivan, Daniel.
Sullivan, Jeremiah.
Sullivan, John.
Sullivan, Katie V.
Sullivan, Martin.
Sullivan, Patrick.
Sullivan, Timothy.
Sweeney, Thomas.
Taggard, John J.
Tierney, John.
Tucker, Maggie.
Twibles, Joseph.
Tynan, William.
Wade, Patrick.
Walker, Thomas.
Walsh, Joseph.
Ward, John H.
Waters, Charles F.
Waters, John.
Weldon, James.
Whelan, John F.
Whitehurst, Edward.



CHURCH OF SAINT VINCENT DE PAUL.

WEST TWENTY-THIRD STREET.

CHURCH OF SAINT VINCENT DE PAUL (FRENCH).

WEST TWENTY-THIRD STREET.

OUR Holy Church was first represented on this island by priests from France. In later times a considerable body of French Catholics from Acadia were landed here; then, when under happier auspices Catholicity was free, the venerable Father Farmer came from Pennsylvania to break the Bread of Life to the French and Canadian Catholics. Later still, when St. Peter's congregation was formed, the good but eccentric priest, the Rev. Mr. Lavaliniere, in 1785, received from Dr. Carroll faculties to minister to the French in and around New York City. Though he subsequently had charge also of the English-speaking Catholics, he is the pioneer of the separate work among the French.

This did not lead, however, to the organizing of a church and congregation, and for many years the French in New York City depended on the occasional presence of a priest of their nationality—the Abbé Sibourd, Fathers Kohlmann, Malevé, and Malou, Bishop Du Bois himself, who was ever ready and devoted. But many kept aloof from the existing Catholic churches, and were led, by a desire of hearing their own language, to the French

church which had long been maintained by the Protestant Episcopal denomination.

The Count de Forbin-Janson, Bishop of Nancy, visited America in 1840, and gave missions in various parts of Canada, which produced immense fruit. On the last day of February, 1841, he gave a lecture to his countrymen in St. Peter's Church. The edifice was crowded with French and Spaniards. The bishop gave an account of his missions in Canada, and announced that he would open a retreat in St. Peter's for the French on the following Wednesday.

He was soon convinced of the deep and urgent want of a French Catholic church in New York City. In a sermon on Easter Sunday he appealed to his countrymen in the most earnest tones: "In this great city, where the Irish and German Catholics have recoiled from no sacrifice to have their own churches and priests, how is it that the French, so famous for the faith of their fathers, alone remain indifferent? They are wanting both to the highest interests of their salvation and to those of their nationality. How, in fact, can this nationality be long preserved in a foreign land without the powerful bond of religion? Such a church is ardently desired by Bishop Hughes, the pious and able administrator of the diocese, for which he expects great benefits from it."

The project was at once taken up with enthusiasm. Bishop Forbin-Janson opened the subscription by putting

his own name down for five hundred dollars, promising to increase the sum till it equaled the largest contribution. A committee was appointed to solicit subscriptions, and an association formed of subscribers who were to give a dollar monthly.

The zealous Bishop continued to gather and instruct the French Catholics, and before he left the city had the consolation of seeing that he had not labored in vain. The existence of a French church was assured. Before the close of May the committee purchased, for thirty thousand seven hundred and fifty dollars, a lot on Canal Street, marked by the blackened ruins of the Protestant Episcopal Church of the Annunciation. The corner-stone of the new church was laid on the 11th of October, 1841, by Mr. de la Forêt, then Consul General of France.

The Bishop of Nancy lent six thousand dollars to aid in building the church, and the Association for the Propagation of the Faith made on several occasions donations for the same purpose. Several of the French residents in New York, or gentlemen of French origin, whose faith was still fresh and active, exerted themselves warmly in carrying on the work. The church cost a little over thirty-eight thousand dollars to erect, and was finally ready for dedication on the 21st of August, 1842.

On that day the impressive ceremonies of the dedication of a church were performed by the Right Rev. Bishop Hughes, assisted by the Rev. Dr. Manahan, Rev.

Messrs. Labbe, Deydier, and others. When the elegant building had thus, by the prayers of the Holy Church, been set apart solemnly for the worship of God, a Solemn High Mass was offered up, and an eloquent dedication sermon was preached by the Rev. Dr. Raymond, President of St. Mary's College, Baltimore. At the benediction, which he gave, the Right Reverend Bishop also addressed the congregation. He referred to the dedication of that church as an epoch in the history of Catholicity in the United States, and as an event pregnant with results the most salutary to the vast body of French residents in and around the city. Now, for the first time, they had a church which they might look upon as their own, and to which they might bring those who had too long absented themselves from the consolations of religion — where they might hear the gospel of the Most High and the precepts of the true faith inculcated in the accents of their own tongue. He looked upon that edifice within which they were that day assembled, as a centre round which the scattered children of France would hasten to congregate.

The Rev. Mr. Deydier, a worthy priest of the Diocese of Vincennes, who happened to be in New York at that time seeking aid for his own mission in the West, as installed provisionally, and from that day mass was said regularly in the church.

The Bishop of Nancy had been connected in the

Apostolate with the Venerable Father Rauzan, and appealed to him to send one of his Fathers to the church in New York.

The Rev. Father Annet Lafont was selected, and was thus the first regular pastor of the church. He arrived in 1852, and continued to guide the congregation of French Catholics from that time till his death, in 1875. He belonged to the Society of the Fathers of Mercy, founded in France by Father Rauzan, and was an active and zealous priest. As soon as he had become acquainted with his field of labor and organized his congregation, he set to work to meet all its wants. Appealing to the society of which he was a member, he received from them a generous aid in money for the church in New York. Fully impressed with the necessity of Christian education, he established parochial schools, and having in 1848 introduced the Brothers of the Christian Schools, he committed the boys of his parish to their care. He was persuaded that an institute of this kind, blessed by Divine Providence wherever it had been introduced, would not be less blessed of God nor less generously sustained by Catholics in New York than it had been elsewhere.

Bishop Du Bois and Bishop Hughes had both made ineffectual efforts to secure such a community, and the great work was at last accomplished by Father Lafont.

They soon had one hundred and seventy-four pupils, and then opened their first select and boarding school in

Canal Street. And all their institutions in the city—Manhattan College, Lasalle Institute, and the parochial schools—are the outgrowth of this great step of Father Lafont.

A free school for girls was also organized, and numbered the first year eighty-eight pupils. It was conducted by pious ladies for some years, until he succeeded in introducing the Sisters Marianites of the Holy Cross, whose mother house is at Le Mans, in France.

"In the year of grace 1841," says Father Lafont, in an address to his congregation, "the City of New York was endowed with a new Catholic church, placed under the invocation of St. Vincent de Paul, the hero of Christian charity in our modern times: the French congregation of St. Vincent de Paul was founded. This work of your faith, this work of zeal for the glory of God and the salvation of souls, this work of public charity, was ere long menaced in its external existence, by the forced removal of its faithful from the spot occupied by the Church of St. Vincent de Paul."

This resulted from the gradual extending of the business part of the city around and far beyond the church. The great mass of the French Catholics had residences far from the church, and it became necessary to seek a more convenient site.

An eligible position was found in Twenty-third Street, between Sixth and Seventh Avenues, and was

purchased in the year 1857. The plan of the new church was made by the architect, H. Engelbert, and the foundation laid. On Sunday, June 14th, 1857, the Most Rev. Archbishop Hughes, with the Very Rev. William Starrs, V.G., the Rev. Messrs. McClellan, Donnelly, Curran, Quinn, McNeirny, and the pastor of the new church, moved processionally to the spot where the corner-stone was to be laid, and blessed it according to the Roman Pontifical. The procession then made the circuit of the new church, the Archbishop blessing and sprinkling the walls, with appropriate prayers. On returning to the platform, his Grace addressed the vast multitude, as follows:—

"You have witnessed, beloved brethren, the ceremony of laying the corner-stone of a temple to be erected to the honor of Almighty God. The ceremonies attending this, as prescribed by the Church, have been complied with. The benediction of the corner-stone and the sprinkling of the foundation walls all imply the dedication of this spot to the great end for which it is set apart. God does not require churches of stone or brick at our hands, but we need them, and from the beginning to the end of a temple erected according to Catholic rites, every thing is blessed and consecrated to his glory and the salvation of men. This is no longer the same profane ground that it was. Ground and matter are not susceptible of sanctity by themselves, but only by their relations to man, and men by their relations

to God. A temple is to be erected here in which the sacraments of redemption shall be administered; in which the word of eternal life shall be preached and proclaimed; in which children shall be taught the first lessons of their duty to God and their fellow creatures; in which the holy rites of matrimony shall be proclaimed, laying the foundation of everything that is pure and noble—first in humanity, next in society. This temple is to be erected to the honor of Almighty God. All churches of worship or of ceremony must have reference to Him. Although this is to be dedicated under the invocation of a saint of earth, yet it is God whose temple it is. It will be under the invocation of St. Vincent de Paul—and who was St. Vincent de Paul? When he lived on earth he was unnoticed in the world, except by his humility and his poverty of spirit, his zeal in the salvation of souls, and his devotion towards everything that concerned the honor and glory of his God. It was he who in the ingeniousness of his charity invented the idea of Sisters of Charity, so called. Though he has passed from this world nearly two hundred years, still no conqueror that ever desolated provinces, no great warrior leaving behind the bloody prints of his victories over the nations, has been of so much benefit to mankind as the humble St. Vincent of Paul. He is one of those distinguished servants of God of the land whose sons have undertaken to erect this temple. I

need not tell you that the Catholic Church is the same all over the world—no national doctrines belong to it. It is important, and a very desirable thing, that while all are blended in one community of belief by the term Catholic, still every nation and tongue prefers to hear the word of God in that language which has first sounded in the ears of childhood and infancy. Hence it is that we have French churches—not that they are French other than in the sense I have just mentioned—so also we have German churches; and would to God we could have churches devoted to every language of the nations where Catholicity could be made known. This undertaking is worthy of the nation that has produced, in every department, such distinguished men and warriors—great in evil as well as in good—for there is no mediocrity. The same nation has produced great bad men, as also great best men, whether as warriors, as addicted to jurisprudence, as scientific men, or as men distinguished by eminent ecclesiastical learning and eminent eloquence, by which they have adorned the Church of God, and many of whom are ready to shed their blood in the farthest East, or in the lands of Paganism, in the work of God. It is proper, therefore, that I should expect you to aid by the contribution of your means, whatever you can toward the erection of this church of God; and you will find ample reward in encouraging the pastor and people to carry on successfully the work which has been thus begun."

The property on Canal Street was sold, and the church, after being temporarily used by Rev. Mr. Sanguinetti for an Italian congregation, was finally torn down, and buildings for business purposes erected on the site.

With the proceeds the new church was erected. It is of the Roman style of architecture, of brown stone, with two towers, and a center pediment. At the summit of this in front is a stone statue of St. Vincent de Paul. The sides and rear walls are of brick, and the roof of slate. There are to be two spires of cast-iron rising to a height of one hundred and forty feet. Within, the church is finished in the Corinthian order, with two aisles thirty-three feet high, and a nave with semi-circular vault fifty feet high. Each of the aisles and the nave leads up to an altar. The church is sixty-four feet wide, one hundred and thirty feet long, and seventy feet high. It cost about eighty-five thousand dollars, and was erected by Joseph M. O'Connor, under the direction of Mr. Engelbert, the building committee being Claude Ligneaux, Victor Durand, Laville Dubercan, L. N. d'Homergue, Mr. de Comeau, L. Boquet, and John Milhau.

The church was dedicated on Sunday, the 9th day of May, 1868, by his Grace the Most Reverend Archbishop McCloskey, with all the ceremonial prescribed in the Roman Pontifical, a numerous attendance of the clergy giving dignity and beauty to the procession as it moved through the elegant and truly Christian church.

During the Solemn High Mass which was offered, the Most Reverend Archbishop made a graceful and happy address, congratulating the French Catholics on their new church, and expressing the hope that the Italian and Spanish population would follow their example by erecting churches in this city.

With his new church erected, and his congregation reorganized, Father Lafont set to work to rear up in his vicinity parochial schools and academies, which were speedily in operation.

Father Lafont was assisted from time to time by several priests, among whom may be mentioned the Rev. Anthony Cauvin, 1848–53; Rev. N. Madeore, 1850–7; Rev. A. Fourmount, 1858; Rev. L. Gambosville, 1858–64; Rev. E. Aubril, S.P.M., 1867–78; Rev. Michael Ronay, S.P.M., 1868.

The Rev. Father Ronay believed that a college of a higher literary and social grade than any yet possessed by Catholics was needed, and established the College of St. Louis, for which an elegant edifice was erected in West Forty-second Street, in 1873, at a cost of one hundred thousand dollars. This continued in existence for some years, attended by the sons of some of the wealthiest families in the city, until the death of Father Ronay.

Besides the schools and educational establishments, Father Lafont, by the aid of a charitable gentleman, created also a French Orphan Asylum, which he placed under the Sisters Marianites of the Holy Cross.

His health finally gave way under his long missionary labors and the privations to which he subjected himself during the early struggles of his church, when he with his associate priests, generally two in number, drew for salaries in fifteen years only $4,192.89, not one-sixth of what a single popular Protestant clergyman sometimes receives in a single year. He went to Europe, hoping to regain his strength, but returning to his church, which had been recently restored and renewed by the brother of the zealous parishioner already mentioned, died on the 7th of January, 1874. At his requiem the Rev. Father Duranquet preached a funeral discourse, rehearsing the noble life of the dead priest before them, and his Grace the Archbishop, paying his tribute of respect, assured the congregation "that they did not mourn alone; that the whole clergy of New York and their chief pastor mourned with them for the loss of one whom he himself had ever regarded as a faithful and wise counsellor, as a model for his priests, as one who exhibited in his own person the dignity of the true priest of God."

The Rev. Edmond Aubril, of the same society, became pastor of the Church of St. Vincent de Paul on the death of Father Lafont, and has since directed it. He is assisted by the Rev. C. Tournier, S.P.M.; Rev. F. A. Aigueperse, S.P.M.; Rev. Stephen Septier, S.P.M.; and Rev. Ch. Giese.

In 1876, the old house in which the clergy of St.

Vincent's had lived most uncomfortably for many years was demolished and replaced by a handsome pastoral residence.

In the same year the basement of the church ceased to be a school-room, and a fine building was secured for parochial schools.

The institutions in the parish and connected with the church are the Convent of the Sisters Marianites of the Holy Cross, with an Orphan Asylum containing one hundred and fifty inmates, and Free School, No. 215 West Thirty-ninth Street; St. Vincent de Paul's Select French and English Parochial Schools — that for young ladies directed by the same sisters; that for young men under the Christian Brothers.

The religious societies include the Archconfraternity of the Immaculate Heart of Mary, introduced into this country by Father Lafont; the Society for the Propagation of the Faith, Rosary and Purgatorian Societies, the Children of Mary, Association of Christian Mothers, and an Altar Society. In 1877, by the zeal of the ladies forming this last society, a neat marble altar was erected in the sanctuary of the church. For the relief of distress there are Conferences of the Society of St. Vincent de Paul, Ladies' Association for the Parish Orphanage, St. Ann's Mutual Benevolent Association for Colored Women, and St. Francis Xavier's Benevolent Association for Colored Men.

Edmond Aubril S. P. M.

REV. EDMOND AUBRIL, S.P.M.,

PASTOR OF THE CHURCH OF ST. VINCENT DE PAUL.

THE Rev. Edmond Aubril, like his predecessor, Father Annet Lafont, is a priest of the Society of Mercy. He is a native of St. Gilles, Diocese of Coutance, Normandy.

He was ordained at the Cathedral of Coutance in May, 1839, and came to this country in 1843, with the Rev. Benedict Madeore, to take charge of the church in St. Augustine, Florida. After acting as assistant to Rev. Father Madeore, he became pastor in November, 1848, and by his zeal, piety, and extreme charity, completely won the hearts of his parishioners, among whom there had formerly been many malcontents.

When Florida, in 1857, received a Bishop as Vicar Apostolic, the Rev. Mr. Aubril became Vicar General, and continued to direct the parish over which he had so long presided. During all the troubled period of the war he continued his ministry among his old flock and his missions, as well as among the soldiers who from time to time were stationed in those parts. He erected a church at Tampa Bay to commemorate the martyrdom of the holy Dominican Father Cancer.

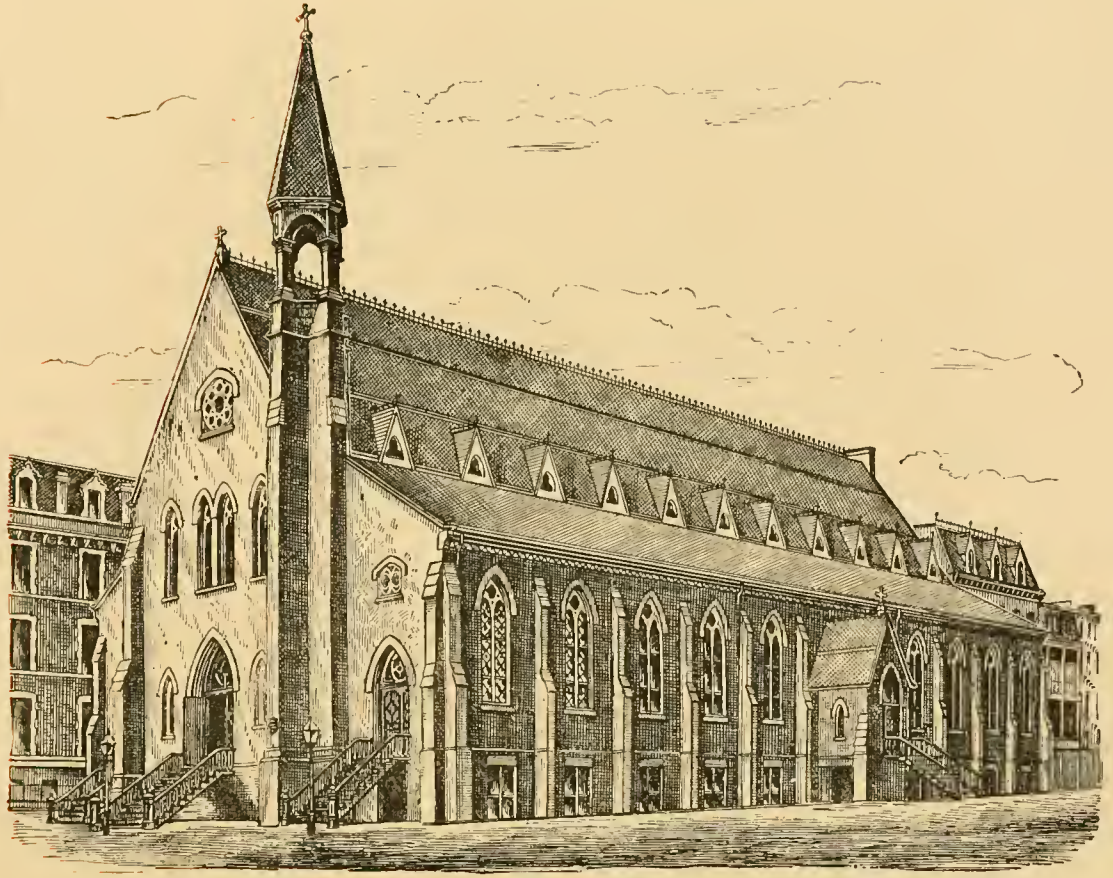
In 1867, he came to New York to assist the Rev. Father Lafont, and was acting pastor during his absence in Europe.

On the death of the founder of the church, the Most Reverend Archbishop appointed the Rev. Father Aubril to fill the vacancy. He has actively carried on all the work of the parish designed to strengthen the faith, increase piety, and relieve distress among the Catholics of French origin in the City of New York.

Roll of Honor.

CHURCH OF ST. VINCENT DE PAUL.

Eloie Desloriers.
Owen Duffy.
Frank C. Fox.
Louis F. Grenier.



CHURCH OF SAINT VINCENT FERRER.

LEXINGTON AVENUE.

CHURCH OF SAINT VINCENT FERRER.

LEXINGTON AVENUE.

THE Holy See, in establishing an Episcopal See at New York, evidently intended to make the city and State a field for the evangelical labors of the sons of St. Dominic, one of whom, Father William O'Brien, had done so much to organize and direct the oldest Catholic congregation in New York City.

The first bishop selected for New York was the Rt. Rev. Richard Luke Concanen, a Dominican, who, when suddenly cut off at Naples, was on his way to this city with means to found a house of the Order of Preachers, and all measures adopted to introduce at once into the diocese a long needed body of zealous and learned priests.

His death defeated this noble design, and the Dominicans of the West received the aid intended for New York. Bishop Connolly, also a member of the same order, could not command similar resources, and New York for years failed to enjoy the benefit designed for it. One Father, the zealous Rev. Thomas Martin, labored here alone for many years, as though to keep alive

in the minds of the faithful what the Dominican Fathers were.

The Fathers Preachers of the West at last felt that they owed a debt to New York, and in 1867, with the encouragement of the Most Reverend Archbishop, came to the city to found a conventual and parochial church, where the white-robed friars could break the bread of life to the Catholics of New York.

They purchased a fine site on Lexington Avenue, between Sixty-fifth and Sixty-sixth Streets, in 1867, and at once began to lay the foundation of a building to serve as a temporary church; and when times permitted the erection of a nobler edifice, the structure first raised would serve as an academy and lecture hall.

The corner-stone was laid on the 10th day of November, 1867, and was attended by a number of confraternities and temperance societies, which marched to the spot. The ceremony was performed by his Grace the Most Reverend Archbishop McCloskey, who was surrounded by a large number of priests, representing the secular clergy and the various religious orders in and near the city. The Most Reverend Archbishop, after concluding the sacred rite, addressed the spectators in eloquent and edifying words, and the Dominican Father Wilson made a few remarks.

The church was intended to be under the invocation of St. Vincent Ferrer, one of the most apostolic

men of the Dominican Order, who aroused faith and piety by his eloquence, his zeal, and his miracles in almost every country of Western Europe.

When completed, the temporary church was a plain Gothic structure, one hundred and seventy-two feet long by seventy-five wide. The side walls of brick are thirty-five feet high; the rising roof giving the vault of the nave a height of fifty feet. The interior is beautiful: the ceiling is richly illuminated and frescoed; that over the aisles adorned with paintings of the life of our Divine Lord and the Blessed Virgin. The pews and the fittings are of hard wood, and the three altars of richly carved work; the tabernacle being rich in white and gold. The Gothic screen behind is adorned with pictures of several saints of the order. The convent in the rear is forty feet square and four stories high. These buildings were gradually completed, without haste, and the church was solemnly dedicated on the 12th day of December, 1869.

The Very Rev. George A. J. Wilson, of the Order of Preachers, was the first Superior and pastor, assisted by Fathers Turner, Byrne, McGovern, Slinger, and Cady. They soon won the esteem of the large congregation.

In 1871, the Rev. Michael D. Lilly, O.P., became Superior, and when in 1874 the house received the rights and privileges of a convent he was appointed its first prior. He was succeeded in 1877 by the Very Rev. Joseph H. Slinger, O.P.

Among the Fathers who were attached to the church were the Rev. J. R. Meagher, O.P., 1871–6; Rev. J. V. Daly, O.P., 1871–8; Rev. C. H. McKenna, O.P., 1871–8; Rev. J. A. Rotchford, O.P., 1872–8; Rev. F. J. Dunne, 1873–8.

Besides their own church, the Dominican Fathers attend the Foundling Asylum, at the corner of Sixty-eighth Street and Third Avenue, the Little Sisters of the Poor in Seventieth Street, and the Catholic Protectory at Westchester; two of the religious being stationed at the Boys' Protectory.

The Third Order of St. Dominic, composed of persons living in the world, is established at the Conventual Church of St. Vincent Ferrer. The Fathers have instituted also the Society of the Most Holy Name of Jesus for men and boys, the Confraternity of the Most Holy Rosary, the Sodality of St. Thomas or the Angelic Warfare, the Society of the Sacred Heart of Jesus, the Young Ladies' Sodality, the Ladies' Altar Society, and the Christian Doctrine Association, of one hundred and eighty members, who instruct seventeen hundred children in the principles of our holy faith, and have a library of thirteen hundred volumes for their use. A conference of the Society of St. Vincent de Paul for the relief of the poor was organized soon after the establishment of the church. St. Vincent Ferrer's Temperance Benevolent Society is another organization in the parish.

Several of the Dominican Fathers are set apart especially for the great work of giving missions in the various congregations, and their labors have been productive of great good.

Roll of Honor.

CHURCH OF ST. VINCENT FERRER.

Andrews, Thomas.
Bennett, Patrick.
Barry, Thomas.
Bell, John A.
Boyle, Patrick.
Bradshaw, John.
Brennan, Roger J.
Breslin, Michael P.
Brierly, John J.
Brown, Daniel.
Burke, James.
Carey, James.
Clancy, Dennis T.
Clarke, Terence.
Collins, Daniel F.
Corcoran, John.
Courtney, J.
Courtney, N.
Creeden, John.
Cremin, Joseph W.
Crimmins, John D.
Crimmins, Thomas.
Cronin, Michael.
Cronogue, John.
Crowley, William.
Delmage, Michael.
Dennis, Jane E.
Devine, John.
Donegan, Daniel M.
Doyle, John F.
Dugan, Michael.
Dunn, Lawrence.
Dwyer, Timothy.
Farley, Cornelius.
Farley, Patrick.
Finn, Daniel.
Fitzpatrick, John.
Fitzsimons, Nicholas.
Flynn, Michael.
Foy, Thomas,
Geraty, Nicholas G.
Hanley, Edward.
Hanley, Martin M.
Hannagan, William.
Healy, Owen.
Hennessey, John, Mrs.
Henry, Catharine T., Mrs.
Higgins, James.
Higgins, Thomas, Mrs.
Horgan, Cornelius.
Hunt, Henry G.
Jordan, John.
Kelly, Daniel.
Kieran, Ellen.
Kilduff, Edward.
King, James.
Loonie, Dennis.
Lynch, Bernard.
Lynch, Thomas.
Lyons, John D.
Lyons, Patrick.
Lyons, Timothy.
Lyons, William.
McArdle, Peter.
McCabe, Hugh.
McCarron, John, Mrs.
McDonald, D. J.
McDonald, John.
McDonnell, James.
McElhone, Edward.
McElroy, James.
McGovern, Michael.
McGuckin, Henry J.
McGuire, Edward.
McKay, Francis J.
McKeon, John.
McKilvey, John.
McLarney, James E.
McMahon, Thomas.
McNamara, John P.
Madden, John, Mrs.
Maguire, Thomas.
Mahon, Edward.
Mahon, Michael.
Maloney, Richard, Mrs.
Martin, James F.
Miller, Dennis, Mrs.
Minnick, John, Mrs.
Moloney, James.
Monaghan, Roger.
Moore, Stephen.
Moran, Dennis W.
Muldoon, Bernard.
Mulvany, Edward J.
Murphy, Daniel P.
Naylor, Charles F.
Nolan, Dennis P.
Norris, Walter.
Norton, Richard.
O'Connell, Patrick.
O'Connor, John W.
O'Connor, Peter.
O'Connor, William.
O'Dea, Patrick.
O'Farrell, Mary.
O'Geary, Daniel.
O'Mara, William.
O'Reilly, Thomas.
O'Tool, John.
Ott, Joseph.
Powers, Ann, Mrs.
Regan, Michael, Mrs.
Reilly, Edward, Mrs.
Reilly, John T.
Reville, Thomas, Mrs.
Rigney, James.
Rush, John.
Ryan, P.
Sheehan, Kate, Mrs.
Shepard, John.
Smith, John.
Smith, Matthew.
Smith, Thomas.
Stack, Thomas.
Stafford, Maggie.
Strachan, Mary Ann.
Thornton, William J.
Turner, Alicia.
Walsh, Patrick.
Whetsteon, Nellie M.
Williams, Daniel.
Youngling, Henry.

VERY REV. JOSEPH H. SLINGER, O.P.,

PRIOR OF THE CONVENT AND PASTOR OF THE CHURCH OF ST. VINCENT FERRER.

THE Very Rev. Father Joseph H. Slinger, after the usual probation in the novitiate, entered the Order of St. Dominic, and, pursuing his theological course in the schools of that famous body, which gave the Church the prince of theologians in the person of St. Thomas Aquinas, was ordained priest December 5th, 1863.

The young Father was first stationed at the Convent of St. Joseph's, Perry County, Ohio, one of the pioneer establishments of the order in the West. In 1864 we find him at a convent of his order at Sinsinawa Mound, in Wisconsin, but in the following year he was again engaged in missionary duty at St. Joseph's.

In 1867 he was sent to New York City, and for two years labored assiduously among the congregation, who learned to appreciate his zeal and earnestness.

From 1869 to 1872 he was prior of the Dominican Convent at Springfield, Kentucky, but in the latter year returned to New York. In 1874 he was made subprior of the convent, and in 1877 prior, and became pastor of the church.

CHURCH OF OUR LADY OF THE HOLY ROSARY.

MORTUARY CHAPEL, CALVARY CEMETERY.

BESIDES the churches within the limits of New York City, is one intimately connected with them, the Church of our Lady of the Holy Rosary, standing amid its ever-increasing congregation of Catholic forms lying in their silent homes.

The first cemetery used by the faithful in New York was the ground around old St. Peter's, the narrow space not occupied by the church. This was soon filled up, especially after the visitation of the city by the yellow fever. Some were then interred in Trinity churchyard. The Cathedral site was purchased, however, in 1809, and a new cemetery was afforded to the Catholic body. The burial-ground was extended in 1824, by the purchase and blessing of the land between the original property and Prince Street. This cemetery for many years received the Catholic dead, including those removed from St. Peter's at the time it was rebuilt. But after the first cholera season the trustees of the Cathedral, finding that the ground in use nearly a quarter of a century was inadequate, in 1833 purchased of Charles Henry Hall a block of ground on First Avenue and

Eleventh Street. It was opened for use in December, 1833, and was the Catholic place of interment for more than fifteen years.

In 1848, the Most Rev. Archbishop Hughes purchased the Alsop Farm, on Newtown Creek, to afford a cemetery for the use of the Catholics of New York City. It was solemnly blessed in August, 1848, under the name of Calvary Cemetery, and has since been the great burial place of the Catholic body. The first interment was made on the second of August, 1848. Thither have since tended from all parts of New York City the long and sad processions, bearing devoted priest and Sister of Charity, religious and secular, ecclesiastic and layman. The wide acres are studded with monuments, from the simple cross to the elaborate and gorgeous tombs of the wealthy, palaces for the dead.

In a few years there was felt the want of a suitable chapel here, where the burial service could be performed, and where mass could be offered by the attendant priest. Mr. Edward Boyle, the engineer of the cemetery, drew the plans of a church, and on their adoption erected the graceful chapel now standing in the city of the dead.

It is a pure Gothic structure, cruciform, eighty feet in length and forty feet in width, the transepts twenty feet wide, being also eighty feet in length across. The clerestory roof, which is open, showing the main timbers, is supported by ten columns. The interior is lit by twelve

stained-glass windows. The Gothic altar has a spire of frosted silver and gold, the rest being white and gold. As it stands on an eminence at the north-west corner of the cemetery, with its tower and spire, this church is a striking object, and at once proclaims the faith of those who are borne from its nave to the tomb.

The mortuary church was dedicated to the service of Almighty God on Sunday, October 3d, 1858, under the invocation of Our Lady of the Holy Rosary, by the Very Rev. William Starrs, Vicar General, assisted by the Rev. Francis McNeirny and the Rev. Mr. Hennessy, chaplain of the cemetery.

After the dedication a Solemn High Mass was offered by the pastor, the Rev. Mr. McNeirny acting as master of ceremonies. The Very Rev. Vicar General preached, taking as his text the words of III. Kings, viii. 13: "Building, I have built a house for Thy dwelling, to be Thy most firm throne forever." After describing the glory of Solomon's temple, he spoke of the dignity of the churches of the new law derived from the Real Presence, and showed the perpetuity of the faith of the Church in this dogma, and the plain warrant of Scripture. He concluded: "Here, in this mortuary chapel, where prayers will be offered up for the souls of the living and dead, what would it be without this sacrifice of the altar, the great sacrifice of Mount Calvary? Take away this Christian sacrifice, and religion is no more than the opinions of men.

Christ died for us. He offered himself up on Mount Calvary for the sins of the world, and He wishes this to be renewed for all time, even to the end of the world. You all know the object of this chapel. It is that the remains of Christians should be brought here before this altar, and the last rites of the Church should be performed over them. This church is dedicated to Almighty God, under the title of 'Our Lady of the Holy Rosary.' My brethren, let us beg at all times the intercession of the Holy Mother of God; let us ask her to present our petitions at all times, that at the hour of death we may be admitted to the happy mansion of everlasting bliss."

The Rev. Patrick Hennessy remained chaplain of Calvary Cemetery and pastor of the Church of Our Lady of the Holy Rosary, till his death, January 26, 1861, when he was laid before the altar where he had so often pronounced the burial service. He was succeeded by the Rev. Thomas Joyce, who has for seventeen years zealously performed his duties in this isolated church.

Though lying beyond the bounds of the city and diocese of New York, the Church of Our Lady of the Holy Rosary and Calvary Cemetery are in too close relation to the Catholic churches of New York City not to be mentioned in a work specially devoted to them.

A Visitor's Guide to Calvary Cemetery, with a map and views of several striking monuments, was prepared a year or two since by John J. Foster.

THE CATHOLIC INSTITUTIONS OF NEW YORK CITY.

BESIDES the churches which we have described, there are institutions in the City of New York, many of which possess beautiful and extensive chapels. It would require a volume to describe these institutions in detail, and sketch their history with the scope of the literary or charitable design.

COLLEGES.

SAINT JOHN'S COLLEGE, FORDHAM.

THIS is the oldest Catholic literary institution of the rank of a university in the City or State of New York. It is one of the great works of Archbishop Hughes, who purchased the estate at Rose Hill in 1839, and opened St. John's College June 24, 1841, with the present Archbishop of New York, his Eminence Cardinal McCloskey, as the first president. He gathered around him a talented faculty, and gave St. John's College a character and standing which placed it at once in the foremost rank. It was incorporated by the Legislature April 10, 1846. In the summer of the same year the Arch-

bishop confided the college to the Fathers of the Society of Jesus, who have since directed it.

Bishop Rosecrans of Columbus, John R. G. Hassard, one of the editors of the *Tribune*, and many distinguished in Church and State, were graduated at this institution.

It has a fine library of twenty thousand volumes, and large cabinets of mineralogical and other specimens, as well as fine scientific apparatus. The president is the Rev. F. William Gockeln, S.J.

COLLEGE OF SAINT FRANCIS XAVIER.

This institution began as an academy in the Church of the Holy Name, Elizabeth Street, and was then in Third Avenue. In 1850, this academy was transferred to Fifteenth Street, between Fifth and Sixth Avenues, where the College of St. Francis Xavier had been erected, by Rev. John Ryan, S.J., the first president. It was incorporated by the Regents of the University of the State of New York. It includes not only the University course, Post-graduate and Under-graduate, but the Grammar School classes, and a Commercial and Preparatory Department.

It is a day college, no boarders being taken.

The annual expense is very slight, and there have been a number of free scholarships founded by his Eminence Cardinal McCloskey, Mr. and Mrs. Daniel Devlin,

Jeremiah Devlin, Esq., Edward C. Donnelly, Esq., Eugene Kelly, Esq., Rev. F. H. Farrelly, St. James' Parish; W. S. Caldwell, Esq., Patrick Brophy, Esq., Hugh O'Donohue, Esq.

The president at this time is the Rev. H. Hudon.

MANHATTAN COLLEGE.

This institution, situated on the corner of Broadway and One Hundred and Thirty-first Street, is directed by the Brothers of the Christian Schools, who were introduced from France by the late Rev. Annet Lafont, and opened their first academy in Canal Street, near the Church of St. Vincent de Paul. The present college was founded in 1853, as the Academy of the Holy Infancy, and has a fine large edifice, on an elevated position, about eight miles from the City Hall. It was chartered as a university in 1863, and combines the system of college and polytechnic school.

The students all board in the institution.

The president of Manhattan College, in 1878, is Brother Anthony.

DE LA SALLE INSTITUTE.

This academy is situated at Nos. 46, 48, and 50 Second Street, and is a High School, affording every

opportunity for a thorough course, either in preparation for commercial life or for entrance to college. The director is Brother Frank. It has now two hundred and thirty pupils.

MANHATTAN ACADEMY.

This Academy, also under the direction of the Brothers of the Christian Schools, is situated at No. 213 West Thirty-second Street, and receives both boarding and day scholars. It has at present two hundred and twenty scholars. The director is Brother Bertram.

The last three institutions are under the care of the Brothers of the Christian Schools, an order founded in France in the seventeenth century by the Ven. John Baptist de la Salle. He was a native of Rheims, and became a canon in the Cathedral. The neglected state of the children of the poor aroused the charity of the good priest, and he established an order of Brothers to conduct schools. He invented the mutual simultaneous system, and originated normal schools. The rule drawn up by this holy priest was approved by Pope Benedict XIII. The Brothers are all laymen, none of them being raised to the priesthood. They number now about ten thousand, and conduct at least twelve hundred schools.

THE SISTERS OF CHARITY.

MOUNT ST. VINCENT'S ACADEMY, LOCAL ACADEMIES, ASYLUMS, HOSPITALS.

THE Sisters of Charity, as founded by Mother Seton, now belong entirely to the community in the Diocese of New York, those elsewhere in the United States having abandoned her rule and habit. This pious lady founded, at Emmettsburg, Maryland, in 1809, a community, for which she adopted a rule based on that of St. Vincent de Paul, it being, at that time, impossible to obtain Sisters from France to organize a branch in this country. The community spread through the country, and were introduced into New York in 1817.

In time the Sisters at Emmettsburg effected a union with the Sisters of Charity in France, adopting their rule and habit; but those in New York retained them and established a Mother House at Mount St. Vincent, One Hundred and Fifth Street, New York; but as their grounds were included in the limits of the Central Park, and were taken by the city, they removed to their present site, Mount St. Vincent, near Riverdale on the Hudson. The estate had belonged to Edwin Forrest, who built there a castellated house, still standing. The Sisters, in 1859, erected a fine large building in the Byzantine style, with a tower two hundred and ninety feet above the water level. The chapel is an elegant structure, the corner-

stone of which was laid by Archbishop Hughes, on the 8th of September, 1857. It has a nave, with the roof supported by arches springing from chaste columns; the panels of the vault are adorned with frescoes of the Joyful Mysteries; the aisle and nave lead up to altars of white marble, the high altar being exquisitely wrought, and behind the tabernacle is seen the altar-piece, a fine Crucifixion; confessionals are artistically disposed at the side in harmony with the general character of the church. The chaplain who has for many years ministered here is the Rev. Louis Musard. They have also a Grotto of Lourdes, dedicated December 8, 1874, and enriched by the late Pope Pius IX. with special indulgences.

The community numbers six hundred and sixteen members, who direct academies, parochial schools, hospitals, asylums, and visit the sick and poor at their residences. The Superior General is Mother Jerome. Their chief institutions within the limits of New York City are: —

Mount St. Vincent Academy, at Mount St. Vincent on the Hudson, one of the oldest and most creditable of our literary institutions, where thousands of young ladies have received an accomplished education. It contains at present 220 pupils.

St. Peter's Select School, 16 Barclay Street. Pupils, 87.

St. Mary's School, 229 to 231 East Broadway. Pupils, 90.

St. Bridget's Academy, 313 to 315 E. Tenth Street. Pupils, 110.

St. Joseph's Academy, 194 W. Fourth Street. Pupils, 40.

Academy of St. Angela, 350 W. Twenty-second Street. Pupils, 50.

St. Gabriel's Academy, 229 to 231 E. Thirty-sixth Street. Pupils, 120.

Holy Cross Academy, 343 W. Forty-second Street. Pupils, 150.

St. Vincent's Industrial School. Pupils, 160.

St. Lawrence's Academy, Eighty-fourth Street. Pupils, 87.

St. John the Evangelist's Select Female School. Pupils, 5.

Are all academies for day scholars only, conducted by the Sisters within the City of New York.

The Sisters of Charity also direct St. Patrick's Female Orphan Asylum, at the corner of Prince and Mott Streets, the oldest of the Catholic charitable institutions, dating back to 1817. Here are maintained and educated two hundred and ten orphan girls. The chaplain who attends the institution and officiates daily in the chapel is a priest of remarkable literary ability, the Rev. Bernard O'Reilly, author of a Life of Pope Pius IX., "True Womanhood," &c.

St. Patrick's Male Orphan Asylum, on Fifth Avenue, between Fifty-first and Fifty-second Streets, stands on ground leased at a nominal rent to the institution by the city as long as an asylum is maintained there. One of the strong motives laid before the Common Council at the time was the fact that the capitation tax laid by the

State on emigrants, then chiefly Catholics, had been squandered on every conceivable object, tens of thousands of dollars having been given from the fund to negro institutions, while this Catholic asylum was supporting the children of the very emigrants who had paid the money. The Asylum is a large and well conducted institution, in charge of the Sisters of Charity, and containing five hundred and twenty orphans. The chapel is attended from the Church of St. John the Evangelist.

The new Female Orphan Asylum, on the corner of Madison Avenue and East Fifty-second Street, contains five hundred and ten orphan girls, under the care of the Sisters of Charity. Their chapel is attended from the Church of St. John the Baptist.

The Sisters of Charity have charge also of the female department of the New York Catholic Protectory, which is beyond the city limits. Within them eight Sisters direct also St. Stephen's Home for Destitute Children, at No. 145 East Twenty-eighth Street, with one hundred and forty-one inmates, and thence visit the Catholics in Bellevue Hospital, as well as the sick and poor of the parish of St. Stephen.

The New York Foundling Asylum, Sixty-eighth Street, between Third and Lexington Avenues, founded by Sister Mary Irene, and conducted by her and other Sisters of Charity, is one of the most wonderful institutions in New York City. No such asylum had ever

been established, and the public were appalled at the frequency of infanticide and exposure of infants. The Sisters resolved to open an institution which would save some of these helpless creatures. It was an immense undertaking, but by the public aid they are able to receive and care for immense numbers. They have now about eighteen hundred foundlings. As they grow up, some are adopted; others learn trades to enable them to support themselves. The boys, on arriving at a suitable age, are sent to the Children's Home at Harrison, Westchester County, where they are instructed and learn some employment until places are found for them. There are now about a hundred and fifty there. The chapel of their asylum in New York is attended from St. Vincent Ferrer's.

The chapel at St. Vincent's Hospital, on Eleventh Street, near Seventh Avenue, originally a half orphan asylum, is the great Catholic hospital of New York City, It was founded by the devoted Sisters, in 1849, on East Thirteenth Street, between Third and Fourth Avenues. It was chartered in 1857, and subsequently removed to the present building, which was enlarged and fitted up for hospital purposes chiefly by means derived from a great fair in which all the city churches joined. St. Vincent's Hospital receives every year nearly a thousand patients. A few, and only a few, free beds have been founded by the generosity of Catholics of means. Their chapel is attended from St. Francis Xavier's.

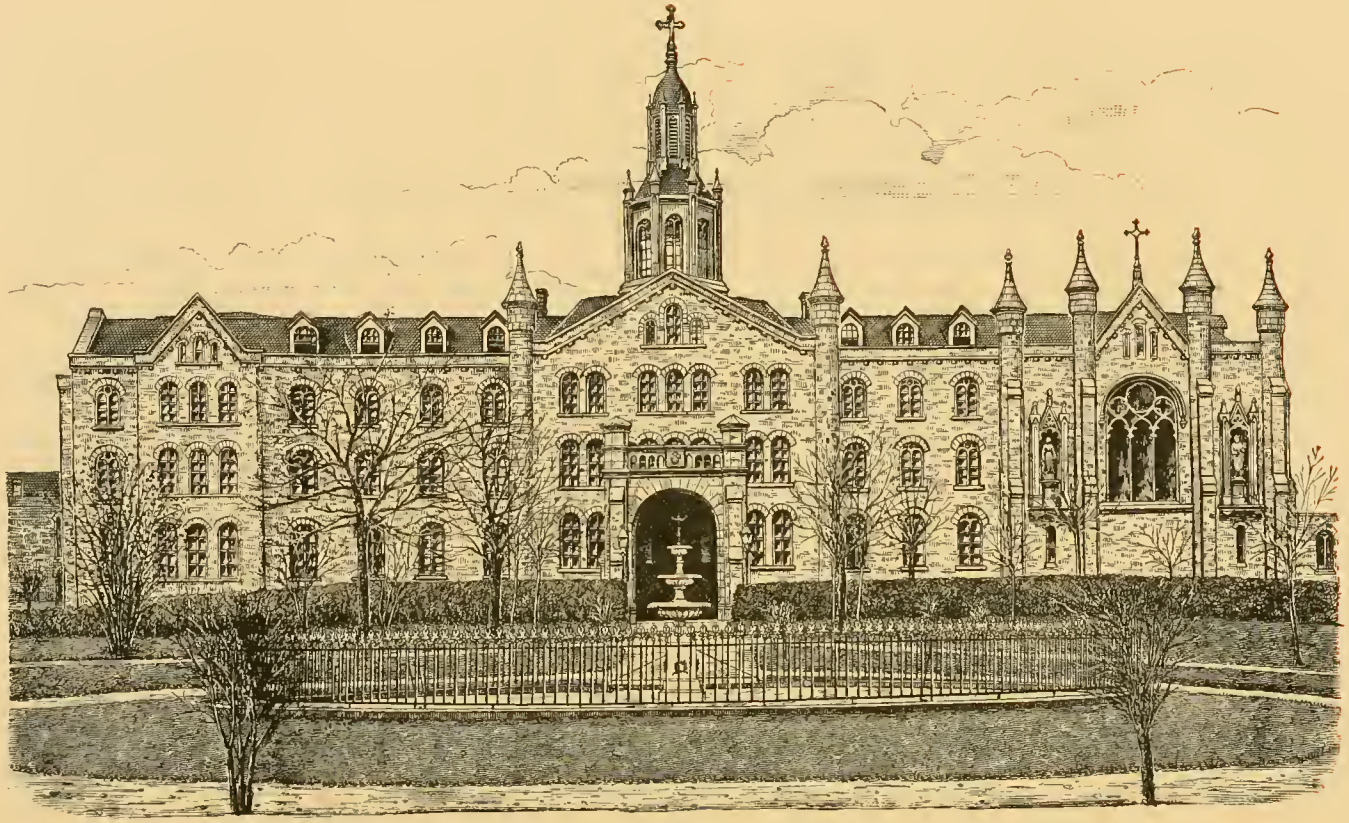
The Sisters of Charity show their heroism in confronting that dangerous disease the small-pox, and take charge of a city institution for the reception of those overtaken by it—the Riverside Hospital for Small Pox Patients, situated on Blackwell's Island. This institution was placed under the care of seven Sisters of Charity, on the 3d of February, 1875. The number of patients has been about three thousand every year, and while all receive alike the kindest and most devoted care, the Catholic patients have also spiritual aid from the self-sacrificing Sisters who brave disease to serve them.

Another institution of the Sisters of Charity is the St. Joseph's Home for Aged and Destitute Women, at Nos. 203 to 209 West Fifteenth Street. It was opened on the 11th of May, 1868, and had always about two hundred and fifty inmates.

LADIES OF THE SACRED HEART.

CONVENT AND ACADEMY OF THE SACRED HEART, MANHATTANVILLE.

This religious order, devoted entirely to the cause of female education, and especially to the highest and most accomplished Christian training of young ladies, was founded in France by Madame Magdalen Josephine Barat, in 1800, under the guidance of the Jesuit Father Varin.



CONVENT OF THE SACRED HEART, MANHATTANVILLE.

Their rule was approved, in 1826, by Pope Leo XII., who invited them to Rome, where they established three convents.

Their first establishment in the United States was at Florissant, Missouri, in 1817. Archbishop Hughes, in 1841, obtained from the venerable Superior, Madame Barat, a colony of her religious, and the convent in New York was founded by Madame Elizabeth Galitzin, a Russian princess. Their first house was in Houston Street, then in Bleecker Street, but as the city was unsuited to a large boarding-school, they removed to Astoria, in 1844. Two years afterwards they purchased the Lorillard estate, at Manhattanville, and established the best Catholic academy for young ladies in the diocese. Pupils of the highest social standing, Catholic and Protestant, have been trained here in all the culture and accomplishments which can adorn the sex, and the religious instruction is solid. There are now three hundred pupils.

Their elegant chapel is attended by the Rev. A. Kesseler of St. Joseph's Church.

ACADEMY OF THE SACRED HEART, SEVENTEENTH STREET.

Besides their boarding-school at Manhattanville, they have their academy in Seventeenth Street for day scholars only, where the course is thorough and careful. The attendance is one hundred and thirty. Their neat chapel

is attended by the Fathers of the College of St. Francis Xavier.

The Ladies of the Sacred Heart, in addition to their labors in instructing the young ladies in their academies, teach the parochial school for girls in the parish of St. Francis Xavier, the four hundred and twenty-five scholars requiring the care of seven ladies.

They instruct the girls in the parochial school of St. Joseph's Church, Manhattanville, numbering two hundred.

THE SISTERS OF MERCY.

This community, devoted to the corporal and spiritual works of mercy, was founded in Ireland by Catharine McAuley, in 1827, and took its position as an order on the 12th of December, 1831, when she, with two of her associates, took the solemn vows of religion. The Order of Mercy spread rapidly, and applications came from all parts for Sisters to found houses under their rule. It was introduced into the United States in 1843, the first house being in Pittsburgh. Archbishop Hughes made application for members, and seven Sisters arrived from Dublin, May 15th, 1846, who founded St. Catharine's Convent, New York, at No. 18 West Washington Place. They at once began their labor of love, visiting the sick, making up clothing for the destitute, instruct-

ing the ignorant in their Christian doctrine, and in providing shelter for female domestics. The establishment was subsequently transferred, in 1848, to the large building at the corner of Houston and Mulberry Streets. Their establishments now are St. Catharine's Convent of Mercy, No. 35 East Houston Street, with fifty professed choir Sisters, twelve professed lay Sisters, and seven novices. They visit the sick and dying poor in their houses and at the hospital. They also visit the city prison and the State Prison at Sing Sing, where they instruct the inmates in their moral and religious duties. Adjoining the convent, at No. 33 East Houston Street, is the House of Mercy, where two hundred female domestics out of situations can be accommodated. During their stay they receive religious instructions from the Sisters, and, when necessary, in the duties of their station to fit them for obtaining suitable situations. This institution is one, therefore, where families can reckon upon obtaining servants on whom they can depend.

The Sisters also conduct, at No. 128 East Fifty-fourth Street, near Lexington Avenue, St. John's Academy of Our Lady of Mercy, and St. Joseph's Industrial School and Home for Homeless Children, Madison Avenue and East Eighty-first Street. This branch of the Institution of Mercy is intended for the protection of young girls and children of unblemished morals, whose circumstances render them fit subjects for such an establish-

ment. The children are provided with the comforts of a home, receive a plain English education, are carefully instructed in their religious duties, and are trained to some trade or useful occupation. It contains five hundred and fifty inmates.

SISTERS OF THE GOOD SHEPHERD.

One of the greatest charities in the Church is seen in those good ladies who renounce the world and devote their lives to reclaim those of their sex who have been led astray from the path of virtue, and forming those who show a disposition for a life of devotion and reparation into a community under their roof. The Religious of Our Lady of Charity of the Good Shepherd were founded originally in the seventeenth century, in France, by an apostolic priest, the Rev. John Eudes; they were revived after the French Revolution, and the house founded at Angers, in 1828, became the Mother House of the present organization, approved by his Holiness March 10, 1835. They were introduced into the United States by the venerable Bishop Flaget, and arrived at Louisville December 1, 1842. Their convent in New York was established on the 2d of October, 1857, at No. 191 East Fourteenth Street, by five religious.

Novices soon joined them, and the work was so great that in 1861 they had, besides their community, eighty penitents in the house, so that they erected, on property purchased on Eighty-ninth Street, a convent, with a large and beautiful chapel adjoining.

In 1864, a five-story building fronting on Eighty-ninth Street was erected, but in September, 1868, it was found necessary to continue this through to Ninetieth Street, forming a continuous building fifty feet in front by one hundred and eighty feet in depth. The erection of these buildings cost nearly two hundred thousand dollars.

Mother Mary of St. Magdalen of Jesus Clover is the Provincial and Superioress, with thirty-four professed choir Sisters, nineteen professed lay sisters, fifteen choir novices, sixteen lay novices, four postulants, and eight out-door Sisters. They have under their charge nearly four hundred penitents, some of whom have entered of their own free choice, while others are committed by the action of the magistrates.

Besides these there are in the Magdalen House of Reformed Penitents, under the rule of the Third Order of St. Teresa, sixty-five professed Sisters, four novices, two postulants, who are directed by the Sisters of the Good Shepherd.

The chapel is attended by the Fathers of St. Joseph's Church, Yorkville.

THE LITTLE SISTERS OF THE POOR.

This Order, one of the marvels of the nineteenth century, has a convent, with a Home for the Aged, at No. 179 East Seventieth Street, near Third Avenue. They have under their charge one hundred and fifty-eight aged persons, for whom they obtain food and clothing, and all whose wants they supply. The community numbers fourteen sisters, besides whom there are several postulants.

The Little Sisters of the Poor were founded at St. Servan, France, in 1840, by M. Le Pailleur, and by the example of their devotedness and poverty were welcomed everywhere. They were introduced into the United States by the late Mrs. Peters of Cincinnati. Their first house in New York was established in 1870.

THE SISTERS MARIANITES OF THE HOLY CROSS

have a Mother House at Le Mans, in France. In New York City they direct St. Vincent de Paul's Orphan Asylum, at No. 215 West Thirty-ninth Street, which contains one hundred and fifty orphans. The community numbers thirteen Sisters and two postulants, and they direct also the Select French and English Parochial School for girls connected with the Church of St. Vincent de Paul.

URSULINES.

The Ursuline Nuns were founded by St. Angela de Merici, in 1535, and they were confirmed by Pope Paul III., in 1544. A convent of this excellent Order, which has always been eminent for its young ladies' academies, was founded at Quebec, March 28, 1639, by Mother Mary of the Incarnation, whose canonization is now in progress. Another house was established at New Orleans in 1727. A convent was founded in New York in 1812, but did not continue. With happier results one was established at East Morrisania, in 1855, under the patronage of St. Joseph. This now contains thirty-nine professed religious, four novices, and four postulants. Their academy numbers sixty pupils. Their chapel is attended by Fathers from St. John's College, Fordham.

A filiation from St. Joseph's founded a convent at 139 Henry Street, New York, now numbering twelve nuns, who have an academy with one hundred pupils, and also direct the parish school of St. Teresa's Church, numbering five hundred girls.

THE MISSIONARY SISTERS OF THE THIRD ORDER OF SAINT FRANCIS

have their Mother House at Peekskill, Westchester Co., where they direct a large academy for young ladies.

In New York City they have houses in Macdougal Street and West Thirty-first Street, and direct the girls' parochial schools connected with the Church of St. Francis of Assisi and St. Anthony of Padua.

THE SISTERS OF THE POOR OF SAINT FRANCIS.

The Mother House was at Aix la Chapelle, in Germany. They came to the United States in 1857. These Sisters have a convent in Fifth Street, near Avenue A, and have charge of St. Francis' Hospital, 605, 607, 609, and 611 Fifth Street, where thirty Sisters and five postulants have charge of more than two hundred patients.

They have also a second institution in the city, St. Elizabeth's Hospital, at 225 West Thirty-first.

THE SCHOOL SISTERS OF NOTRE DAME.

They were founded in 1597 by Mother Alice le Clerc, under the guidance of the Blessed Peter Fourier. The Order was revived at Ratisbon in 1832, and confirmed by Pope Pius IX. in 1854. They were first established in the United States in 1847, and have four convents in New York City—in Fourth, Eighty-ninth, West Forty-ninth, and Thompson Streets—and teach the girls in the parochial schools at the Church of the Most Holy Redeemer, St. Alphonsus, and the Assumption, and direct St. Joseph's Orphan Asylum.

THE SISTERS OF THE ORDER OF SAINT DOMINIC

have three convents, and direct St. Nicholas' girls' school and free industrial school, and the parochial schools of Our Lady of Sorrows and St. John the Baptist.

SAINT MICHAEL'S CONVENT OF THE PRESENTATION NUNS.

This order of nuns was founded at Cork, in Ireland, by Miss Honoria Nagle, in 1777, and was approved by the Holy See in 1791. They were at first Sisters visiting the sick, but in 1805 became cloistered nuns. They were introduced into the United States in 1854. St. Michael's Convent was founded September 24, 1874, and the community now contains nine professed, six novices, and some postulants. These excellent religious direct the girls' school of St. Michael's parish, containing about one thousand girls.

THE SISTERS OF CHRISTIAN CHARITY

have a convent at Melrose, and direct the parochial schools. The Sisters of the Sacred Heart of Mary have an industrial school in Thirty-first Street, and a religious community

are in charge of St. Joseph's Academy, boarding and day school for young ladies, and boarding school for deaf mutes at Fordham.

THE MISSION OF THE IMMACULATE VIRGIN.

One of the great Catholic charities of New York City is the Mission of the Immaculate Virgin, 53 Warren Street, New York, founded and still directed by the Rev. John Drumgoole. Its object is to protect and shelter homeless and destitute boys. It affords a home to two hundred and forty boys, whom it trains to virtue and piety.

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